

Tapestry of Grace

Year 3: The Nineteenth Century

Unit Two: Age of Industry and Expansion

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“How can I thank God enough?”

Jesus: Thank you for dying for me on the cross. Thank you for your living Word: our infallible guide for all matters of faith and practice.

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UNIT 2 INTRODUCTORY NOTES

SUMMARY OF UNIT 2: AGE OF INDUSTRY AND EXPANSION

In this unit, we continue this year's in-depth study of the nineteenth century. Unit 2 covers the second quarter of the century, from 1825 to 1850. In both Europe and America, the Industrial Revolution reordered and defined the growth of established and new urban centers. Additionally, in both England and America, expansionism dominated the era. Great Britain was building an international empire while American pioneers settled the American West. On the European continent, industrialization was slower, as were political reforms. Students will learn about the waves of revolution that swept European lands in 1830 and 1848.

Two major political figures dominated these years. During 1837 in England, Queen Victoria began her 63-year reign. She and her husband, Prince Albert, would have nine children together and become living examples of Victorian family values. In America, Andrew Jackson was elected President in 1828 and served two terms. Through his force of personality and convictions, Jackson not only defined the presidency but also became the standard-bearer of the newly-created Democratic party and strongly influenced three of the four Presidents who followed him.

On the European scene, Victoria's Britain, which was limited in natural resources and was the first to industrialize, looked for colonial holdings abroad to supply her voracious growing industries with raw materials and markets for finished goods. We will study full-blown European imperialism in Unit 3; younger students in this unit do study one of Britain's most important colonies: Australia. The other major European thread, which older students follow, is the suppression of liberal, democratic, and nationalistic sentiments. Conservative, powerful monarchs and ministers of state sought to repress freedoms of expression and assembly as they clung to despotic ways. The irrepressible forces of freedom churned and boiled below the apparently tranquil European landscapes, erupting violently in 1830 and 1848. Though counterrevolutionary forces continued to dominate Europe in this era, the revolutions laid important groundwork for significant changes in later decades of the nineteenth century.

In America, there was no such repression of either individualism or nationalism. For most white, male Americans, the Age of Jackson increased their freedoms. Immediately before and during Jackson's administration, the right to vote was granted to an increasing number of white men. Jackson believed that America was a land that belonged to "the people." He trusted that, given the chance, the common people would collectively make the right decisions for the nation. For Jackson, however, "the people" did not include black slaves, Native Americans, or women, though thousands of these people lived within the country's borders. Younger children will learn about the fate of the Five Civilized Nations, and their Trail of Tears under Jackson's tough Indian Removal Act. Older students will read about the hardships of blacks and women during this era.

During our twenty-five year period, American borders expanded westward significantly. Many Americans had crossed into Mexican-owned Texas territory in the eighteenth and nineteenth centuries and had built thriving settlements there. When the Mexican tyrant Santa Anna threatened to expel them, American settlers fought back and won the independence of Texas in 1836. Later, Americans entered another war with Mexico (from 1846 to 1848), winning more territory from her. In the Treaty of Guadalupe Hidalgo, Mexico ceded lands that became the states of California, Nevada, Utah, and Arizona. Parts of what became Colorado and New Mexico were also gained in this Mexican cession.

The Age of Jackson was a colorful one in many ways. It was an age of tremendous energy, dynamic change, and eager (if naive) expectancy of good in many areas, not the least of which was America's religious life. Rhetoric students who are following the Church History thread will read about the most prominent religious figures of the age: Charles Finney and Joseph Smith.

Finney preached a message that was right in step with the values of progress and American can-doism. He taught that far from being a passive and mystical experience, salvation was a choice that all men can make. They need not wait on God to bring either salvation or sanctification. Both had already been provided by God, but it was up to each

Proverbs 8:12-21

*I, wisdom, dwell together with prudence;
I possess knowledge and discretion.
To fear the LORD is to hate evil;
I hate pride and arrogance,
evil behavior and perverse speech.
Counsel and sound judgment are mine;
I have understanding and power.
By me kings reign
and rulers make laws that are just;
by me princes govern,
and all nobles who rule on earth.
I love those who love me,
and those who seek me find me.
With me are riches and honor,
enduring wealth and prosperity.
My fruit is better than fine gold;
what I yield surpasses choice silver.
I walk in the way of righteousness,
along the paths of justice,
bestowing wealth on those who love me
and making their treasuries full.*

man and woman to reach out and grasp them. Both science and progress taught that men could master their destiny if only they were moved to. Finney determined to move Americans through passionate preaching at large-scale, modern revival meetings, and he taught others to do the same.

Joseph Smith preached a new message, which he said was revealed to him through visions and golden plates that he translated in secrecy. His church, the Latter-day Saints, claimed extra-biblical revelation and taught unorthodox and, at times, secret practices that upset their neighbors. During the first fifteen years of the church's existence, they were often hassled and attacked, which led to them moving farther and farther west. Finally, the church as a whole migrated to the Utah territory, their permanent home.

During the same period, George Müller was learning deep lessons of faith in England that would inspire Christians around the globe. Dialectic students have the opportunity to read about Müller's life as this unit unfolds.

Scope of this Unit for History Studies

Our time frame is 1825 to 1850. We study the administrations of seven Presidents: John Quincy Adams, Andrew Jackson, Martin Van Buren, William Henry Harrison, John Tyler, James Polk, and Zachary Taylor. Jackson dominated the era. Of those listed, only Harrison (who served one month) and Taylor were Whigs. All the rest governed according to Jacksonian values, as articulated by his Democratic Party. These administrations form the organizational backbone of the unit.

Week 10 kicks us off with a study of 1824-1828 and the administration of John Quincy Adams. The election was disputed, and Adams was not able to enact many of his policies. He was constantly hamstrung by followers of Andrew Jackson, who criticized Adams, stalled his initiatives, and planned his defeat in the 1828 election.

Weeks 11 and 12 have the two administrations of Andrew Jackson in focus. His tenure was from 1829 to 1837. Students should enjoy learning about this larger-than-life man who so dominated his age.

In Weeks 13 and 14, our gaze turns to Europe, Australia, and New Zealand. According to their learning levels, students will learn about the coronation and early reign of Queen Victoria, everyday life in Victorian England, and the histories of Australia and New Zealand, which were at this time parts of Victoria's empire. These are a fun couple of weeks for students of all ages, as we recommend some variations on the normal approaches to history studies, including mini-reports for both dialectic and rhetoric students. Younger children will enjoy learning about the amazing wildlife of Australia and New Zealand. Older students also study the attempts of many Europeans on the Continent to assert rising desires for democratic or nationalistic reforms during the 1830's.

In Week 15, we return to American history. With Jackson's support, Martin Van Buren became President in 1837, but he only served one lackluster term. During his watch, some of Jackson's less attractive policies—concerning Native Americans and the national bank—came home to roost. Van Buren bore the responsibility for the Cherokee's walk on the Trail of Tears and the Panic of 1837. He was ousted after only one term in favor of Whig candidates, William Henry Harrison and his running mate, John Tyler. Harrison died in his first month in office, raising the constitutional question of how a President should be succeeded. Tyler was a Whig in name only, and proceeded to govern in his own unique way, which included vetoing almost the entire Whig agenda. Tyler became a President without a party or a cabinet as things unfolded, but he proved he could govern without either. During his final days in office, Tyler enjoyed a major coup as Congress annexed the Texas territory. Excited by this development, journalists promoted the idea that America should, by rights, expand to control North American lands from sea to shining sea. It was their Manifest Destiny to carry the blessings of liberty and prosperity to a waiting world!

In Week 16, students learn about James K. Polk, who was elected in 1844 and served for only one term. Historians have called him one of the most successful Presidents in history, because he made specific campaign promises and kept them all. During Polk's administration, American territory was doubled after a brief war with Mexico and successful treaty negotiations with Great Britain. Polk was able to stabilize national finances and welcome Texas into the Union as a state as well. Interesting features of this week-plan are that students will begin a three-week survey of the land-forms of western states as they learn about America's westward expansion. Students also study important new inventions, like the electric telegraph.

In Week 17, the theme of Manifest Destiny continues as we study the details of westward movement along the Oregon Trail. Older students will read about the effects of the Irish Potato Famine on the increasing eastern American population as well.

Week 18 wraps up our unit with the two-year term of President Zachary Taylor. Students will learn a variety of interesting details as they finish up their study of westward expansion with tales of the California Gold Rush of 1848-49. Depending on their learning levels, they'll also be studying the Seneca Falls Women's Rights Convention, the waves of

revolution in Europe in 1848, and details about the teachings of Karl Marx.

Literature for Grammar and Dialectic Students

In this unit, lower grammar students will continue to focus on content, with teaching options available in the Teacher's Notes in some weeks. Literature worksheets for upper grammar students teach a number of literary terms that the student can add to his "toolbox" of learning. Dialectic students will continue to expand their enjoyment of literature by learning more tools to help in the evaluation process. Literature discussion times become more vital to students of this age so that teachers can help make important connections. See each week's Threads for specific learning objectives.

Rhetoric Literature

In Unit 2 we are moving away from literature that is dominated by the Christian worldview. We will read works from France and America that increasingly show the influence of Romanticism. We will also expand our understanding of the novel with forays into social novels and historical novels, and learn a few new poetic devices.

Scope of the Unit for Rhetoric Literature studies

The first half of Unit 2 is dominated by a study of Victor Hugo's *Les Misérables*, which will also give us an opportunity to learn about the distinctions between Neoclassicism and Romanticism in France (Weeks 10-14). We then spend Weeks 15-17 on American Romanticism, with an emphasis on the Dark Romanticism of Nathaniel Hawthorne (Weeks 15-16: *The Scarlet Letter*), and Herman Melville (Week 17: *Billy Budd*). In Week 18 we will learn new poetic devices and study the startlingly unique poems of Americans Walt Whitman and Emily Dickinson, as well as Englishman Gerard Manley Hopkins.

In Unit 2 we will be slowing down significantly, compared to Unit 1, on the number of new concepts being introduced from *Poetics*.¹ Especially towards the end of Unit 2, we will focus instead on applying the tools we have already learned. By the beginning of Unit 3, your student will have learned most of the literary analysis concepts that will be taught this year. We will continue to focus on practicing with these tools, refining your student's understanding of literary principles and focusing on a scripturally-informed evaluation of content that we will be studying.

Tips for Unit 2 Rhetoric Literature

Teachers who were with us for Unit 1, please observe that there is a literary analysis paper on poetry suggested in Weeks 10-12, which is also suggested as part of *Tapestry's* writing track. This paper is meant to be an opportunity for your student to write about a poem or poems that intrigued him from Weeks 4-9 (see Week 10 Teacher's Notes for more specific suggestions). There are three literary analysis papers suggested in the course of Year 3 (one on poetry, one on story, and one on drama), but at least one is required for the Literature credit. Since the paper suggested in Weeks 10-12 is also provided for in the writing track, you may choose this opportunity to complete the literary analysis paper requirement.

In terms of reading and classes, please note that Unit 2 starts off with one of the heaviest assignments of the year: a five-week study on *Les Misérables* that averages a little over 100 pages of reading per week. We have restricted each class plan to about five pages of class topics (including Continuing topics), and kept *Poetics* reading to a minimum. However, since this is the most demanding study of the year, you are more than welcome to stretch it into six weeks by cutting Weeks 17-18 or bumping them forward. See Appendix D in "Teaching Rhetoric Literature" on the *Loom* for information on how this change will affect the rest of your year, but the short version is, "It will be just fine!"

Geography

As with Unit 1, please note that students don't have to label a paper map with every place listed in the Student Activity Pages. Sometimes the students are instructed to find a particular place, or "notice" country borders, etc. This is especially true for younger students.

Geography takes front stage for several weeks in this unit; you may want to look ahead and determine which weeks you will do salt maps, which weeks you will add to your transparency projects, and which weeks you will simply assign paper maps. Remember to be diligent in your efforts to assign this type of work, as dividends pay off in the future.

Vocabulary

We offer vocabulary words for lower and upper grammar students that are mostly (but not always) culled from our recommended resource books. We recommend that upper grammar students be exposed (in whatever manner you

¹ *Poetics* is available for purchase at the Lampstand Press Store (<https://www.lampstandbookshelf.com/ZC/>).

choose) to both grammar-level lists, but this is entirely up to you as their teacher. We do not recommend that students make card decks or be required to master these lists; rather, they are words that may be unfamiliar to them but should be introduced to children at these learning levels.

Hands-on Projects

As always, we highly recommend that you choose a number of hands-on projects in each unit for grammar students. “Doing” is learning for these young ones. (Dialectic students learn this way also, so try to let them pick a project or two themselves!) Take the time now to look over your options, determine your projects, and make a list of needed supplies. If you’d like, involve your kids in this process, and take them along on your shopping excursion!

Government Elective for Rhetoric Students

The Year 3 Unit 2 Government elective continues many of the themes established in the first unit. Chief Justice John Marshall and Alexis de Tocqueville serve as our original sources for seven of the nine weeks. As we move through Unit 2, our readings increasingly point towards the tensions of a young republic moving inexorably towards the Civil War.

The last two weeks of the unit bring in two new voices. In Week 17, we read Henry David Thoreau’s *Civil Disobedience*, which inspired twentieth-century leaders like Mohandas Gandhi and Martin Luther King, Jr. In Week 18, we study Karl Marx’s *Communist Manifesto*, which had an even greater impact on the next century. Both these readings overlap with the *Pageant of Philosophy*.

The Government discussion outline provide a combination of Accountability and Thinking Questions for students as they read. The answers in the Teachers’ Notes mean the teacher should not have to read the students’ assignments in order to discuss them with a student, but it will often be helpful to read a relevant paragraph or two as you discuss the material with your child. This should not be hard to do as long as your child makes a habit of noting the relevant sections. We encourage students to read the discussion questions before they read the material so they can find the discussed passages in their reading. An attentive student should be able to find the specific sentence or paragraph that each numbered question refers to. (If a student can find some passages but not others, the missing sections will always be in order—question three refers to a passage that comes after passage two but before four.)

Once your student develops the ability to find and mark the relevant text, you should be able to discuss that passage with the help of the extra material provided for you in the Teacher’s Notes.

Philosophy Elective for Rhetoric Students

In Unit 1, we focused primarily on the German philosophers who changed the face of philosophy in the nineteenth century. The thinkers we study in Unit 2 mostly spoke in English. We will encounter British utilitarians, an Anglican priest, a young English naturalist named Charles Darwin, and two American Transcendentalists.

Despite this English emphasis, the German influence on this unit is considerable. We will meet Arthur Schopenhauer, whose gloomy take on Kant combined elements of Eastern religion. The American Transcendentalists also combined Eastern mysticism with Kantian terms, but they had no interest in Schopenhauer’s pessimism. They brought a distinctly American “can do” attitude to philosophy which made them almost claim equality with God.

Kant wasn’t the only Unit 1 philosopher to leave his mark on Unit 2. Karl Marx took Georg Wilhelm Friedrich Hegel’s “dialectical logic” and turned it into an instrument of power. We end this unit on a sobering note, with Marx’s *Communist Manifesto* paving the way for us to go into more of the details of Marx’s economic theories in Unit 3.

Given the overlap between philosophy and government in the last two weeks of this unit, we combine the *Pageant of Philosophy* script with the Government elective. Students in the Government elective will read Henry David Thoreau’s *Civil Disobedience* and Marx’s *Communist Manifesto* in full. Philosophy students will read *Pageant of Philosophy* scripts based on these materials. Questions for both electives can be found in the Government discussion outline.

IF YOU ARE JUST GETTING STARTED ...

If this is your first week using *Tapestry of Grace*, please note the following start-up aids:

- ☐ Do you need to know how to do your weekly planning? Watch our online video¹ for ideas!
- ☐ Look on the *Loom* for detailed set-up instructions. Your set-up can be done the first day of school or you may choose to do it gradually the week before you begin your academics.
- ☐ If you are teaching dialectic or rhetoric students, read the tips for leading Socratic discussions found on the *Loom*.
- ☐ There is a cutting chart in the document entitled “Teaching Rhetoric Literature” that is also on the *Loom*. This will give you guidance as you plan which books to assign for this subject.
- ☐ Please read through the Unit Introduction as it will give you the big picture for the academic weeks ahead.
- ☐ Lastly, peruse all of the documents on the *Loom*; it will help you to know where to find these helps ahead of time.

1 <http://www.tapestryofgrace.com/plan/>

Simple Start Guide

Please access a digital copy of our Simple Start Guide¹. If you have not yet done so, please take the time to read this short but informative pamphlet thoroughly before you do anything else. If you are brand new to *Tapestry*, this guide will prove invaluable in both orienting you initially and then later in informing you of finer points that you may have missed when all was new and you were first getting to know the *Tapestry* layout. It is worth your time to read the Simple Start Guide at least three times: once when you get your curriculum, again just before starting school, and then a third time after you have taught the first three weeks.

Advice on Buying Books

Tapestry studies are arranged by stages, not ages or grades, as discussed in the Year 3 Introduction. We advise that you buy books one unit at a time, because students frequently jump to new levels mid-year, especially if they have significant academic weaknesses upon entering the *Tapestry* teaching method. Such students often blossom quickly under the regular and thorough instruction that many moms can accomplish using *Tapestry* and thus advance mid-year to a new learning level.

If you are shopping with our sister company, Bookshelf Central,² and you notice a discrepancy between books listed in your Reading Assignment Charts and the ones they are selling, it's highly likely that a title has gone out-of-print. To correlate your year-plan with the new titles, see our Book Updates Charts,³ which are available through the *Tapestry of Grace* website.

Please be aware that we use a number of books in the public domain, which are available for anyone to publish. (Publishers are not required to reprint 100% of the book however.) We have chosen specific versions because of their notes or the number of chapters they include. While you may choose any version you wish, be aware that not all versions will have 100% of the book and therefore, you may be missing chapters for your children's assignments. In particular, be aware of this for *This Country of Ours* and *Our Island Story*, both of which are dialectic history books. Please see Bookshelf Central for the exact versions that your year-plan uses.

Notes on the Reading Assignment Chart

As you can imagine, it is challenging to find labels that apply to books on all learning levels, since the goals for each level differ slightly. For historical studies, we want to give you an idea of the main focus of each week (its core), and then indicate assignments that are more in-depth. Hence, our labels. The first row of the Primary Reading Assignment Charts (on page 4 in each week-plan) is labeled “Core.” For lower and upper grammar students, these labels fully express the organization of the assignments.

For dialectic students, you might mentally rename these labels “main message” of the week and “secondary,” or “more detailed” information. Please note that Accountability and Thinking Questions cover reading in both Core and In-Depth assignments each week.

For rhetoric students, we are approaching all historical topics in depth. “Core” indicates the main topics of the week; “In-Depth” readings indicated important, albeit secondary, historical information. As with dialectics, Accountability and Thinking Questions cover reading in both Core and In-Depth assignments each week.

1 <http://www.tapestryofgrace.com/brochures/>

2 <http://bookshelfcentral.com/>

3 <http://www.tapestryofgrace.com/bookupdates/>

On both dialectic and rhetoric levels, plan to have your students read some kind of biography of each President of the United States that is covered in the unit, as noted in the Reading Assignment Charts (see President Books section). Note that some core books change categories week to week, depending on whether they have readings on the main topic of the week or an in-depth or secondary one.

If you need to pare down readings in a given week, a really easy way to know what to skip is to look at the discussion outline for dialectic or rhetoric students. Note the focus of the discussion, and determine which topics you'll cover. Then adjust both the students' readings and the questions they need to answer from their Student Activity Pages.

Presidents Books

You'll notice a special second row in many of the Reading Assignment Charts in this (and subsequent) unit(s), which merges the cells for all four learning levels. In each week that we study the administration of an American President, this row reminds you to use whatever comprehensive, learning-level-specific Presidents book you have on your shelf. (We recommend and sell current versions of such Presidents books for each of the four learning levels at Bookshelf Central.) Your students can find additional information by accessing links on our *Tapestry* website; see the Year 3 History page.¹

Be aware that some upper-level Presidents books contain chapters on the administrations in one place and supplementary information (such as inaugural addresses or famous policy documents) in a different section. You may also find (and print) this information using the Year 3 History webpage links. Using student Accountability and Thinking Questions for dialectic and rhetoric students, you can direct your students to cover the material they need to know in order to prepare adequately for class.

Why are we doing it this way instead of listing a specific title for each level? It is because Presidents books frequently go out of print so that publishers can produce a new edition with added information on new Presidents and events. However, your "outdated" version will nicely cover all but the latest President, who will not be studied until the end of Year 4.

Year 3 Shorter Works Anthology

Whereas other year-plans include many epic poems and dramas, in Year 3 we focus on the novel and a little on poems. In Year 3, we are also surveying literature from a wide range of nations, including England, Scotland, France, Germany, Russia, and America. Because we will read short poems and stories from many different countries, we have put together our own anthology, called *Year 3 Shorter Works Anthology*. This is a digital anthology in which we have compiled some of the best-known short works from great nineteenth-century authors.

Our goal in providing this digital anthology is to give you a reliable and inexpensive source for a wide range of literature that you may find otherwise expensive and difficult to compile. An additional benefit is the fact that these selections are carefully chosen, edited, and annotated to reflect both the needs of high school students and the concerns of Christian parents. Though we do include "difficult" works (both difficult to read and difficult in terms of content) that we feel are worth studying, we have included extra notes to help explain words and ideas that a high-school student might find challenging, and we have done our best to choose and edit our way around explicit content. Visit our online Store to purchase the *Year 3 Shorter Works Anthology*.

The Loom

Another invaluable aid to getting acquainted with your new curriculum is the *Loom*. You can access it through your Year 3 *Loom* disc, or as part of the Digital Edition Year 3 download. On the *Loom* you will find important documents that you should read as you are setting up your curriculum, purchasing books, and orienting yourself to the content of Year 3. Please be *sure* to look at the following documents before starting to teach this year, noting that you need not necessarily print most of them, unless printing is your preference.

¹ <http://www.tapestryofgrace.com/year3/history.php>

	GRAMMAR TEACHERS ONLY	RHETORIC AND DIALECTIC TEACHERS ONLY	TEACHERS FOR ALL LEVELS
YEAR 3	<ul style="list-style-type: none"> Helps for hands-on projects like a salt dough recipe and a cookie-dough map recipe 	<ul style="list-style-type: none"> Year-plan-specific information on figuring high school credits “Accountability Questions and Thinking Questions” article “Answer Keys and Socratic Discussion” article Time line template to help your students make their own time lines “Teaching Rhetoric Literature,” particularly the customizing advice in Appendix D 	<ul style="list-style-type: none"> Introduction to Year 3 documents — crucial! Set-up Information (for first-time users of <i>Tapestry</i>) Writing Level Overview (so that you can place your kids in the right levels for writing assignments) Weekly Topics chart “Scheduling Advice” article Assignment Charts (level-specific, blank assignment charts to print and use with your students)

One question newcomers have in accessing the *Loom* before their curriculum arrives is “how much of this is in my printed copy?” The answer is “some, but not all.” The Student Activity Pages are the only part of your printed year-plan available in digital format on the *Loom*.

If you have a student who is just beginning *Tapestry of Grace* rhetoric literature studies in Unit 2, we urge you to look back over the terms and *Poetics* readings assigned in Unit 1. (There is a chart listing all of them in Appendix D of “Teaching Rhetoric Literature.”) Your student should at least read those assignments in *Poetics* so that he can begin to be familiar with the terms that we will continue to use in Unit 2.

Weekly Overview: People and Time Line Listings

The people who are listed in the “People” section on page 6 in each week-plan may be listed multiple times. This is a continuation of a decision we instituted in Year 2, Unit 4, when we began to list the figures that had a large role in the history for that week, whether or not they had been listed previously. Let’s take George Washington for example. He was born in the 1740’s, before the time frame of Week 28 in Year 2, but he is not listed in Week 28’s “People” section because he takes no major role in the history under consideration that week. Washington is prominent in the history we cover in Weeks 29, 31-32 and 34-35 of Year 2. So, he is listed in “People” for each of those week-plans.

Time line dates (also found on page 6) do *not* follow a similar logic. Students will affix each date only once. For most events, those dates are clearly related to the week’s topics of study; when different levels are moving at different rates, time line dates are given in the one place that seems the most logical for the most students.

Key Features of *Tapestry* Discussion Outlines

There are features built into our discussion outlines that are not immediately apparent to newcomers. These help you to find connections between student questions and discussion outline answers. We want to point them out here.

- First, please remember that, generally speaking, the purpose for our discussions is *not* to make sure that the student comprehended the main ideas in his reading that he could absorb independently. Rather, they are designed to help you lead your student through a series of questions that will enable him see connections that he could *not* make on his own. This said, dialectic outlines will go over more factual information than will rhetoric outlines. If your rhetoric student is young or needs you to go over factual information, we suggest that you choose portions of the dialectic outline on parallel topics to cover at the start of your discussion time.
- Rhetoric discussions are designed (and labeled) to take two hours with a group of twelve students. If you are doing them with only one or two students, they take far less time. Don’t be concerned if they go quickly in this case.
- Discussion outlines are not intended to include all the factual information asked in Accountability Questions. Since these answers are factual and easily found in student resources or in the background information of your teacher’s notes, we do not cover every single one in the discussion outlines. That said, most factual answers are covered, especially for dialectic. Just don’t expect to find *every* answer here.
- Because we’re not covering all the questions and because our focus is connections (dialectic) and analysis (rhetoric), our discussion outlines follow the order that most logically covers the topic at hand with a combination of Socratic questioning (over information that *was* included in student reading assignments) and lecture (over concepts that are not explicitly stated in student readings). Thus, we may cover student questions in a different order than they are given in the Student Activity Pages.

- ❑ Whenever we ask a question or take up a topic in our discussion outlines, we indicate whether or not a student should be able to articulate the gist of our sample answers (never in our exact words, of course) by *italicizing* them. In other words, if one of our sample answers is italicized, the student saw the concept or information in his reading. It may not have been stated in identical language, and he may have had to extrapolate it, but the student should know enough to give the approximate italicized answer.
- ❑ In a given topic of discussion, you may see some answers that have both italicized and plain text. This indicates that students should be able to give part of the answer but not all. You should supply information that is printed in plain text to him (or expand on his answer).
- ❑ Additionally, in Literature outlines, you will see sections with blue shading behind the text. This shading indicates that the material is intended for use with Continuing students. For more on our approach to Beginning and Continuing students, see “Teaching Rhetoric Literature” on the *Loom*.
- ❑ Finally, in the History and Church History discussion outlines, we have helped you to know what actual questions/topics your student has prepared by inserting the tag, “Ask your student,” If you see this tag, it almost always means that the student was given the exact question with the same wording in his Student Activity Pages.

Glance Into Next Week

At the very end of each week-plan in *Tapestry*, you find our Glance Into Next Week chart. This handy feature gives moms a heads-up for the week ahead. It tells you about any unsavory elements in the reading to be assigned, alerts you to things you may wish to do to prepare for the week ahead, and helps you plan for the necessary fluctuations involved in integrated unit study. For Week 10 of Year 3, your Glance Into Next Week is found at the end of this Unit Introduction.

Evaluation Strategies for Grammar Levels

Though this unit is rich with detail, we are not looking for mastery of places, people, and dates at grammar levels. Even so, some review is important. Your child may be well served if, over the course of this unit, you ask him to develop a question and answer trivia game. You can use simple index cards. As you discuss his reading and bring out main points, ask him to write the information in question form on one side of the card and the answer on the other side. As the unit progresses, the size of the deck will grow. Each week, you can review the entire unit by sitting down for an hour and playing this game with your child. You can also use the game for evaluation purposes at the end of each week by having your child answer the questions in flashcard format in a sit-down session.

If your child does major visual projects during this unit, consider making them a large part of your evaluation process. Our *Evaluations 3* provides you with rubrics for this purpose.

We also offer lapbook products that are custom-designed for this unit. You can use these for weekly review or to evaluate your student’s progress in a fun and interesting way. Instead of fill-in-the-blank, multiple-choice, or matching activities, you may prefer to have your children make lapbooks that display and cement your student’s comprehension, especially for the grammar levels of *Tapestry*. These easy-to-make books require paper, scissors, glue, and crayons or markers. They are an attractive way for children to show Mom and Dad what they have learned while they develop their fine-motor and critical thinking skills!

We sell CDs (also available as digital downloads) with instructions and printable templates for these same lapbooks, so your child can make the whole project from scratch, using your printer and paper and supplies that you purchase separately, and Lapbook Kits (where all the components come printed on colorful paper, and you or your children cut, fold, and assemble them). You can purchase any of these packs from our online Store. Always remember that lapbooks are only one of the options you can use to enrich your child’s studies this year!



Evaluation Strategies for Dialectic and Rhetoric Levels

In the last week-plan of this unit, we suggest several review strategies for older students. In addition, you can purchase quizzes and exams in *Evaluations 3*. See the “Introduction to Evaluations” on *Evaluations 3* for more information about our philosophy for assessing students and assigning quizzes or exams.

Count Dad In!

Pop Quiz is *Tapestry*'s way of bringing working dads into the fun of multi-level learning. Each week, the *Pop Quiz* audio CD provides a brief summary of your students' weekly topic (on three learning levels) and gives age-appropriate questions (again, on three learning levels) so that Dad can be a part of your family's educational conversation! (Here's a secret: it's not just for dads. *Pop Quiz* is a great tool for moms on the go!) There are free samples available on the Lampstand Press website, and you can purchase the complete product from our online store.

Writing Assignment Topics

Below are some ideas for research paper topics that Level 9 students may wish to tackle. You are the teacher! Please help your child to find a topic that truly interests him. There are so many to choose from that your main function may be to help him limit his topic to a manageable one for the length of research paper called for.

- ☐ One of the aspects of daily Victorian life that most interested your student
- ☐ An in-depth report on some aspect of Victoria's reign or family
- ☐ The Cherokee's walk of the Trail of Tears
- ☐ One, focused aspect of the Mexican-American War
- ☐ The development of the Democratic or Whig party between 1825 and 1850
- ☐ The California Gold Rush: mining techniques or details about the industries that grew up to serve miners
- ☐ Camp meetings of the early 1800's
- ☐ Theological developments of the 1800's
- ☐ Role of pioneer women in settling the West

UNIT 2 CELEBRATION**Why do a Unit Celebration?**

Below are some ideas for your Unit Celebration. If you are new to *Tapestry* and don't understand why you should put energy into a Unit Celebration, here are some good reasons to plan at least a modest celebration:

1. It gives closure to your unit. You *need* to stop sometime! For some people, the problem with unit studies is that they drag on and on. Some of you don't have that problem, so consider #2.
2. It gives a deadline to your student, providing a reason to complete all his projects, writing assignments, and displays. In other words, it's a finish line you can all see and reach! Your students will display their work at your Unit Celebration. Even if it's just before Dad and a few neighbors or grandparents, displaying work is a great motivational tool for finishing what we start.
3. When the grandparents, friends, relations, and other guests see your work, they are often pleasantly surprised at the depth and quality of your studies, and they can (often) become more supportive. Besides, looking over a table laden with completed projects and evidences of God's grace as expressed through successful education is a strong encouragement to teachers!
4. Unit Celebrations give opportunities for hands-on activities or larger group events that can be done in no other setting. They are the perfect showcases for speeches, cooking experiments, costumes, multimedia presentations, or formal debating skills. We've also done deluxe field trips for Unit Celebrations. Since we live in Maryland, our co-op made trips in Year 3 to New York to see the Statue of Liberty and Ellis Island, and to Gettysburg. If you live in the West or Midwest, there are great field trips to consider with Unit 2 studies, when the Oregon and California Trails are featured. Consider nearby museums that feature displays or information on how the West was settled!
5. Unit Celebrations are memory makers! When asked for highlights of their school careers, our kids and co-op students list them first.
6. Finally, Unit Celebrations provide landmarks by which to locate other studies. When our children are asked what we studied about ancient Greece in Year 1, they start looking into space and trying to remember what the Unit Celebration themes were. "Oh, yeah!" they say. "The *Trojan Women* play!" Then they remember the content of the unit as it was applied to the celebration.

Ideas for your Unit 2 Celebration

There are many different ways you can celebrate all you've learned in this unit. Below are some suggestions, but our assumption is that you will add your unique, creative ideas to concoct extra special celebrations and build family memories that will last a lifetime! Please send any great pictures and descriptions of your Unit Celebration to us so we can post them on our Year 3 Gallery page¹ of the *Tapestry* website.

Themes and general notes

- ☐ You can choose to focus on the West, the Presidents you've studied, advances in technology, or have smatterings of each.
- ☐ Perhaps some students have written stories, plays, or newspapers that can be presented at this Celebration.
- ☐ Don't forget to include an area for students to display their writing, posters, display boards, crafts, or portfolios.
- ☐ Whatever your theme, make sure to spread the work around; try to get everyone to dress in appropriate costumes and enter into the fun!
- ☐ In larger co-ops, it's a good idea to have a parent meeting about half-way through the unit and discuss your themes, costumes, food assignments, location, and décor (and give specific assignments to specific families for these).
- ☐ Whether you have a large or small group, be sure to set a date early and send invitations so that everyone will have that night free to attend!

For larger co-op groups

- ☐ Create, in your location (a rented church building with several rooms, perhaps, or some outdoor location in warmer regions) a mining town in the Old West. Plan to have "stations" or "rooms in the town" that each family mans.
 - ☐ One could be a general store, at which prospectors or pioneers can buy all their necessary provisions and equipment.
 - ☐ How about creating some "gold" (spray-painted rocks) and put food coloring, mud, and more rocks into a large washtub so visitors can "pan for gold."
 - ☐ Have a "saloon" where miners can get food and drinks.
 - ☐ Perhaps you can set up some part of your space to look like a miner's camp, complete with tents, blankets, and a (dormant) campfire site. (This should be your biggest space.) At the "camp," hold contests: bobbing for apples, arm wrestling, and panning for gold are obvious choices. Also plan for displays and presentations around the "camp fire," as desired.
- ☐ Is it warm enough for you to go camping as a group or family? Try becoming pioneers for a weekend! Pack up only what you would have had in your trusty covered wagon (family car) and go to the nearest campground for your pioneer experience. If you have a co-op group, you'll experience a little of the fellowship that pioneers enjoyed along the trail as you share meals and activities campfire to campfire. Perhaps you could add to the simulation by taking long hikes each day and return to camp footsore and weary, only to need to prepare a meager dinner and sleep in the open. Be sure to bring along a guitar, fiddle, or recorder and sing songs from the frontier.
- ☐ Got a nearby barn, community center, or church building you could use? You can hold a settler's hoedown: a square dance (complete with caller and fiddler), a spelling or geography bee, a one-room schoolhouse, or an auction to raise money for the co-op's big field trip for the year.

For families, or families with just a few guests

- ☐ Do you live in the West? Plan a field trip to go gold panning or visit a nearby ghost town, or museum.
- ☐ Is it warm enough for you to go camping as a group or family? Try becoming pioneers for a weekend! Pack up only what you would have had into your trusty covered wagon (family car) and go to the nearest campground for your pioneer experience. Perhaps you could add to the simulation by taking long hikes each day and return to camp footsore and weary, only to need to prepare a meager dinner and sleep in the open. Be sure to bring along a guitar or recorder and sing songs from the frontier.
- ☐ Become a Mexican or Oregon mission house. Some guests should dress in Mexican or Native American garb, eat traditional Indian foods, and play the piñata game or "smoke" a peace pipe. Be sure that the missionaries preach the gospel to the natives before the evening is out!
- ☐ Hold a night where you inform guests all about the inventions of the early 1800's. Each student should plan to set up a display on one or more industries that made dramatic gains in the first half of the 1800's. You might include a demonstration of a modern telegraph (if your student has built one).

¹ <http://www.tapestryofgrace.com/community/gallery/>

GLANCE INTO NEXT WEEK...

WEEK 10: JOHN QUINCY ADAMS AND POLITICAL REALIGNMENTS	
Lower Grammar	There are no special concerns for this level this week.
Upper Grammar	<ul style="list-style-type: none"> <input type="checkbox"/> If your student is doing both History and Literature assignments, this week is a bit heavy. Consider assigning some as weekend homework or reading some aloud with him, depending on his maturity and skill level. <input type="checkbox"/> Throughout the Literature selection, <i>Frederic Chopin: Son of Poland, Early Years</i>, you'll see references to listening to a CD. While you could purchase the publisher's recommended CD separately, we recommend that you listen to the orchestral version instead. Check your library or go to the Year 3 Literature page of the <i>Tapestry</i> website.
Dialectic	<ul style="list-style-type: none"> <input type="checkbox"/> The student resource called <i>Westward Expansion and Migration</i> has various questions and writing prompts that you are free to omit for <i>Tapestry</i> purposes. <input type="checkbox"/> The section entitled "Early People" in <i>Hands-On Rocky Mountains</i> will not be assigned because it does not fit neatly into our chronological time frame. If you do choose to use this section, please note that p. 6 and 7 have references not in keeping with early creationist viewpoints.
Rhetoric	<ul style="list-style-type: none"> <input type="checkbox"/> If you wish to assign a literary analysis paper on poetry this year, we recommend that your student begin it in Week 10. See the Week 10 Literature discussion outline for specific topic suggestions, and see <i>Writing Aids</i> for more on writing a literary analysis paper. <input type="checkbox"/> Level 9 students completing the writing assignments will begin a research paper that will be a six-week project. Try to set aside time for a library visit in order to have adequate resources.
Teacher	There are no special concerns for this week.
Links	<ul style="list-style-type: none"> <input type="checkbox"/> http://www.tapestryofgrace.com/plan/ <input type="checkbox"/> http://www.tapestryofgrace.com/year3/history.php <input type="checkbox"/> http://www.tapestryofgrace.com/year3/artsactivities.php <input type="checkbox"/> http://www.tapestryofgrace.com/year3/literature.php <input type="checkbox"/> https://www.lampstandbookshelf.com/ZC/ <input type="checkbox"/> http://www.tapestryofgrace.com/year3/worldview.php

TEACHING OBJECTIVES: CORE SUBJECTS

Threads: History		Teacher's Notes, p. 23-41
Lower Grammar	<input type="checkbox"/> Read about the Cherokee Indians' journey from Tennessee to Oklahoma on what is called the Trail of Tears. <input type="checkbox"/> Learn more about the lifestyle of those who were a part of the Cherokee nation.	
Upper Grammar	<input type="checkbox"/> Read about the Cherokee Indians' journey from Tennessee to Oklahoma on what is called the Trail of Tears. <input type="checkbox"/> Students should remember the ongoing status of African Americans in the United States.	
Dialectic	<input type="checkbox"/> Read about Presidents Van Buren, Harrison, and Tyler. <input type="checkbox"/> Learn about the issues that shaped the presidential election of 1844. <input type="checkbox"/> Look at the early lives of Harriet Beecher Stowe, Frederick Douglass, and William Lloyd Garrison. <input type="checkbox"/> Learn about the definition, motives behind, and opponents to the idea of Manifest Destiny. <input type="checkbox"/> Talk about how American expansion affected Native Americans.	
Rhetoric	<input type="checkbox"/> Read about Presidents Van Buren, Harrison, and Tyler. <input type="checkbox"/> Discuss the Age of Jackson: its unique characteristics and ideals. <input type="checkbox"/> In the context of the age, explore the effective positions and tactics of abolitionists in the 1830's. <input type="checkbox"/> Look again at life among slaves, and discuss both the Nat Turner rebellion and the general absence of large-scale slave rebellions in the American South, compared to similar cultures in Central and South America. <input type="checkbox"/> Talk about the concept of Manifest Destiny.	

Threads: Writing		Writing Assignment Charts, p. 8-10
All Levels	<input type="checkbox"/> Student assignments are found in the Writing Assignment Charts contained in this week-plan. Make sure your child writes every week! <input type="checkbox"/> Teachers should consult <i>Writing Aids</i> or their choice of writing handbook each week for additional help in teaching the week's assignment.	

Threads: Literature		Teacher's Notes, p. 41-52
Lower Grammar	<input type="checkbox"/> Identify settings and characters in sections of <i>Oliver Twist</i> . <input type="checkbox"/> Write a Bible verse about stealing. <input type="checkbox"/> Discuss a biblical view of death.	
Upper Grammar	Continue to play a game in which characters, setting, and definitions are identified.	
Dialectic	<input type="checkbox"/> Identify characteristics of four major characters. <input type="checkbox"/> Discuss the principle of "meaning through form." <input type="checkbox"/> Identify various aspects of artistry used by George MacDonald.	

Threads: Literature

Teacher's Notes, p. 41-52

Rhetoric	Begin	<input type="checkbox"/> Learn about the influence of Transcendentalism and Dark Romanticism on Nathaniel Hawthorne. <input type="checkbox"/> Discuss the main characters of <i>The Scarlet Letter</i> and their experiments in living. <input type="checkbox"/> Study the effects of Hawthorne's style and symbolism in <i>The Scarlet Letter</i> .
	Continue	In addition to the above, analyze some of what <i>The Scarlet Letter</i> has to say about repentance, as exemplified through a conversation between two characters: Dimmesdale and Chillingworth.

TEACHING OBJECTIVES: ELECTIVES

Threads: Geography

Teacher's Notes, p. 52

Lower Grammar	<input type="checkbox"/> Label states that were important in the Trail of Tears. <input type="checkbox"/> Trace the path of the Trail of Tears. <input type="checkbox"/> Continue work on your cumulative map project.
Upper Grammar	<input type="checkbox"/> Label states that were important in the Trail of Tears. <input type="checkbox"/> Trace the path of the Trail of Tears. <input type="checkbox"/> Think about various aspects of the trail: the length, the terrain, and the modes of transportation. <input type="checkbox"/> Continue work on your state card project.
Dialectic	Rhetoric Continue work on your cumulative map project.

Threads: Fine Arts and Activities

Teacher's Notes, p. 52-54

Lower Grammar	Have fun completing activities about Native Americans.
Upper Grammar	<input type="checkbox"/> Have fun completing activities about Native Americans. <input type="checkbox"/> Add to your president card bank.
Dialectic	<input type="checkbox"/> Have fun completing activities about Native Americans. <input type="checkbox"/> Add to your president card bank. <input type="checkbox"/> Read about the lives of Robert and Clara Schumann, and listen to their music if possible.
Rhetoric	<input type="checkbox"/> Add to your president card bank. <input type="checkbox"/> Read about the lives of Robert and Clara Schumann, and listen to their music if possible. <input type="checkbox"/> Read about and observe the art of Dante Gabriel Rossetti.

Threads: Church History**Teacher's Notes, p. 54-61****Rhetoric**

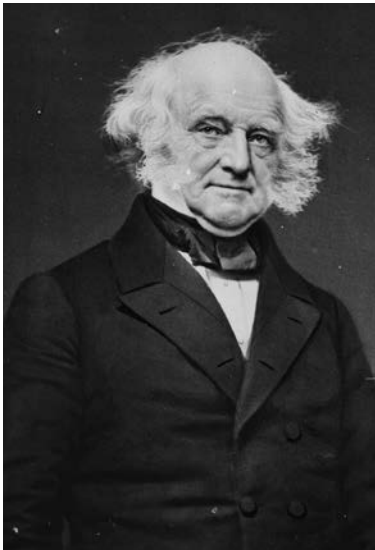
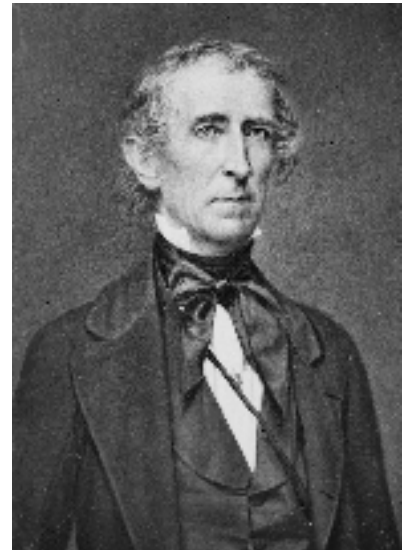
- ☐ Start a three-week study of Mormonism this week.
- ☐ Learn about the life of Joseph Smith, some of the teachings of the Latter Days Saints church, and the foundational years of the Mormon movement.

Threads: Government**Teacher's Notes, p. 61-63****Rhetoric**

Learn why Alexis de Tocqueville believed that the institution of slavery had doomed America to a disaster that could not be avoided.

Threads: Philosophy**Rhetoric**

There are no Philosophy objectives for this week.

**Martin Van Buren****William Henry Harrison****John Tyler, Jr.**

PRIMARY RESOURCES				
HISTORY: CORE	<input type="checkbox"/> <i>The Trail of Tears</i> , by Joseph Bruchac (J 973)	<input type="checkbox"/> <i>The New Nation</i> , by Joy Hakim (J 973) chapters 25-29	<input type="checkbox"/> <i>Westward Expansion and Migration</i> , by Cindy Barden and Maria Backus, p. 23-28, 32, 34, 58-59, 80-81 <input type="checkbox"/> <i>This Country of Ours</i> (Yesterday's Classics version) by H.E. Marshall, p. 475-481	<input type="checkbox"/> <i>Antebellum America: 1784-1850</i> , edited by William Dudley (973) p. 189-243. Also review p. 173-179: sections on social reform, public education, and labor reform.
	PRESIDENTS BOOK AND/OR INTERNET LINKS (SEE YEAR 3 HISTORY PAGE OF THE TAPESTRY WEBSITE) <input type="checkbox"/> Read about the lives and administrations of Martin Van Buren, William Henry Harrison, and John Tyler.			
HISTORY: IN-DEPTH	<input type="checkbox"/> <i>The Cherokee: The Past and Present of a Proud Nation</i> by Danielle Smith-Llera, chapter 2 (Week 2 of 2)	<input type="checkbox"/> <i>Cherokee: History and Culture</i> , by Helen Dwyer and D. L. Birchfield, p. 12-19, 30-39 (Week 2 of 2)	<input type="checkbox"/> <i>Abraham Lincoln's World</i> , by Genevieve Foster (J 973) p. 77-80, 158-163, 179 <input type="checkbox"/> <i>North American Indian</i> , by David Murdoch (J 970) p. 26-27	
	SUGGESTED READ-ALoud <input type="checkbox"/> <i>Moccasin Trail</i> , by Eloise Jarvis McGraw (JUV FICTION) chapters I-V (Week 1 of 4)			GOVERNMENT ELECTIVE <input type="checkbox"/> <i>Democracy in America</i> , by Alexis de Tocqueville (342) Vol. One, Part Two, selections from chapter 10 (p. 302-307, 326-348)
LITERATURE	<input type="checkbox"/> <i>Oliver Twist</i> , retold by Mary Seabag-Montefiore (JUV FICTION) chapters 5-7 (Week 2 of 2)	<input type="checkbox"/> <i>A Christmas Carol Coloring Book</i> , illustrated by Marty Noble, p. 22-46 (Week 2 of 2)	<input type="checkbox"/> <i>The Princess and the Goblin</i> , by George MacDonald (JUV FICTION) chapters 1-8 (Week 1 of 4)	BEGINNING AND CONTINUING LEVEL <input type="checkbox"/> <i>The Scarlet Letter</i> , by Nathaniel Hawthorne (Oxford World's Classics), chapters I-X (Week 1 of 2) <input type="checkbox"/> Readings in <i>Poetics</i>
ARTS/ACTIVITIES		<input type="checkbox"/> <i>Great Pioneer Projects</i> , by Rachel Dickinson, p. 16, 108	<input type="checkbox"/> <i>Hands-On Rocky Mountains</i> , by Yvonne Y. Merrill, p. 24-27, 44-45 <input type="checkbox"/> <i>The Gift of Music</i> , by Jane Stuart Smith and Betty Carlson, chapter 14	<input type="checkbox"/> <i>Art: A World History</i> , by Elke Linda Buchholz, et al., p. 340-341 <input type="checkbox"/> <i>The Vintage Guide to Classical Music</i> , by Jan Swafford, p. 237-245 (stop at "Frederic Chopin")
WORLDVIEW	CHURCH HISTORY	CHURCH HISTORY	CHURCH HISTORY	WORLDVIEW ELECTIVE <input type="checkbox"/> <i>Unveiling Grace</i> , by Lynn K. Wilder, Part One and Appendix 2, p. 15-103, 341-351 (Week 1 of 3)
				PHILOSOPHY ELECTIVE
	Lower Grammar	Upper Grammar	Dialectic	Rhetoric

ALTERNATE OR EXTRA RESOURCES				
TEXTBOOKS		<input type="checkbox"/> <i>The Story of the World, Volume 3</i> , by Susan Wise Bauer, chapter 38	<input type="checkbox"/> <i>Heritage of Freedom</i> , by Lowman, Thompson, and Grussendorf, p. 204-211, 272-275 (stop at Compromise)	
HISTORY: SUPPLEMENT	<input type="checkbox"/> <i>The Cherokee</i> , by Andrew Santella (J 970) p. 32-43 (Week 2 of 2) <input type="checkbox"/> <i>The Trail of Tears</i> , by R. Conrad Stein (J 970) <input type="checkbox"/> <i>Nat Turner's Slave Rebellion</i> , by Michael Burgan (J 975) <input type="checkbox"/> <i>Amistad: The Story of a Slave Ship</i> , by Patricia C. McKissack (J 326)	<input type="checkbox"/> <i>Soft Rain</i> , by Cornelia Cornelissen <input type="checkbox"/> <i>The Cherokee: An Independent Nation</i> , by Anne M. Todd (J 975) p. 25-45 (Week 2 of 2)	<input type="checkbox"/> <i>Wild West</i> , by Stuart Murray (J 978) p. 8-17 <input type="checkbox"/> <i>Only the Names Remain</i> , by Alex W. Bealer (J 970) p. 56-76 (Week 2 of 2) <input type="checkbox"/> <i>William Henry Harrison</i> , by Howard Peckham <input type="checkbox"/> <i>Escape from Slavery</i> , edited by Michael McCurdy <input type="checkbox"/> <i>From Sea to Shining Sea: Americans Move West 1846-1860</i> , by Sheila Nelson (973) chapter 1 <input type="checkbox"/> <i>The Early American Industrial Revolution, 1793-1850</i> , by Katie Bagley, p. 33-35 (Week 2 of 3)	<input type="checkbox"/> <i>Old Hickory: Andrew Jackson and the American People</i> , by Albert Marrin (JUV BIO) chapter IX
LITERATURE	<input type="checkbox"/> <i>Charles Dickens and Friends</i> , retellings by Marcia Williams (JUV FICTION) <input type="checkbox"/> <i>The Children's Hour</i> , by Henry Wadsworth Longfellow <input type="checkbox"/> <i>Hiawatha</i> , by Henry Wadsworth Longfellow (J 811)	<input type="checkbox"/> <i>Oliver Twist</i> , retold by Kathleen Olmstead (JUV FICTION) (Week 2 of 2) <input type="checkbox"/> <i>A Christmas Carol</i> , by Stephen Krensky (JUV FICTION) staves IV and V (Week 2 of 2)	<input type="checkbox"/> <i>A Gathering of Days</i> , by Joan W. Blos (JUV FICTION)	<input type="checkbox"/> <i>Pushing the Bear</i> , by Diane Glancy (FICTION)
ARTS/ACTIVITIES	<input type="checkbox"/> <i>A Christmas Carol Coloring Book</i> , illustrated by Marty Noble (Week 2 of 2)	<input type="checkbox"/> <i>Going West!</i> by Carol A. Johmann and Elizabeth J. Rieth (J 978) p. 21 <input type="checkbox"/> <i>History Pockets: Moving West</i> , by Martha Cheney, pocket 6	<input type="checkbox"/> <i>Pioneer Crafts</i> , by Barbara Greenwood (J 745) p. 18-23	<input type="checkbox"/> <i>Music: An Appreciation (Sixth Brief Edition)</i> by Roger Kamien, p. 225-230 <input type="checkbox"/> <i>The Story of Painting</i> , by Sister Wendy Beckett (759) p. 516-520
WORLDVIEW				<input type="checkbox"/> <i>The Mormon Trail and the Latter-Day Saints</i> , by Carol Rust Nash (J 289) chapters 1-3 (Week 1 of 3) <input type="checkbox"/> <i>Mormonism Explained</i> , by Andrew Jackson (230), Part 1 (Week 1 of 3)
ENRICHMENT		<input type="checkbox"/> VIDEO: <i>A Christmas Carol</i> (NR) starring Alastair Sim		
	Lower Grammar	Upper Grammar	Dialectic	Rhetoric

STUDENT THREADS	<input type="checkbox"/> Read about the Trail of Tears. <input type="checkbox"/> Learn more about the lifestyle of the Cherokee Indians.	<input type="checkbox"/> Learn about the Trail of Tears and the people who were relocated. <input type="checkbox"/> Remind yourself of the continued slavery status of African Americans.	<input type="checkbox"/> Read about Presidents Van Buren, Harrison, and Tyler. <input type="checkbox"/> Learn about the issues that shaped the presidential election of 1844. <input type="checkbox"/> Look at the early lives of Harriet Beecher Stowe, Frederick Douglass, and William Lloyd Garrison. <input type="checkbox"/> Learn about Manifest Destiny. <input type="checkbox"/> Read how American expansion affected Native Americans.	<input type="checkbox"/> Learn about Presidents Van Buren, Harrison, and Tyler. <input type="checkbox"/> Discuss the Age of Jackson: its unique characteristics and ideals. <input type="checkbox"/> In the context of the age, explore the effective positions and tactics of abolitionists in the 1830's. <input type="checkbox"/> Look again at life among slaves, and discuss both Nat Turner's rebellion and the general absence of large-scale slave rebellions in the American South. <input type="checkbox"/> Talk about the concept of Manifest Destiny.
	<input type="checkbox"/> Martin Van Buren <input type="checkbox"/> John Ross	<input type="checkbox"/> Martin Van Buren <input type="checkbox"/> Osceola	<input type="checkbox"/> Martin Van Buren <input type="checkbox"/> William Henry Harrison <input type="checkbox"/> John Tyler <input type="checkbox"/> James Polk <input type="checkbox"/> Sequoyah <input type="checkbox"/> Harriet Beecher Stowe <input type="checkbox"/> Frederick Douglass <input type="checkbox"/> William Lloyd Garrison	<input type="checkbox"/> Martin Van Buren <input type="checkbox"/> William Henry Harrison <input type="checkbox"/> John Tyler <input type="checkbox"/> William Lloyd Garrison <input type="checkbox"/> Joseph Smith <input type="checkbox"/> P.T. Barnum
	Recognize or spell (optional) these words: <input type="checkbox"/> illegal <input type="checkbox"/> petition <input type="checkbox"/> resign <input type="checkbox"/> protest <input type="checkbox"/> captive <input type="checkbox"/> stockade <input type="checkbox"/> allowance <input type="checkbox"/> route	All lower grammar words, plus these: <input type="checkbox"/> versus <input type="checkbox"/> guardian <input type="checkbox"/> loot <input type="checkbox"/> emigration <input type="checkbox"/> unprecedented <input type="checkbox"/> treachery <input type="checkbox"/> creed <input type="checkbox"/> emancipate <input type="checkbox"/> oppression	Add the following dates to your time line this week: 1830 Joseph Smith publishes the Book of Mormon. 1833 Smith founds the Church of Christ (later renamed the Church of Jesus Christ of Latter-day Saints). 1837-1841 Martin Van Buren is president. 1838 Between 13,000 to 17,000 Cherokee Indians are forced to march the Trail of Tears. 1841 William Henry Harrison is president. 1841-1845 John Tyler is president. 1845 Texas is annexed to the United States via a joint act of Congress. 1847 The Seminole Indians are the last of the Five Civilized Tribes forced west. 1847 Mormons settle in Utah under the leadership of Brigham Young and found Salt Lake City.	
	Lower Grammar	Upper Grammar	Dialectic	Rhetoric

ACTIVITIES	<ul style="list-style-type: none"><input type="checkbox"/> Make a Native American musical instrument.<input type="checkbox"/> Cook a recipe using corn.<input type="checkbox"/> Create a Native American symbol out of clay.	<ul style="list-style-type: none"><input type="checkbox"/> Cook a recipe using corn.<input type="checkbox"/> Make a diorama showing an Indian village.<input type="checkbox"/> Complete a worksheet from your resource book.<input type="checkbox"/> Make a president card for each president you study this week.	<ul style="list-style-type: none"><input type="checkbox"/> Write a letter to a Cherokee “friend” who has been forced to leave his home.<input type="checkbox"/> Make a poster about the five tribes that were a part of the Trail of Tears.<input type="checkbox"/> Write a letter to Andrew Jackson or Martin Van Buren.<input type="checkbox"/> Create a punched tin-lantern.<input type="checkbox"/> Weave a basket.<input type="checkbox"/> Make a president card for each president you study this week.	<ul style="list-style-type: none"><input type="checkbox"/> Make a president card for each president you study this week.<input type="checkbox"/> Read about the lives of Robert and Clara Schumann, and listen to their music if possible.<input type="checkbox"/> Read about and observe the art of Dante Gabriel Rossetti.
GROUP ACTIVITY	<ul style="list-style-type: none"><input type="checkbox"/> Make a Native American musical instrument.<input type="checkbox"/> Create a Native American symbol out of clay.	<ul style="list-style-type: none"><input type="checkbox"/> Make puppets and act out a short skit.<input type="checkbox"/> Make a diorama showing an Indian village.	<ul style="list-style-type: none"><input type="checkbox"/> Make a poster about the five tribes that were a part of the Trail of Tears.<input type="checkbox"/> Be a TV reporter and broadcast the news about the Native Americans and their forced relocation.<input type="checkbox"/> Make a candle using supplies from a craft store.	<ul style="list-style-type: none"><input type="checkbox"/> Read about the lives of Robert and Clara Schumann, and listen to their music if possible.<input type="checkbox"/> Read about and observe the art of Dante Gabriel Rossetti.
GEOGRAPHY	<ul style="list-style-type: none"><input type="checkbox"/> Label states that were important during the Trail of Tears.<input type="checkbox"/> Trace the path of the Trail of Tears.<input type="checkbox"/> Continue work on your cumulative map project.	<ul style="list-style-type: none"><input type="checkbox"/> Label states that were important during the Trail of Tears.<input type="checkbox"/> Trace the path of the Trail of Tears.<input type="checkbox"/> Think about the length of the Trail of Tears, the terrain the Indians encountered, and their modes of transportation.<input type="checkbox"/> Continue work on your state card project.	<ul style="list-style-type: none"><input type="checkbox"/> Continue work on your cumulative map project.	
	Lower Grammar	Upper Grammar	Dialectic	Rhetoric

LEVEL	GENRES	INSTRUCTIONS AND TOPICS
1	<input type="checkbox"/> Dictation <input type="checkbox"/> Draw & Caption	<input type="checkbox"/> Use your Sentence Pocket and your Word Bank cards to practice creating complete sentences that your teacher will dictate to you. Try to form at least one complete sentence regarding something that you've learned about the Trail of Tears. <input type="checkbox"/> Add three pages to your Presidents Book by doing a Draw and Caption page about Martin Van Buren, William Henry Harrison, and John Tyler.
2	<input type="checkbox"/> Display Board (Week 2 of 5)	<input type="checkbox"/> Continue work on your display board. <input type="checkbox"/> If your teacher tells you to, find more resources so that you can do a bit of extra research. <input type="checkbox"/> Use Cluster Diagrams to prewrite for two more paragraphs. <input type="checkbox"/> After you finish prewriting, write rough drafts of your paragraphs. <input type="checkbox"/> When your teacher has given her approval, type or write your final copies. You won't need to print them out or cut them to size just yet, so file them under "Work in Progress" in your Grammar and Composition Notebook.
3	<input type="checkbox"/> Friendly Letters <input type="checkbox"/> Dictation	<input type="checkbox"/> Take some time to learn about or review the form of friendly letters in <i>Writing Aids</i> . <input type="checkbox"/> Write a letter to a relative or friend. <input type="checkbox"/> Address your envelope properly and mail the letter! <input type="checkbox"/> Practice dictation a couple of times this week.
4	<input type="checkbox"/> Historical Fiction (Week 1 of 4) <input type="checkbox"/> Dictation	<input type="checkbox"/> Historical fiction can be exciting to read and very informative. Because the writer works hard at weaving in historical information with interesting plots and characters, history seems to "come alive." This week you will begin a four-week project of writing a piece of historical fiction. In the end, your story will be about 5-7 pages long. <input type="checkbox"/> Read in <i>Writing Aids</i> about how to write this type of fiction. <input type="checkbox"/> Work on your prewriting this week by writing character sketches for three main characters. It may be helpful to use the Character Sketch (<i>Writing Aids</i> Graphic Organizer). <input type="checkbox"/> File your character sketches under "Work in Progress" in your Grammar and Composition Notebook. <input type="checkbox"/> Practice dictation a couple of times this week.

LEVEL	GENRES	INSTRUCTIONS AND TOPICS
5	<input type="checkbox"/> Personal Narrative (Week 1 of 4) <input type="checkbox"/> Dictation	<input type="checkbox"/> Read in <i>Writing Aids</i> about personal narratives. <input type="checkbox"/> Plan your narrative using a Story Map and a Characterization Grid for prewriting (<i>Writing Aids</i> Graphic Organizers). Your teacher will help you choose a topic. <input type="checkbox"/> File your prewriting under “Work in Progress” in your Grammar and Composition Notebook. <input type="checkbox"/> Practice dictation a couple of times this week.
6	<input type="checkbox"/> Display Board (Week 1 of 4)	<input type="checkbox"/> Have you ever made a display board? They are lots of fun to make and view. You are going to take the rest of this unit to create a display board. <input type="checkbox"/> Choose your topic this week. Suggestions include: Victorian England, Manifest Destiny, the Mexican-American War, or one of the Presidents studied in this unit. <input type="checkbox"/> Plan your display board by making a sketch of the layout of your board. Although it is possible that the layout may change a bit, this will give you a loose guideline for your reference. <input type="checkbox"/> Following all of the steps in the writing process, write two paragraphs for your board. <input type="checkbox"/> Write or type your final copies, but you won’t need to print them out just yet. File your paragraphs under “Work in Progress” in your Grammar and Composition Notebook.
7	<input type="checkbox"/> Persuasive Writing	<input type="checkbox"/> In <i>Writing Aids</i> , learn about or review the genre of persuasive writing and how to use Venn diagrams or T-Charts for prewriting (<i>Writing Aids</i> Graphic Organizers). <input type="checkbox"/> Choose a topic from one of the options below and write a one-page persuasive paper. <ul style="list-style-type: none"> <input type="checkbox"/> Pretend to be alive back in the days when the West was not yet won. Persuade your reader that it is America’s Manifest Destiny to control much of North America from sea to shining sea. <input type="checkbox"/> Persuade your reader that Texas should be admitted to the Union. <input type="checkbox"/> File your finished paper in your Grammar and Composition Notebook under “Completed Work.”
8	<input type="checkbox"/> Story Writing (Week 2 of 5)	<input type="checkbox"/> Complete a Story Map (<i>Writing Aids</i> Graphic Organizer) so that you have a clear picture of your plot. <input type="checkbox"/> Begin writing the rough draft of your story. <input type="checkbox"/> File your Story Map and rough draft under “Work in Progress” in your Grammar and Composition Notebook.

LEVEL	GENRES	INSTRUCTIONS AND TOPICS
9	<input type="checkbox"/> Research Paper (Week 6 of 6)	<input type="checkbox"/> Self-proof your paper for structure and mechanical flaws. <input type="checkbox"/> Type your final copy. <input type="checkbox"/> File it under “Completed Work” in your Grammar and Composition Notebook.
10	<input type="checkbox"/> Biography (Week 3 of 6)	<input type="checkbox"/> Use your outline from last week as a guideline and write your rough draft. <input type="checkbox"/> At the end of the week, turn it in to your teacher so that she can give you feedback.
11	<input type="checkbox"/> Essay Test-taking	<input type="checkbox"/> From <i>Writing Aids</i> , learn about or review essay test taking. <input type="checkbox"/> Your teacher will choose one of the topics below so that you can write an essay. <ul style="list-style-type: none"> <input type="checkbox"/> “The ‘era of the common man’ touted American freedoms for ‘the people.’ There were several groups of Americans, though, that were not included.” In a well-structured essay, explain how it was that blacks, women, and Native Americans were not included in the blessings of Jacksonian democracy. <input type="checkbox"/> “It was clear to some that America’s manifest destiny was to be the ruling power for the North American continent. Why?” In a well-organized essay, explain the reasons that Americans gave to undergird their claim of a divine right to North American lands.
12	<input type="checkbox"/> Classical Comparison Paper (Week 15 of 15)	<input type="checkbox"/> Make final edits and polish up transitions, sentence structures, vivid words, etc., throughout your paper. <input type="checkbox"/> Make a cover and title page. <input type="checkbox"/> Type your works cited and endnotes page, if necessary.

GENERAL INFORMATION FOR ALL GRADES

In this week-plan, we are gaining a big picture of progress in America from the mid-1830's to 1850 or so. We will quickly survey three presidencies—those of Martin Van Buren, William Henry Harrison, and John Tyler—and overview ways that America expanded during this period. In future weeks, we will spend more time studying details of events that we look at only briefly (and in their larger context) this week, such as the everyday lives of pioneers as they trekked across the American plains, the Plains Indian Wars that resulted as Indian and white cultures clashed in the West, the Mexican-American War following the annexation of Texas, the work on the Transcontinental Railroad, the installation and effects of the telegraph, and the California Gold Rush. Propelling these major events was the concept of America's Manifest Destiny to govern the continent of North America. Together, these developments contributed to the Age of Jackson, so called even though Jackson himself left the presidency in 1837. Both Presidents Van Buren and Polk had been strong supporters of Jackson while he was in office and were his political heirs. Although Harrison and Tyler were Whigs, as older students will learn, their presidencies changed neither the politics nor the spirit of this era.

One of the sad things that happened in this Age of Jackson was the forcible removal of the Five Civilized Tribes to western lands that were unsuited to their cultures. Starting in 1830, the Indian Removal Act (studied in Week 11) mandated that the Cherokee, Chickasaw, Choctaw, Creek, and Seminole Indians abandon their hereditary lands and travel to reservations created for them in what is now eastern Oklahoma. The Cherokee, especially, fought this law in American courts. At the Supreme Court level, they won the *Cherokee Nation v. Georgia* case of 1831, but Presidents Jackson and Van Buren refused to back the court's decision and ordered the removals. In 1837, the Cherokee became the last tribe to walk the Trail of Tears. Younger students will be learning about this sad event and about traditional Cherokee culture this week.

Native Americans were not the only people who were moving west. Some Americans, known as the Mormons, whom rhetoric students are starting to study this week, journeyed west under a cloud of controversy. Nonetheless, these groups contributed to the settling of the region and to the unique history there.

The years between 1830 and 1850 saw a huge, voluntary, westward push among white Americans. In 1845, one journalist captured the expansionist, can-do spirit of the age that mingled with a religious sense of both duty and purpose with his now-famous phrase "Manifest Destiny." Many Americans felt that it was a matter of divine ordination that America should one day stretch from "sea to shining sea," and that it was both their right and their duty to make it so. As rhetoric students have been learning, many Americans reckoned that God was behind expansionism. White dominion was a part of Protestant theologies that embraced progress, looking confidently towards the imminent perfectibility of mankind. But this was not the whole story. Much of the American mindset was also due to optimism about American progress and her proven ability to solve problems as a nation, overcoming all obstacles, whether social, political, or physical. Broadly speaking, older students will be studying the spirit of this Age of Jackson as reflected in nationalistic expansionism and in social reform movements (especially in the area of abolition), both of which had positive and negative aspects.

LOWER GRAMMAR LEVEL

FINE ARTS AND ACTIVITIES

- Make one of the Native American musical instruments below.
 - ☐ Indian drum: Use an old, clean oatmeal box or coffee can. Cut out construction paper to fit around the cylinder, decorate it with Native American symbols, and glue it on. Use dowel rods for drum sticks.
 - ☐ Rattle: Use an old, clean butter bowl or potato chip can. Fill it with dried beans. Paint the outside of your rattle and use sponge shapes to create Native American designs.
 - ☐ Rain stick: Get an empty cardboard paper towel tube and a paper plate or other piece of heavy cardstock. Put the tube onto the paper plate so that the opening lies flat against it. Trace about $\frac{1}{2}$ " around the circle opening. Do this twice. Cut out both circles and glue one of them onto one end of the tube. (Put a rubber band around the outer edge so that it won't come off until it is completely dried.) Pour about 2" of dried rice into the tube and then glue the other circle on the open end. Paint the outside of your rain stick with designs that represent things you've learned about Native Americans.
 - ☐ Wrist or ankle rattle: You will need a pipe cleaner and some bells that you buy at a craft store. Put several of the bells onto the pipe cleaner and then twist the ends together so that it will fit your wrist or ankle.
- Native Americans used a good deal of corn in their recipes. Check out the links at the *Tapestry* website under Year 3 Arts/Activities,¹ and make a few recipes that have corn in them.
- Using play dough or modeling clay, create a symbol that reminds you of what you've learned about the Trail of Tears and the Cherokee Nation.

GEOGRAPHY

- On a blank map of the United States, complete the following in order to learn more about the Trail of Tears:
 - ☐ Label the modern-day states of Tennessee, Georgia, and Oklahoma.
 - ☐ Talk with your teacher about why these states are important regarding the Trail of Tears.
 - ☐ With your teacher's help, draw a line that shows the path that the Indians took on the Trail of Tears.
- If you are doing a cumulative map project, this week add Florida, which joined the Union in 1845.



CHEROKEE



CHOCTAW

MUSCOGEE
(CREEK)

CHICKASAW

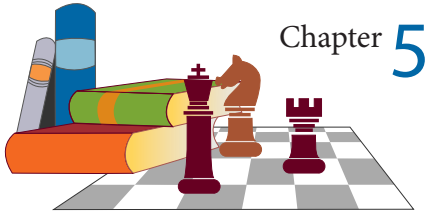


SEMINOLE

¹ <http://www.tapestryofgrace.com/year3/artsactivities.php>

LITERATURE

Worksheet for *Oliver Twist*, retold by Mary Sebag-Montefiore



Chapter 5

List three of Oliver's locations in this chapter.

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Chapter 6

In the space below, write the Bible verse that your teacher dictates to you.



Chapter 7

Who am I? Identify the following characters.

- _____ 1. I am the criminal who tries to get Oliver to help me steal things from other people.
- _____ 2. I am the kind gentleman who allows Oliver to live with me.
- _____ 3. I am the woman who helps Oliver escape from Bill, but Bill kills me out of revenge.
- _____ 4. I am Bill Sike's vicious dog; I die when I run into a stone windowsill.
- _____ 5. I am the author of the original book called *Oliver Twist*.

UPPER GRAMMAR LEVEL

FINE ARTS AND ACTIVITIES

1. Native Americans used a good deal of corn in their recipes. Check out the links at the *Tapestry* website under Year 3 Arts/Activities,¹ and make a few recipes that have corn in them.
2. Make paper-bag or sock puppets, and act out a short skit that you write as if you were a person forced away from your home on the Trail of Tears.
3. Choose one of the Native American tribes that were forced to relocate from their homes (Choctaw, Seminole, Creek, Chickasaw, or Cherokee) and create a diorama showing a scene from their village before the Trail of Tears.
4. Complete president cards for Martin Van Buren (in office 1837-1841), William Henry Harrison (1841), and John Tyler (1841-1845).

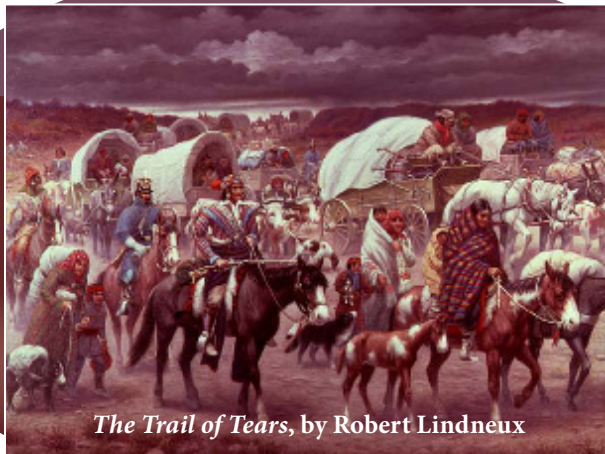
GEOGRAPHY

1. On a blank map of the United States, complete the following in order to learn more about the Trail of Tears:
 - ☐ Label the modern-day states of Tennessee, Georgia, South Carolina, Alabama, Mississippi, and Oklahoma. What is significant about these states regarding the Trail of Tears?
 - ☐ Draw a line that shows the path the Indians took on the Trail of Tears.
 - ☐ About how many miles long was the Trail of Tears? How do you think the terrain affected their journey? What were their modes of transportation?
2. If you are doing a state card project, add Florida this week, which joined the Union in 1845.

LITERATURE

Assignment for *A Christmas Carol*

Play your board game from last week, but add some new character, setting, and definition cards. The cards are again included in this week's Literature Supplement on page 65.



The Trail of Tears, by Robert Lindneux

¹ <http://www.tapestryofgrace.com/year3/artsactivities.php>

DIALECTIC LEVEL**HISTORY****Accountability Questions**

- Write down notes by answering questions about the following presidents:
 - ☐ Van Buren
 - ☐ What kindled his love of politics when he was a child?
 - ☐ What were some of his important political positions before becoming president?
 - ☐ What were some of the major events during Van Buren's presidency?
 - ☐ Harrison
 - ☐ Who was Harrison's father?
 - ☐ How did he become a war hero?
 - ☐ Why was his presidency so brief?
 - ☐ Tyler
 - ☐ What were his views about slavery?
 - ☐ What were some interesting aspects of Tyler's presidency?
- What were the central issues that shaped the content of the presidential campaigns in 1844?
- Use supporting links¹ to find out what the term "Manifest Destiny" means.
- Continue your Internet research by finding out if there were any opponents to the ideas of Manifest Destiny. If so, what were the objections raised?
- Briefly note the important events in the lives of Harriet Beecher Stowe, Frederick Douglass, and William Lloyd Garrison that shaped their views of slavery.
- Who were the "Five Civilized Tribes"? Why were they called this?
- Which of the five tribes was the last to be forcibly removed?
- Where were the Indians forced to move?

Thinking Questions

- What are some of the underlying beliefs that fueled the pursuit of Manifest Destiny?
- Can you think of another American political doctrine that is similar to Manifest Destiny?
- Why was slavery such a hot issue during the presidential campaign of 1844?
- What do you think about the American treatment of Native Americans? If you had been in charge, how would you have resolved the conflict between Americans wanting to move west and the fact that Native Americans had lived there hundreds of years and owned the land?

FINE ARTS AND ACTIVITIES

- Pretend that you've made a friend with another child your age from the Cherokee nation. Write a letter to him, telling him your concerns, your regrets, and how you will pray for him on his journey to Oklahoma.
- Make a poster to explain and describe the lifestyles of the tribes that were forced to relocate from their homes: Choctaw, Seminole, Creek, Chickasaw, and Cherokee.
- Be a TV reporter for a day and act like you are reporting on the movement of the Native Americans. If you have access to a video-recorder, record this "newscast" and show it to your family or co-op friends.
- Write a letter to Andrew Jackson or Martin Van Buren, concerning their decision to relocate the Native Americans.
- Complete president cards for Martin Van Buren (in office 1837-1841), William Henry Harrison (1841), and John Tyler (1841-1845).

From *Hands-On Rocky Mountains*:

- Make a transition paper doll that shows the fashions of the American Indians.
- Use a brown paper grocery bag to make a "leather" pouch.
- Fashion your own moccasins out of felt.

¹ <http://www.tapestryofgrace.com/year3/history.php>

GEOGRAPHY

Add Florida to your cumulative map project this week; it was admitted to the Union in 1845.

CHURCH HISTORY

There is no Church History assignment for this week.



The Golden Gate Bridge (See Literature assignment on the next page.)

LITERATURE

Worksheet for *The Princess and the Goblin*, by George MacDonald

Evaluate characters by writing details about each in the categories provided. There is one character for which you will find very little information. Also, note the pictures on the opposite page; you will discuss them with your teacher in class.



Princess Irene

★ actions

★ personal traits and abilities

★ thoughts and feelings

★ relationships

★ responses to events or people



the queen

actions

personal traits and abilities

thoughts and feelings

relationships

responses to events or people



Curdie Peterson

actions

personal traits and abilities

thoughts and feelings

relationships

responses to events or people



goblins

actions

personal traits and abilities

thoughts and feelings

relationships

responses to events or people

RHETORIC LEVEL

HISTORY

Accountability Questions

1. Fill in a copy of this chart (expand it in your notebook) concerning the three presidents you read about this week.

	MARTIN VAN BUREN	WILLIAM HENRY HARRISON	JOHN TYLER
EARLY LIFE			
POLITICAL AFFILIATIONS/OFFICES BEFORE BECOMING PRESIDENT			
ACTIONS AND ACHIEVEMENTS AS PRESIDENT			

2. During which decade of the 1800's did the abolitionists truly organize and begin to become forceful?
3. In the context of abolitionism, what do the terms "gradualism" and "immediatism" mean? Which was the better approach for abolitionists in the 1830's to adopt? List four reasons why this was true.
4. List reasons why there were not an abundance of large-scale slave uprisings in the American South compared with similar slave-owning cultures in Central and South America.
5. Consider Nat Turner's rebellion. Do you think that Turner was justified in his actions? Why, or why not? Be prepared to share reasons for your opinion, including relevant Scriptures verses.
6. What is meant by the term "Manifest Destiny" in the context of the mid-1800's in America?

Thinking Questions

1. How did the egalitarian social ideals and the market economy offer new arguments for emancipation to abolitionists during the Age of Jackson?
2. Why was the admission by white slave owners of racial equality between whites and blacks so crucial to the abolitionists' success? How did abolitionists seek to demonstrate the blessings of racial equality?
3. How was social agitation crucial to the abolitionists? What methods did they employ towards this end?
4. What roles did women play in the abolition movement? Why do you think they participated wholeheartedly?
5. How did the American public react to abolitionist activities? What were some reasons that people reacted as they did?
6. In his essay concerning the Manifest Destiny of America, what arguments does O'Sullivan give for the justice of America's annexation of Texas? Do you agree with his reasoning? Do you think he would have agreed with this reasoning if a foreign power had used the same arguments about territories legally held by America?
7. Why does John O'Sullivan, writing in 1845 after the annexation of Texas (but before America owned Oregon, California, or much of the land north of Texas), feel that it is a certainty that America both ought to and will control the whole North American continent?

8. What are synonyms for the feeling or agenda that O'Sullivan called Manifest Destiny?
9. Think about the agenda of those who believed that America's Manifest Destiny was to control the North American continent. What positive actions or results might a nation of people who shared this belief undertake? What might be some negative results of embracing this view of America's future?

GEOGRAPHY

Add Florida to your cumulative map project this week; it was admitted to the Union in 1845.

LITERATURE

Literary Introduction

The founders of a new colony, whatever Utopia of human virtue and happiness they might originally project, have invariably recognized it among their earliest practical necessities to allot a portion of the virgin soil as a cemetery, and another portion as the site of a prison.

— Nathaniel Hawthorne, *The Scarlet Letter* (39)

In the 1840's, as Europe rolled towards the end of Romanticism, a new generation of largely Romantic American *literati* (people whose main occupation was reading and writing) began to arrive on the national scene: these included Ralph Waldo Emerson (1803-1882), Nathaniel Hawthorne (1804-1864), Harriet Beecher Stowe (1811-1896), Henry David Thoreau (1817-1862), Walt Whitman (1819-1892), Herman Melville (1819-1891), and Emily Dickinson (1830-1886).

Thus began America's first true flowering of national literature, which has since been most often described as American Romanticism or the American Renaissance. As you will read this week in *Poetics*, the early- and mid-nineteenth century of American literature also saw the birth of a worldview now known as American Transcendentalism. Transcendentalism was not a lasting philosophy, but was quite powerful in its day. It also evoked a powerful response from authors such as Hawthorne, Melville, and Dickinson, as you will learn in this week's *Poetics* article on "Dark Romanticism."

The Scarlet Letter is a genuine historical novel, set in the founding days of New England (c. 1642-1649). Hawthorne's famous introduction, called "The Custom-House," gives biographical information about his own ties to the Puritan community that is depicted in *The Scarlet Letter*. Here also he gives an account about his discovery both of old documents that told Hester's story and of the fragment of cloth bearing the scarlet letter itself, which he says he found in the attic of the custom house where he was working. According to Hawthorne, these were left by one of his predecessors, and in writing the story he simply filled out the historical account with his imagination.

Although we describe *The Scarlet Letter* as a historical novel because it is set in historical times prior to those of the author's own life, we might come closer to the truth by calling it a historical romance. The genre of the novel as it evolved has been seen more and more as a genre that deals with natural rather than supernatural people and events. Hawthorne's story, which includes many elements of the supernatural and savors strongly of the Romantic mode, was published as a romance. You will learn more about this distinction in your *Poetics* reading on the genre of the romance.

Reading

- ☐ Beginning and Continuing Students — From *Poetics*
 - ☐ Book I — IV.H.7: Review "Symbolism in Texture" as needed.
 - ☐ Book II
 - ☐ III.B.2.a: "The Medieval Romance"
 - ☐ VI.B.3.b-c: "Sentimental Novels" through "Gothic Novels"
 - ☐ VI.B.10: "Romanticism in America: c. 1800-1870"



An artist's conception of the prison door, the Puritan townswomen, and Hester's meeting with her husband in *The Scarlet Letter*.



- ☐ VI.B.11: “‘A Mob of Scribbling Women’: Female Novelists in Europe and America”
- ☐ VI.B.13-14: “The Domestic Novel” through “The Romance in the Nineteenth Century”
- ☐ VI.C.2: “Kant, the German Idealists, and Transcendentalism”
- ☐ VI.C.4: “Giving a Moral in Nineteenth-Century Literature: A Difficult Task”
- ☐ X.C.1 and 5: “The Theme of Romantic Love in Literary History” and “Romantic Love in the Romantic and Modern Eras: c. 1775-Present Times”
- ☐ Appendix A: Read or review Romance, Romantic Mode, Sentimental Mode, Gothic Mode, and Historical Mode.
- ☐ Appendix B: Nathaniel Hawthorne
- ☐ Continuing Students: OPTIONAL — From *Poetics*: Book II — X.C.2-4: “Love in Ancient Literature” through “Romantic Love in the Renaissance and Neoclassical Eras”

Recitation or Reading Aloud

Your teacher may let you pick your own selection for recitation or reading aloud this week, or may assign you one of the following selections, for two students, or for a student and a teacher:

- ☐ “The Question of Confession” (chapter X, p. 103-105, from Dimmesdale’s “where, my kind doctor, did you gather those herbs” to Chillingworth’s “Trust me, such men deceive themselves!”)
- ☐ “The Sufferer and His God” (chapter X, p. 106-108, from Chillingworth’s “There goes a woman” to “hot passion of his heart!”)

Defining Terms

You should continue your index card bank of literary terms this week, and make cards for whichever of these terms you do not already have. Be sure to write down exactly what you see here.

- ☐ Gothic Novel: A novel characterized by the portrayal of extremes of emotion, especially fear, which also often uses elements such as unnatural and/or insane desires, ghostly apparitions, and sinister, ancient, religious, or foreign settings.
- ☐ Historical Novel: A novel set in a significantly older historical period than the one in which it is produced.
- ☐ Romance: A story, written in prose or poetry, that strongly expresses the characteristics of the romantic mode.
- ☐ Sentimental Novel: A novel that emphasizes and seeks to arouse or intensify strong emotions and emotional sensitivity, including extremes such as passionate love or absolute terror.
- ☐ Symbolic Character: A character who, in addition to his meaning or role in a story, also stands for another idea or meaning.
- ☐ Symbolic Event (or Action): An event or action that points to another event or action, either in the work of literature or outside it.
- ☐ Symbolic Thing: Any entity without personality that has meaning in the literary work beyond its literal or usual significance.

Beginning Level

1. Written Exercises:
 - ☐ In Unit 1, you studied the Gothic, sentimental, and romantic modes. Did you notice any (or all) of these in *The Scarlet Letter*?
 - ☐ This week you learned several new genres, and earlier in this unit you learned about the genres of the novel and the social novel. Of all these, which genre or genres would you say fits *The Scarlet Letter*? Why?
2. Written Exercise: Describe the texture and style of *The Scarlet Letter*. What point of view, diction, tone, descriptive style, and sentence structures does Hawthorne use? What else did you notice about his style or about which literary techniques he favors?
3. Written Exercise: Try to fill in the blank spaces in the chart on the next page to show the various things symbolized by Hester’s “A” and her child, Pearl.

WHAT THE SYMBOL REPRESENTS	THE SCARLET LETTER (SYMBOLIC THING)	PEARL (SYMBOLIC CHARACTER)
SPECIFIC SIN OF ADULTERY	This is the scarlet letter's most clear meaning.	Pearl, born out of adultery, is a symbol of it (80).
SIN AS GOD'S LAW BROKEN	Hester wears the "A" as a mark of adultery and God's broken law.	"In giving her existence, a great law had been broken; and the result was a being whose elements were ... all in disorder; or with an order peculiar to themselves, amidst which the point of variety and arrangement was difficult or impossible to be discovered" (72).
ART		Hester always dresses Pearl in exquisite clothing, and the child is both beautiful and creative, as well as artistically varied in her beauty and creativity (71, 75).
AGONY	"Hester Prynne had always this dreadful agony in feeling a human eye upon the token; the spot never grew callous; it seemed, on the contrary, to grow more sensitive with daily torture" (69).	
LAWLESS PASSIONS		"The warfare of Hester's spirit, at that epoch [when she was committing adultery], was perpetuated in Pearl. She could recognize her wild, desperate, defiant mood, the flightiness of her temper, and even some of the very cloud-shapes of gloom and despondency that had brooded in her heart" (72).
LEARNING RIGHT BY BEARING CONSEQUENCES OF WRONGDOING		Pearl is a continual trial to Hester and a continual consequence of her sin, but she also "saved her [mother, Hester] from Satan's snare" (91-92).
TRUTH (CONFESSION OF SIN)	As Dimmesdale remarks, Hester must feel less pain in one way because she wears the scarlet letter and has therefore confessed her sin (106).	

4. Thinking Questions:
 - ☐ How would you describe Hawthorne's style of characterization?
 - ☐ Is it your impression that Hester is like a character in a novel of sentiment, or more like a domestic heroine?
 - ☐ Is Dimmesdale the male equivalent of a domestic heroine, or more like a character in a novel of sentiment?
5. Written Exercise: List the kinds of conflict that Hester, Dimmesdale, and Chillingworth undergo in the part of the story that you read this week.
6. Written Exercise: Describe the experiments in living of Hester, Dimmesdale, and Chillingworth thus far.

Continuing Level

Do everything in the Beginning level above, plus the following:

7. Thinking Questions:
 - ☐ The conversation in chapter X between Dimmesdale and Chillingworth sheds light on Dimmesdale's conflicting motives. It begins when Chillingworth shows Dimmesdale some black weeds that he cut from the grave of a murderer. From this conversation, do you think Dimmesdale *wants* to repent? Why doesn't he do it?
 - ☐ How does Chillingworth respond to Dimmesdale's arguments about why a guilty person might keep a secret?
 - ☐ In this part of Dimmesdale and Chillingworth's dialogue, whom do you think has the more biblical perspective?
 - ☐ What do you think of Dimmesdale's passionate statement that he will *not* unburden himself to Chillingworth?

No!—not to thee!—not to an earthly physician! ... Not to thee! But, if it be the soul's disease, then do I commit myself to the one Physician of the soul! He, if it stand with his good pleasure, can cure; or He can kill! Let him do with me as, in His justice and wisdom, He shall see good. But who are thou, that meddlest in this matter?—that dares thrust himself between the sufferer and his God? (108)

Do you agree with Dimmesdale's view?

WORLDVIEWS

Supporting Links about the Life and Teachings of Joseph Smith

1. In the supporting links this week, you read about Joseph Smith's life in his own words, and also read other descriptions of his life. Assess the life, character, and message of Smith. Do you think his claims to be a prophet of God are trustworthy?

Unveiling Grace, by Lynn K. Wilder

2. When you first picked up *Unveiling Grace* book to read it, what did you think it would be about?
3. What can we learn about the book's author from the back of the book?
4. Why might a person consider leaving the Mormon Church to be an "unveiling" of "grace"?
5. What were your impressions about the author's initial attitudes towards Christianity and towards Mormons? How did those attitudes change in Chapter 3?
6. Lynn Wilder describes Mormon missionaries as "nice" and "sincere," as well as "clean-cut" and professionally dressed in suits (38-39). She describes members of the Mormon church working to attract the Wilders to join Mormonism by showing them love and warmth (40). Is it wrong to actively seek to make a church's message and benefits attractive?
7. Why did the Wilder's choose to join the LDS Church? As a Christian, what might you have asked them to consider before making that decision?
8. Based on your readings this week in *Unveiling Grace*, begin to work on filling out the following chart. You will continue to work on this and improve it with your teacher's help during discussions throughout our study of Mormonism.

	MORMON TEACHING	COMPARE WITH TEACHINGS OF THE BIBLE
THE TRINITY		
GOD THE FATHER		
GOD THE SON (JESUS CHRIST)		
THE HOLY SPIRIT & THE HOLY GHOST		
ORIGINS AND DES- TINY OF MANKIND		
THE HUMAN CONDITION, SIN, AND SALVATION		
MARRIAGE, FAMILY, AND POLYGAMY		
THE CHURCH		
THE TEMPLE		

Chart continues on next page...

DEMONS	THE DEAD	BAPTISM	RACISM	PRIESTHOOD & AUTHORITY OF LEADERS	ROLE OF WOMEN	ROLE OF MEN	THE GREAT APOSTACY, THE BIBLE, AND MORMON TEXTS	MISSIONARY WORK	FINANCIAL SUPPORT OF THE CHURCH

GOVERNMENT

Up until now, Tocqueville has focused on democracy. In the final chapter of Volume I, he addresses some issues that are specific to America. Chapter 10 is profound, but too long to read in its entirety. We will limit ourselves to Tocqueville's comments on race relations in America.

This is a sobering chapter—especially for those who know the rest of the story. Tocqueville's observations on race in America foretell the inevitable. He believed that slavery in the South could neither be sustained nor abolished. He predicted that the abolition of slavery in the South would ultimately produce more prejudice against blacks.

He praises Christianity for abolishing slavery in the Ancient World and blames the sixteenth-century Christians who reinvented the peculiar system of race-based slavery.

Tocqueville is devastating in his observations about the evils of slavery, but his fiercest criticism is not directed at the slave-owners. He condemns the racism he sees in the free states, and expresses a degree of pity for the Southerners who are trapped in a system that is doomed to destruction.

Democracy in America, Volume One, Part Two, Chapter 10, opening section

1. In the opening section of this chapter, Tocqueville compares and contrasts Indians and Negroes. How does he characterize the condition of the two races in America?

Democracy in America, Volume One, Part Two, Chapter 10, "Position the Black Race Occupies in the United States"

2. Tocqueville compares slavery in the Ancient World with that in America. What are the differences between the systems? Why does he think American slavery is worse?
3. What does Tocqueville think about the economics of slavery? Cite some evidence he uses to support his opinion.
4. What does Tocqueville think about the way the free states treat Negroes?
5. Does Tocqueville believe Southerners should abolish slavery? Does he believe they can?
6. What does Tocqueville foresee for the South?

PHILOSOPHY

There is no Philosophy assignment for this week.

HISTORY: BACKGROUND INFORMATION

*World Book on Martin Van Buren*¹

Martin Van Buren (1782-1862) ran for President three times but won only the first time. He served during the nation's first great depression, the Panic of 1837. The panic brought financial ruin and misery to millions. Many turned to the government for aid, but Van Buren refused to help. He believed in Thomas Jefferson's idea that government should play the smallest possible role in American life. "The less government interferes," Van Buren explained, "the better for general prosperity."

Van Buren's erect bearing and high, broad forehead gave him a dignified appearance. He had served as Vice President under Andrew Jackson, and, as President, Van Buren inherited much of Jackson's popularity. But during the three years of the panic, Van Buren bore the anger of a disappointed people. His enemies accused him of being a sly, scheming politician. They called Van Buren "The Little Magician" and "The Fox of Kinderhook." They ridiculed his courteous manners. When he continued to deal politely with his political rivals, his enemies said this approach showed his lack of deep convictions.

By defending his Jeffersonian ideals, Van Buren demonstrated that actually he had both deep convictions and courage. Partly because he refused to compromise, he was defeated for reelection in 1840 by William Henry Harrison, whom he had beaten in 1836. Van Buren ran again for President in 1848 but finished a poor third.

In Van Buren's time, Washington, D.C., was still a city of muddy streets and few trees. One traveler said: "It looks as if it had rained naked buildings upon an open plain." But life in the capital reflected the excitement of a growing country. The first railroad into Washington was completed in time to bring visitors from New York City and Philadelphia to Van Buren's inauguration. Frontiersmen such as Sam Houston mingled with courtly Southerners and proper New Englanders. Washington hostesses sought out the popular author Washington Irving for their dinner parties. Out West, the frontier town of Chicago became an incorporated city, and the Republic of Texas began its fight for statehood.

Van Buren's family. On Feb. 21, 1807, Martin Van Buren married his distant cousin and childhood sweetheart, Hannah Hoes (March 8, 1783-Feb. 5, 1819). Mrs. Van Buren died 18 years before her husband became President. The couple had four sons. Abraham, the eldest, was his father's White House secretary, and later served on the staff of General Zachary Taylor during the Mexican War (1846-1848). John, the second son, became attorney general of New York.

Political and Public Career

Van Buren's enthusiasm for the ideas of Thomas Jefferson took him into politics as a Democratic-Republican. He was elected to the New York Senate in 1812. Shortly after his reelection to the Senate in 1816, Van Buren was appointed attorney general of New York. In this post, Van Buren helped form the first modern political machine, an organization that does favors for citizens in return for votes. His machine was known as the Albany Regency.

U.S. senator. In 1820, a split in the Democratic-Republican Party of New York gave Van Buren a chance to display his new political power. Governor De Witt Clinton tried to get John C. Spencer into the U.S. Senate through a special election. Van Buren opposed Clinton and successfully managed the election of Rufus King, an independent Federalist. A year later, when the other Senate seat was vacated, Van Buren's standing had so increased that the legislature elected him.

Van Buren took his seat in the Senate on Dec. 3, 1821. He became a leader in the fight against imprisonment for debt, a great social evil of the time. In 1828, Congress passed a law abolishing such imprisonment. Van Buren also tried to stop the extension of the slave trade. He introduced a bill forbidding the importation of slaves into Florida unless they were owned by settlers. This bill was defeated. Van Buren won reelection to the Senate in 1827. That year, he created an alliance between the Albany Regency and Virginia's powerful Democratic machine, the Richmond Junto. The two organizations backed Andrew Jackson for President because they thought he was most likely to preserve states' rights.

Secretary of state. Late in 1828, Van Buren resigned from the Senate after being elected governor of New York. He served as governor only two months then resigned to become secretary of state under President Jackson. Van Buren successfully pressed claims for damages to American shipping by French and Danish warships during the Napoleonic Wars. Under his leadership, the United States reestablished trade with the British West Indies. The British had closed West Indian ports to American shipping in 1826 in retaliation for high American tariffs on British goods.

¹ From a *World Book* article entitled *Martin Van Buren*. Contributor: James C. Curtis, Ph.D., Professor of History, University of Delaware.

Vice President. In 1831, Jackson appointed Van Buren U.S. minister to Britain. But the Senate, by one vote, refused to confirm the appointment. By this act, Van Buren's enemies thought they had destroyed his career. Jackson took the Senate's action as a personal insult. In 1832, he supported Van Buren's nomination to the vice presidency. Jackson also made it clear that Van Buren was his choice to be the next President. As Vice President, Van Buren reluctantly backed Jackson's decision to withdraw federal deposits from the Bank of the United States. Van Buren also hesitated to support Jackson's actions to enforce federal authority after South Carolina declared a federal law unconstitutional.

Election of 1836. In spite of Van Buren's political beliefs, he retained Jackson's support and easily won the Democratic nomination for President in 1836. He defeated William Henry Harrison, the main Whig candidate, by 97 electoral votes. In the vice presidential race, no candidate won a majority of the electoral votes. The United States Senate then chose Van Buren's running mate, Representative Richard Johnson of Kentucky. No other Vice President has ever been elected by the Senate.

Van Buren's Administration (1837-1841)

The Panic of 1837. Van Buren owed the presidency to Jackson. But many of the problems that faced him as President had developed during Jackson's Administration. Congress had failed to limit the sales of public lands to actual settlers, even though Jackson urged such action during his last year in office. Everyone was speculating in public lands, even clerks and shoeshine boys. State banks and branches of the Bank of the United States had joined the speculative splurge. They made vast loans without security in gold or silver. Unable to limit land sales, Jackson had issued his Specie Circular of July 11, 1836. It required the government to accept only gold and silver in payment for public lands. Banks could no longer make loans without security, and the speculation ended. A financial crash was inevitable. It came on May 10, 1837, just 67 days after Van Buren took office. Banks in Philadelphia and New York City closed, and soon every bank in the country did likewise. The first great depression in U.S. history had begun.

The independent treasury. The Panic of 1837 placed Van Buren in a politically dangerous situation. Although he had pledged to limit the use of federal power, he acted decisively to protect government funds, which were on deposit in private banks. He called Congress into special session and proposed that a treasury be created to hold government money. A bill putting this plan gradually into effect was defeated twice but finally passed Congress on July 4, 1840. The battle over the treasury cost Van Buren the support of many bankers and bank stockholders, especially in the strong Democratic states of New York and Virginia. This loss crippled his bid for reelection.

Life in the White House. Van Buren avoided extravagant White House parties because of the depression. He limited his entertaining to simple dinners. Many visitors to the Executive Mansion found the atmosphere formal and austere, even with Van Buren's four sons present. The people of Washington admired the modesty and personal charm of the youths, all in their 20's. But many, especially Dolley Madison, regretted the lack of a woman in the household. She introduced the President's eldest son, Abraham, to Angelica Singleton of South Carolina. A romance soon developed, and the young people were

Amistad Rebellion¹ was a revolt in 1839 by black slaves against Spaniards who had bought them. The rebellion took place on a ship called *La Amistad*. Joseph Cinque, a member of the Mende people of what is now Sierra Leone, led the uprising. The slaves were later tried in courts in the United States for their rebellion and were found not guilty. This legal decision was a landmark because blacks had few rights at the time.

The slaves who became the *Amistad* rebels were captured in western Africa. Early in 1839, Spanish slave traders brought them to Cuba illegally on a Portuguese ship. In Havana, two Spaniards, Pedro Montez and Jose Ruiz, bought Cinque and 52 other captives from the traders. Montez and Ruiz intended to resell the 53 slaves in the Cuban town of Puerto Principe (now Camaguey). They set sail in the Caribbean Sea on the schooner *La Amistad*. They hired a ship captain and two crewmen. The captain brought a cook and a cabin boy with him.

The slaves were chained to a wall below the deck of the ship. One night, Cinque saw an opportunity to escape. He used a nail to break his wrist chains and iron collar. He helped other slaves get free and they, in turn, helped others. The slaves attacked the crew and took control of the ship. They killed the captain and his cook. The two crewmen jumped ship and escaped. Montez, Ruiz, and the cabin boy were captured by the slaves. Two slaves died during the rebellion.

The rebels did not know how to sail the ship. Cinque ordered Montez and Ruiz to sail it to Africa. During the day, the Spaniards sailed slowly eastward, the direction of Africa. At night, they secretly changed to a northwest course and moved rapidly. The ship ended up at Long Island, New York. Eight more rebels had died by then.

When *La Amistad* reached New York, Montez and Ruiz reported the killings. The rebels were arrested and transported to Connecticut, where they were put on trial.

United States district and circuit courts ruled that the rebels had been free people who were illegally enslaved and thus were justified in rebelling. The case finally went to the Supreme Court of the United States in 1841. John Quincy Adams, who had been president of the United States from 1825 to 1829, defended the rebels in the Supreme Court. He based his defense on the right of every person to be free. The court ruled in favor of the rebels. Cinque and most of the other remaining *Amistad* rebels returned to Africa in January 1842.

¹ From a *World Book* article entitled *Amistad Rebellion*. Contributor: Nudie Eugene Williams, Ph.D., Associate Professor of History, University of Arkansas, Fayetteville.

married in late 1838. Angelica Van Buren assumed the role of White House hostess.

Growing unpopularity. The depression was only one of many disturbances during Van Buren's Administration. Border disputes developed with Canada. In 1839, a boundary dispute between Maine and New Brunswick nearly resulted in open warfare. Van Buren handled the problem with tact, and the dispute was settled peacefully. However, he received little credit for his efforts.

Antislavery leaders blamed Van Buren for the expensive war to drive the Seminole Indians from Florida. They feared the region might become a new slave state. Proslavery leaders attacked the President for not working to annex Texas. The proslavery people believed that Van Buren did not want to admit a new slave state into the Union.

Election of 1840. The Democrats nominated Van Buren for reelection in 1840 in spite of his unpopularity. Vice President Johnson had so many enemies that he failed to gain renomination. The Democrats could not agree on any vice presidential candidate. As a result, Van Buren became the only presidential candidate in American history to seek election without a running mate. The Whigs again nominated William Henry Harrison for President and chose former Senator John Tyler of Virginia as his running mate.

Harrison launched a boisterous campaign in which he attacked Van Buren as an aristocrat who had no interest in the unemployment caused by the depression. Using the slogan "Tippecanoe and Tyler too," Harrison campaigned on the basis of his colorful military career. Few people were surprised when Van Buren lost by an electoral vote of 234 to 60. But many were amazed by the close popular vote. Of 2,400,000 votes cast, Van Buren lost by fewer than 150,000.

Later Years

Van Buren retired to his country estate, Lindenwald, near his birthplace. He remained active in politics for more than 20 years. In 1848, the antislavery Free Soil Party nominated him for President. He lost the election but took so many New York votes from Democrat Lewis Cass that the Whig candidate, Zachary Taylor, was elected.

As the slavery disputes grew hotter, Van Buren made his antislavery position clear. But he remained a loyal Democrat, supporting Franklin Pierce in 1852 and James Buchanan in 1856. Van Buren died at Lindenwald on July 24, 1862, and was buried beside his wife in Kinderhook. The Lindenwald estate became the Martin Van Buren National Historic Site in 1974.

World Book on the Trail of Tears¹

The **Trail of Tears** was the forced removal of Cherokee Indians from their homelands in northwestern Georgia. The name comes from the Cherokee phrase *nunna-da-ul-tsun-yi*, which means the trail where they cried.

In 1829, white settlers discovered gold on Cherokee land. The settlers wanted the land for themselves and asked for the removal of the Cherokee. Supporters of President Andrew Jackson, who had been a famed Indian fighter, helped pass the Indian Removal Act of 1830 in Congress. The act called for the removal of all Indians in the southeastern United States to a territory west of the Mississippi River. Their new land, in what is now Oklahoma, became known as the Indian Territory.

The Cherokee divided over the removal. In 1835, some agreed to move and signed a treaty with the government.

¹ From a *World Book* article entitled *Trail of Tears*. Contributor: Donald L. Fixico, Ph.D., Director, Center for Indigenous Nations Studies, University of Kansas.

The Cherokee Indians,¹ pronounced CHEHR uh kee, are the largest Indian tribe in the United States, according to the 1990 U.S. census. The census reported that there are about 308,000 Cherokee. About 95,000 Cherokee live in Oklahoma, more than in any other state. Some Cherokee make their homes on a reservation in North Carolina. In the early 1800's, the Cherokee were one of the most prosperous and progressive tribes in the country.

The early Cherokee farmed and hunted in the southern Appalachian region. In the 1750's and 1760's, they fought the colonists who moved into their territory. During the Revolutionary War in America (1775-1783), the Cherokee sided with the British against the colonists.

About 1800, the Cherokee began to adopt the economic and political structure of the white settlers. Some owned large plantations and kept slaves. Others had small-scale farms. The tribe also established a republican form of government called the Cherokee Nation. In 1821, a Cherokee named **Sequoyah** introduced a system of writing for the Cherokee language.

In the early 1800's, white settlers demanded the U.S. government move all Indians in the Southeastern United States to areas west of the Mississippi River. In 1835, some Cherokee agreed to move in a treaty they signed with the government. But most Cherokee, led by Chief John Ross, opposed the treaty.

During the winter of 1838-1839, U.S. troops forced from 13,000 to 17,000 Cherokee to move to the Indian Territory, in what is now Oklahoma. Thousands of Cherokee died on the way. Their forced march became known as the **Trail of Tears**. About 1,000 Cherokee escaped removal and remained in the Great Smoky Mountains, which form the boundary between Tennessee and North Carolina. They eventually bought land there and the government let them stay. These Indians became known as the Eastern Band of Cherokee.

The Cherokee who went west reestablished the Cherokee Nation and set up their own schools and churches. But in the late 1800's, Congress abolished the Cherokee Nation and opened much of the Cherokee land for resettlement by whites. Today, many Cherokee live in northeastern Oklahoma, where they have restored their tribal government.

¹ From a *World Book* article entitled *Cherokee Indians*. Contributor: Raymond D. Fogelson, Ph.D., Professor of Anthropology and Psychology, University of Chicago.

But most of the Indians, led by Cherokee leader John Ross, wanted to stay.

Beginning in May 1838, the U.S. Army forced the Cherokee into stockades to prepare for removal. The Army sent off the first group to Indian Territory on June 6, 1838, and the last party arrived on March 24, 1839. They traveled nearly 1,000 miles in rain and other bad weather. Some groups walked or rode horseback through Tennessee, Kentucky, the southern tip of Illinois, Missouri, Arkansas, and finally into Indian Territory. Others traveled by boat over the Tennessee and Ohio rivers, down the Mississippi River, and then up the Arkansas River to the western land. Many Cherokee became ill during the journey, and thousands died.

World Book on William Henry Harrison ¹

William Henry Harrison, (1773-1841), served the shortest time in office of any President in American history. He caught cold the day he was inaugurated President, and he died 30 days later. Harrison was the first President to die in office.

Harrison is best remembered as the first half of the catchy political campaign slogan “Tippecanoe and Tyler too.” He had received the nickname “Tippecanoe” after defeating the Shawnee Indians in 1811 at the Battle of Tippecanoe. The Whig Party first ran Harrison for President against Democrat Martin Van Buren in 1836. He lost. Then they ran him again in 1840. Using his colorful military career as their theme, the Whigs turned the campaign of 1840 into a circus. This time, Harrison defeated President Van Buren. Harrison was the first Whig President, and the only chief executive whose grandson (Benjamin Harrison) also became President.

Early Life

William Henry Harrison was born on Feb. 9, 1773, at Berkeley, his father’s plantation in Charles City County, Virginia. He was the youngest of seven children, four girls and three boys. His parents, Benjamin and Elizabeth Bassett Harrison, came from prominent Virginia families. The elder Harrison had served in both Continental Congresses and signed the Declaration of Independence.

William received his early education at home. He entered Hampden-Sydney College in 1787 and later enrolled at the University of Pennsylvania to study medicine. After his father died in 1791, Harrison dropped medicine and joined the Army. George Washington, a friend of his father, approved this decision.

Military and Political Career

Soldier. Harrison served in early American wars against the Indians and rose to the rank of lieutenant. In 1794, he developed a plan which led to an American victory on the Great Miami River. He was promoted to captain and given command of Fort Washington, Ohio.

Harrison’s family. While at Fort Washington, Harrison met and married Anna Symmes (July 25, 1775-Feb. 25, 1864). She was the daughter of John C. Symmes, a judge and wealthy land investor. The Harrisons had six sons and four daughters. Six of the children died before Harrison became President.

Entry into politics. Harrison resigned his Army commission in June 1798, and President John Adams appointed him secretary of the Northwest Territory. In 1799, Harrison was elected the first delegate to Congress from the Northwest Territory. In Congress, Harrison persuaded the lawmakers to pass a bill that divided western lands into sections small enough for even a poor person to buy.

In 1800, Adams named Harrison governor of the Indiana Territory, a post he held for 12 years. As governor, Harrison sought to protect the welfare of American Indians living in the territory. He banned the sale of liquor to them, and ordered that they be inoculated against smallpox. In 1809, Harrison negotiated a treaty with Indian leaders which transferred about 2,900,000 acres of land on the Wabash and White rivers to settlers. Many Indians denounced the treaty. They united under the Shawnee chief Tecumseh and his brother, known as the Shawnee Prophet. Harrison took command of the territorial militia and set out to drive the Indians from treaty lands. On Nov. 7, 1811, Harrison’s outnumbered troops shattered the Indian forces in the Battle of Tippecanoe.

Army commander. When the War of 1812 began, President James Madison made Harrison a brigadier general in command of the Army of the Northwest. Harrison was promoted to major general early in 1813. In October 1813, his troops won a brilliant victory over combined Indian and British forces in the Battle of the Thames in southern Ontario.

Return to politics. Harrison again resigned from the Army in 1814 after a quarrel with the secretary of war. He

¹ Excerpted from a *World Book* article entitled *William Henry Harrison*. Contributor: Steven Mintz, Ph.D., Associate Professor of History, University of Houston.

settled on a farm in North Bend, Ohio. In 1816, he was elected to the United States House of Representatives. He was accused of misusing public money while in the Army, but a House investigating committee held the charge false. His name cleared, Harrison returned to Ohio. In 1819, he was elected a state senator. The legislature elected him to the United States Senate in 1825. He resigned in 1828 to accept an appointment from President John Quincy Adams as the U.S. minister to Gran Colombia (now Ecuador, Colombia, Panama, and Venezuela). But the blunt-spoken Harrison lasted about a year in diplomacy. President Andrew Jackson appointed one of his supporters to replace Harrison in 1829.

Elections of 1836 and 1840. Harrison was one of three Whig Party candidates for the presidency in 1836. The party was a mixture of people with conflicting ideas of government, and Harrison's supporters felt he could unify the party. He ran surprisingly well, winning 73 electoral votes. Democrat Martin Van Buren won the presidency with 170 electoral votes.

In 1840, the still-divided Whigs tried to broaden their appeal, which had been confined mainly to big eastern cities. They nominated Harrison again and, for vice president, chose John Tyler, a Virginia Democrat.

The Whigs made no attempt to agree on issues or even to adopt a platform. They simply hoped to hang together until they won the presidency. They did this by emphasizing antics rather than issues. Party leaders told Harrison to say "not one single word about his principles or creed." A Democratic newspaper charged that all Harrison wanted for the rest of his life was a pension, a log cabin, and plenty of hard cider. The Whigs turned this sneer to their advantage by proudly presenting Harrison as "the log cabin, hard cider" candidate. Torchlight parades with cider barrels and log cabins on wagons rolled down streets all over the nation. The Whigs blamed President Van Buren, the Democratic candidate, for the country's hard times. They contrasted the hungry workers with the aristocratic Van Buren, who they said wore "corsets and silk stockings." Harrison won by about 147,000 votes but had a huge electoral majority.

During his brief term, Harrison showed an interest in running the government efficiently. He made surprise visits to government offices to check on the workers. Upon Harrison's death, his office fell to Vice President John Tyler, a former Virginia Democrat. The Whigs had nominated Tyler to attract Southern votes. But when Tyler became President, the Whigs unhappily learned that he still believed in many of the ideas of the Democratic party. He vetoed bill after bill, and destroyed the Whig program in Congress.

World Book on John Tyler¹

John Tyler, (1790-1862), was the first Vice President to become President upon the death of a chief executive. He succeeded William Henry Harrison, who died a month after taking office. Tyler, a Southern Democrat, had split with his party and had run with Harrison on the Whig Party ticket.

As President, Tyler soon became a man without a party. The Whig program clashed with many of Tyler's lifelong beliefs. He vetoed almost every important bill. Angry Whigs tried to impeach him, the first such move against a President. They failed, but the resulting friction destroyed the Whig program.

For more than 75 years after the courteous, soft-spoken Tyler left office, historians dealt harshly with him. President Theodore Roosevelt summed up this opinion when he said: "Tyler has been called a mediocre man, but this is unwarranted flattery. He was a politician of monumental littleness."

Many historians today take a different view. They regard Tyler as a President of exceptional courage and imagination who displayed great devotion to the principles of Thomas Jefferson. He inherited a political situation he had never expected and could not support. He could not have acted other than the way he did.

Historians also point to Tyler as the man who firmly established the right of the Vice President to succeed completely to the presidency. When Harrison died, many Whig leaders suggested that Tyler be called only "Acting President." Tyler, with a patience that irritated his enemies even further, took over the presidency in fact as well as in name.

During Tyler's Administration, many regions began to show signs of their future importance. Pittsburgh, Pa., was becoming the home of busy ironworks. Cincinnati boasted of its well-paved streets and its schools that required children from 6 to 10 years old to learn algebra. Texas won its long fight to join the Union. Fighting with the Seminole Indians in Florida ended in 1842. Just two days after he signed the bill approving statehood for Texas, Tyler signed a bill making Florida a state. Texas formally became a state after Tyler left office.

¹ Excerpted from a *World Book* article entitled *John Tyler*. Contributor: John T. Hubbell, Ph.D., Director, Kent State University Press.

Public and Political Career

State legislator. At the age of 21, Tyler won election to the Virginia House of Delegates. He became a captain of volunteers in the summer of 1813, during the War of 1812. But he resigned and returned to the legislature after a month because his company had seen no action.

Tyler's family. On March 29, 1813, Tyler married Letitia Christian (Nov. 12, 1790-Sept. 10, 1842), the daughter of a Virginia planter. They had five daughters and three sons. Mrs. Tyler died during her husband's presidency, and Tyler remarried 22 months later.

Congressman. Tyler ran for a vacant seat in the United States House of Representatives in 1816 and won an easy victory. He then was elected to a full term. In Congress, Tyler fought for a strict interpretation of the U.S. Constitution. He opposed any measure that extended the powers of the federal government. Tyler opposed the American System, an economic plan proposed by Representative Henry Clay of Kentucky.

The plan called for increased federal spending on roads and other internal improvements, and high tariffs to aid American manufacturers. Tyler also denounced the Bank of the United States. Tyler resigned his seat in the House in January 1821 because of poor health.

Governor and senator. Tyler served briefly as chancellor of William and Mary College, then as governor of Virginia from 1825 to 1827. He was elected to the Senate in 1827, and his convictions on strict interpretation of the Constitution soon put him in an awkward position. He denounced South Carolina's attempt to nullify acts of Congress, but he also believed that President Andrew Jackson's measures against nullification were illegal. Tyler became increasingly dissatisfied with Jackson's policies. In 1836, the Virginia legislature instructed Tyler to vote for the removal of a vote that censured (condemned) Jackson. Tyler refused and resigned from the Senate.

Tyler becomes a Whig. In 1840, the Whig Party was a loose coalition of groups with no agreed policies or political beliefs. In hope of luring Southern votes, the Whigs chose Tyler as the running mate of William Henry Harrison. Tyler accepted, believing that the Whigs had dropped their fight for a national bank and protective tariffs. Tyler opposed these measures. The Whigs barnstormed to victory, shouting the slogan "Tippecanoe and Tyler too." Harrison and Tyler defeated President Martin Van Buren by a huge majority.

Tyler's Administration (1841-1845)

Opposition to the Whigs. President Harrison died one month after his inauguration, and Tyler was sworn in as President on April 6, 1841. He kept all the members of Harrison's Cabinet. Henry Clay, by then a senator and the Whig leader in Congress, quickly submitted a legislative program. It called for a new Bank of the United States and for higher tariffs. Congress passed these bills, and Tyler replied with a sharply worded veto. That night, an armed mob marched to the White House. Hoodlums shouted insults at Tyler and hurled rocks through the windows. Tyler calmly issued guns to the White House servants and stood firm against the mob. The rioters melted away. When Congress passed a second bank bill, Tyler vetoed it again. He said it included all the abuses of a private banking monopoly.

The Whigs disown Tyler. Tyler's second veto set off more Whig demonstrations against the President. Mobs burned him in effigy. The entire Cabinet resigned, except for Secretary of State Daniel Webster. Clay resigned from the Senate. Soon afterward, the Whigs rushed through a bill to give the states money from public-land sales. Tyler vetoed it. The Whigs came back with another measure linking distribution of this money with a higher tariff. Tyler vetoed that bill, too.

Attempt at impeachment. The fight between Tyler and his own party became increasingly bitter. On Jan. 10, 1843, Whigs introduced impeachment resolutions in the House of Representatives. But the charges were so far-fetched that even some Whigs sided with the Democrats to defeat the resolutions by a vote of 127 to 83.

Tyler's accomplishments. In 1841, Tyler approved the Pre-Emption Act, which allowed a settler to claim 160 acres of land by building a cabin on the property. This law sped settlement of Illinois, Wisconsin, Minnesota, and Iowa. Tyler brought an end to the Seminole War in Florida in 1842. That same year, a dispute with Great Britain over the boundary between Maine and Canada was settled on terms set up by Webster, who had remained in the Cabinet for this purpose. The United States signed a treaty with China in 1844 that opened Asia to American traders for the first time.

The annexation of Texas provided the chief issue during the last half of Tyler's term. The Texans had declared their independence from Mexico in 1836 and had petitioned to join the Union. Tyler favored annexation, but Northern congressmen opposed him because Texas would have been a slave state. Congress did not act until after the elec-

tion in 1844 of James K. Polk, who supported annexation. With annexation then a certainty, the House and Senate passed a joint resolution admitting Texas. Tyler signed it on March 1, 1845. Two days later, on Tyler's last full day in office, he signed a bill admitting Florida to the Union. Texas formally joined the Union on Dec. 29, 1845, after Tyler had left office.

Life in the White House. Letitia Tyler was suffering from the effects of a paralytic stroke when her husband became President. Her only public appearance in the White House was at the wedding of her daughter Elizabeth on Jan. 31, 1842. Mrs. Tyler died on Sept. 10, 1842. Tyler's daughter-in-law Priscilla Cooper Tyler served as White House hostess until the spring of 1844. Tyler's daughter Letitia Tyler Semple then served as hostess until June of that year.

In 1844, Tyler was cruising on the *U.S.S. Princeton* to watch the firing of a new naval gun. The gun exploded, killing eight people, including David Gardiner, a former New York state senator. Tyler had been courting Gardiner's daughter Julia (1820-1889), who was also among the guests on the ship. The death brought Tyler and Julia closer. They were married in New York City on June 26, 1844. Tyler was the first President to be married while in office. Julia was First Lady for eight months and delighted the capital with her brilliant entertaining. President Tyler and his second wife had seven children.

World Book on the Abolition Movement¹

The **abolition movement** was activity that took place in the 1800's to end slavery. Most abolitionist activity occurred in the United States and Britain, but antislavery movements operated in other countries as well.

In the United States, antislavery activity began in colonial days. During the 1680's, **Quakers** in Pennsylvania condemned slavery on moral grounds. In the late 1700's, several leaders of the American revolutionary movement, including Thomas Jefferson and Patrick Henry, spoke out against slavery.

The American Colonization Society, founded in 1816, led antislavery protests during the early 1800's. It tried to send freed slaves to Liberia in Africa. The abolitionist Elihu Embree published the first periodicals devoted wholly to the abolition of slavery. He established a weekly newspaper in Jonesborough, Tenn., in 1819 and a monthly publication, *The Emancipator*, which appeared in 1820. In 1831, the abolitionist **William Lloyd Garrison** began publication of his newspaper, *The Liberator*. Garrison demanded immediate freedom for slaves. The American **Anti-Slavery Society**, founded in 1833, supported Garrison's crusade. The abolition movement gradually spread throughout the Northern states despite bitter and violent opposition by Southern slaveholders and Northerners who favored slavery. In 1837, a mob murdered Elijah P. Lovejoy, a newspaper editor of Alton, Ill., who had published antislavery editorials.

Many famous abolitionists came from New England. They included Garrison, poets James Russell Lowell and John Greenleaf Whittier, and reformer Wendell Phillips. Others, such as the merchant brothers Arthur and Lewis Tappan and the reformer Theodore Weld, came from Middle Atlantic or Midwestern states.

Women also played an important role in the abolition movement. Lucretia Mott and the sisters Sarah and Angelina Grimke organized groups and made speeches. Many free blacks also joined the abolitionists. They included James Forten and Robert Purvis, wealthy Philadelphia merchants; **Frederick Douglass**, a former fugitive slave from Maryland; and Sojourner Truth, a freed slave from New York. The movement entered a new phase in 1840, when some of its leaders entered politics and founded the Liberty Party. James G. Birney, a former slaveholder born in Kentucky, ran as the party's candidate for president in 1840 and 1844. In 1848, abolitionists became an important element in the **Free Soil Party**. After 1854, most abolitionists supported the Republican Party.

Know-Nothings¹ were members of certain secret societies that flourished in the United States from 1852 to 1860. [These were also called "Nativists."] They objected to immigration and the election or appointment of Roman Catholics and the foreign-born to official positions. They also opposed the Roman Catholic Church. They soon formed the American Party, often called the Know-Nothing Party.

The meetings of the Know-Nothings were held secretly. When anyone who was not a party member asked a Know-Nothing any question regarding the party, the member's reply was supposed to be, "I don't know." Constant repetition of this phrase gave the party its popular name.

In the state elections of 1854, the Know-Nothings carried Massachusetts, polled large votes in New York and Pennsylvania, and gained a considerable following in the South. The Know-Nothings split over the slavery question in the election of 1856, and the party rapidly declined.

¹ From a *World Book* article entitled *Know-Nothings*. Contributor: Robert F. Dalzell, Jr., Ph.D., Professor of History, Williams College.

¹ From a *World Book* article entitled *Abolition Movement*. Contributor: David Herbert Donald, Ph.D., Charles Warren Professor of American History, Harvard University; Winner of Pulitzer Prize in Biography or Autobiography, 1961 and 1988.

World Book on U.S. Expansion and Development 1820-1849¹

The build-up of the West [during the 1800's] gave rise to changes in American politics. As areas in the West gained large populations, they were admitted to the Union as states. But wealthy Easterners continued to control governmental and economic policy. Western farmers and pioneers, as well as city laborers and craftworkers, soon banded together politically to promote their interests. They found a strong leader in Andrew Jackson, and helped elect him President in 1828. Jackson took steps to reduce the power of wealthy Easterners and aid the "common man." At the same time, other Americans were working for such social reforms as women's rights, improvements in education, and the abolition of slavery.

America Moves West

By 1820, American pioneers had established many frontier settlements as far west as the Mississippi River. By the 1830's, the Westward Movement had pushed the frontier across the Mississippi, into Iowa, Missouri, Arkansas, and eastern Texas. The land beyond, called the Great Plains, was dry and treeless, and seemed to be poor farmland. But explorers, traders, and others who had journeyed farther west told of rich farmland and forests beyond the Rocky Mountains. In the 1840's, large numbers of pioneers made the long journey across the Great Plains to the Far West.

The pioneers included Easterners from both the North and South. Many other pioneers came from Europe seeking a better life. Some people went west in search of religious freedom. The best known of these were the **Mormons**, who settled in Utah in 1847.

Most of the pioneers became farmers who owned their own plots. But urban life also moved westward with the frontier. Bustling towns and cities grew up in the West. There, traders in farm goods and other products of the West carried on brisk businesses. The urban centers also attracted churches, banks, stores, and hotels; and craftworkers, doctors, lawyers, law officers, schoolteachers, and members of the clergy.

Manifest destiny. By the mid-1840's, thousands of Americans lived in the Oregon Country and on the western land claimed by Mexico. By then, large numbers of Americans had come to believe in the **doctrine of manifest destiny**. That is, they thought the United States should control all of North America. Stirred by this belief, Americans demanded control of Oregon and the Mexican territory.

The conflicting claim with Great Britain over Oregon was settled with relative ease. Britain decided that the effort needed to hold all of Oregon was not worthwhile. In 1846, the British government turned over to the United States the part of the Oregon territory south of the 49th parallel, except Vancouver Island.

The struggle over the Mexican territory was more complicated. [As dialectic students learned in earlier week-plans,] it began in Texas in 1835, when the American settlers there staged a revolt against Mexican rule. In 1836, the settlers proclaimed Texas an independent republic, but also requested U.S. statehood. Nine years later, [during the last days of President Tyler's administration] the United States annexed Texas and made it a state [under President Polk].

[As students will learn next week,] the United States gained more Mexican territory as a result of the Mexican War. The western territory gained by the United States added to the American spirit of national pride and was a key factor in the nation's economic growth. But it also [widened] the split between the North and South, and helped bring on the Civil War.

Expansion and the Indians. As the pioneers moved westward, they took over much of the land that Indians had occupied for thousands of years. Fighting often broke out between the pioneers and Indians. The United States government sent soldiers to battle the Indians and the soldiers won most of these so-called Indian Wars [which we will cover in more detail in Unit 3]. By the mid-1800's, the government had moved almost all the eastern Indians west of the Mississippi River.

New Farm Equipment¹

During the late 1700's and early 1800's, inventors began to work on machines to harvest and process the ever-increasing amount of grain being produced by U.S. farmers. In 1834, **Cyrus McCormick**, an American inventor, patented the first successful harvesting machine, or **reaper**. Also in 1834, two American brothers, **Hiram** and **John Pitts**, patented a combined **portable threshing machine** and **fanning mill**. Their machine became the model for most modern threshers. During the early 1800's, inventors began work on developing a combined harvester and thresher, called a **combine**. But combines were not widely used until the early 1900's.

Equally important to increased grain production was a **steel plow** invented by **John Deere**, an Illinois blacksmith, in 1837. Earlier plows were made of cast iron and wood and did not easily turn the thick soil that covered much of the American Midwest. The soil would stick to the face of the plow and clog the furrows. But the soil fell away easily from the steel face of Deere's plow, permitting it to cut a clean furrow.

1 From a *World Book* article entitled *Agriculture*. Contributor: Duane Acker, Ph.D., Former Assistant Secretary for Science and Education, U.S. Department of Agriculture.

1 Excerpted from a *World Book* article entitled *History of the United States*. Contributor: Oscar Handlin, LL.D., Carl M. Loeb University Professor Emeritus, Harvard Univ; Winner of Pulitzer Prize in History, 1952.

Expansion and the economy. Expansion into the rich interior of the continent enabled the United States to become the world's leading agricultural nation. Many of the pioneer farmers found they could produce more than they needed for their families. They then concentrated on products with high sales value. Cotton was in great demand by textile mills in Europe and the Eastern United States. Farmers in the South as far west as Texas raised cotton to supply the mills. Many settlers in Kentucky and Tennessee prospered by growing tobacco. Midwesterners produced large crops of corn and wheat, and also raised much livestock. Farmers in the Far West raised wheat, fruit, and other valuable products.

The discovery of minerals in the West also aided America's economy. The most famous mineral strike took place in 1848, when gold was discovered at Sutter's Mill in California. [Students will study the Gold Rush in Week 18.]

The period also marked the beginning of **large-scale manufacturing** in the United States. Previously, most manufacturing was done by craftworkers at home or in small shops. But beginning in the early 1800's, businesses erected factories equipped with modern machinery that enabled them to produce goods more rapidly. [As students learned in Week 3,] manufacturing remained centered in the East, but some Western towns developed industries.

Developments in transportation also contributed immensely to economic growth in the United States. New or improved roads—such as the National Road in the East and the Oregon and Santa Fe trails in the West—eased the difficulty of traveling and shipping goods by land.

Cultural change. After 1820, the wilderness seemed less and less hostile to Americans. Increasingly, society glorified the frontier and nature. The public eagerly read the novels of **James Fenimore Cooper**, which described Indians and pioneers as pure of heart and noble in deeds. **Ralph Waldo Emerson** and other American philosophers praised nature as a source of truth and beauty available to all people, rich and poor alike.

Developments in printing spread art and information to more people than ever before. A new printing process called **lithography** enabled artists to produce many copies of their works cheaply. Large numbers of Americans bought and decorated their homes with lithographs. The lithographs of **Nathaniel Currier** and **James Merritt Ives** were especially popular. They depicted everyday American scenes, customs, and events—often in a sentimental style. Faster printing presses reduced the cost of printing newspapers. After 1835, many newspaper publishers lowered the cost of their papers to a penny, a price even poor people could afford. But the spoken word remained an important means of mass communication. Large numbers of people attended gatherings where political candidates, pleaders of special causes, and famous lawyers and members of the clergy made speeches.

City people of the Expansion Era flocked to theaters to enjoy plays, minstrel shows, and other forms of entertainment. Groups of entertainers also toured the country, performing before small-town audiences. **P. T. Barnum**, the most famous showman of the time, fascinated the public with exhibitions of midgets, "fat ladies," and other unusual attractions.

Social Reform

Education reform. In the early 1800's, most good schools in the United States were expensive private schools. Poor children went to second-rate "pauper," or "charity," schools, or did not go at all. During the 1830's, **Horace Mann** of Massachusetts and other reformers began demanding education and better schools for all American children. States soon began establishing public school systems, and more and more children received an education. Colleges started training teachers for a system of public education based on standardized courses of study. As a result, schoolchildren throughout the country were taught much the same lessons. For example, almost all children of the mid-1800's studied the **McGuffey Readers** to learn to read. These books taught patriotism and morality as well as reading.

The **abolition movement** became the most intense and controversial reform activity of the period. Beginning in colonial times, many Americans—called abolitionists—had demanded an end to slavery. By the early 1800's, every Northern state had outlawed slavery. But the plantation system had spread throughout the South, and the economy of the Southern states depended more and more on slaves as a source of cheap labor.

The question of whether to outlaw or allow slavery became an important political and social issue in the early 1800's. Through the years, a balance between the number of free states (states where slavery was prohibited) and slave states (those where it was allowed) had been sought. This meant that both sides would have an equal number of representatives in the United States Senate. As of 1819, the federal government had achieved a balance between free states and slave states. There were 11 of each.

The **Missouri Compromise** satisfied many Americans as an answer to the slavery question. But large numbers of people still called for complete abolition. In 1821, Benjamin Lundy, a Quaker, pleaded for gradual abolition in a journal called *The Genius of Universal Emancipation*. **William Lloyd Garrison**, a fiery New England journalist, opposed even

gradual abolition. Garrison demanded an immediate end to slavery. He founded *The Liberator*, an important abolitionist journal, in 1831. Many blacks who had gained their freedom became important speakers for the abolition movement. They included Frederick Douglass and Sojourner Truth.

The growing strength of the abolition movement raised fears among Southerners that the federal government would outlaw slavery. Increasingly, the South hardened its defense of slavery. Southerners had always argued that slavery was necessary to the plantation economy. But after 1830, some Southern leaders began arguing that blacks were inferior to whites, and therefore fit for their role as slaves. Even many Southern whites who owned no slaves took comfort in the belief that they were superior to blacks. As a result, Southern support of slavery increased.

Before beginning your discussion, please read the following:

- ☐ History Background Information
- ☐ Church History Background Information
- ☐ Fine Arts Background Information (on lithography)

HISTORY: DIALECTIC DISCUSSION OUTLINE

This week your student will read about three presidents: Martin Van Buren, William Henry Harrison, and John Tyler. Concurrently, he will be looking at ideals and events that compelled westward expansion beginning in the 1840's. This is a big picture week; in Week 17, we'll be going into detail about life along the Oregon Trail.

1. Briefly review the administration of Martin Van Buren (1837-1841).
 - ☐ Ask, "What kindled Van Buren's love of politics when he was a child?"
 - ☐ *Van Buren's father owned a tavern that he worked in during his childhood. Lawyers and politicians frequented the tavern, and their conversations interested the young boy.*
 - ☐ *Some of the visitors included men such as Aaron Burr and Alexander Hamilton.*
 - ☐ Ask, "What were some of his important political positions before becoming president?"
 - ☐ *He served in the U.S. Senate from 1821 until 1828.*
 - ☐ *He was appointed Andrew Jackson's secretary of state in 1829.*
 - ☐ *In 1833, he was elected vice president for Jackson's second term.*
 - ☐ Ask, "What were some of the major events during Van Buren's presidency?"
 - ☐ *An economic depression known as the Panic of 1837 occurred, in which over 900 banks closed. As a result, many people lost their money and jobs.*
NOTE: Van Buren inherited this panic as a result of Jackson's war on the national bank. Nonetheless, Van Buren was blamed for it. Point out that this is a commonplace response to presidents in office.
 - ☐ *Texas requested annexation to the United States. Van Buren refused, however, fearful of war with Mexico and wary of the disruption of the sectional balance within the Union.*
 - ☐ *There was a boundary dispute with Canada called the Aroostook War which, fortunately, did not involve any violence and was brought to a peaceful solution.*
 - ☐ *The Cherokees' walk of the infamous Trail of Tears occurred during Van Buren's presidency. Although it was Jackson who had signed the Indian Removal Act of 1830, it was during Van Buren's watch that 13,000 to 17,000 Cherokee Indians were forced to march over 1,000 miles. Thousands died on the long trail.*
2. Discuss William Henry Harrison's life and brief time in office (for one month in 1841).
 - ☐ Ask, "Who was his father?"
 - His father, Benjamin Harrison V, was a famous patriot, who was also a signer of the Declaration of Independence.*
 - ☐ Ask, "How did Harrison become a war hero?"
 - During the War of 1812, Harrison was a major general. He led the Americans at the Battle of Tippecanoe, during which Prophetstown (settlement of the rebel Indian leader, Tecumseh) was destroyed and the Indian forces were decisively beaten.*
 - ☐ Ask, "Why was Harrison's presidency so brief?"
 - ☐ *After catching a cold the day of his inauguration, Harrison became quite ill and died only a month after becoming president.*
 - ☐ *People suggested that he had died from the "Tecumseh Curse" which, as the legend had it, said that any president who won an election in a year ending in zero would die in office.*

3. Briefly cover the essentials of John Tyler's administration (1841-1845).

- ☐ Ask, "What were his views about slavery?"

He strongly disagreed with the Missouri Compromise, believing that banning slavery in any part of the country was illegal.

- ☐ Ask, "What were some interesting aspects of Tyler's presidency?"

Answers will vary, but here are some options for discussion.

- ☐ *His wife of twenty-nine years died after a stroke in 1842. He remarried a woman thirty years his junior while president.*
- ☐ *He was the first to succeed a president that had died in office.*
- ☐ *He signed into law a joint resolution regarding the annexation of Texas a few days before leaving office.*

4. Though we will be focusing on Polk's presidency next week, looking at the election campaign issues of 1844 will help us discuss the ideas behind the actual outworking of the American expansion movement. Ask your student, "What were the central issues that shaped the content of the presidential campaigns in 1844?"

NOTE: We will be expanding these categories as this discussion unfolds.

- ☐ *American expansion: the pros and cons*
- ☐ *The question of annexing Texas (as arguably a Mexican property) dominated the debate during the election season.*
- NOTE: Tyler effected the annexation via joint vote of Congress during his last days in office; the campaign debates had happened prior to the annexation.
- ☐ *The issue of slavery, reopened by the Texas annexation question*

5. Introduce the topic of Manifest Destiny.

- ☐ Read aloud the following two quotes by John O'Sullivan and James Buchanan, respectively:¹

The expansive future is our arena, and for our history. We are entering on its untrodden space, with hearts unsullied by the past. We are the nation of human progress, and who will, what can, set limits on our onward march? Providence is with us, and no earthly power can. We point to the everlasting truth on the first page of our national declaration, and we proclaim to the millions of other lands, that "the gates of hell"—the powers of aristocracy and monarchy—"shall not prevail against it."

Providence has given to the American people a great and glorious mission to perform, of extending the blessings of Christianity and of civil and religious liberty over the whole North American continent. ... This will be a glorious spectacle to behold. ... This spirit cannot be repressed. ... We must fulfill our destiny.

- ☐ With your student, define the term "Manifest Destiny."

The term referred to a belief that God had determined that Americans should rule the North American continent and had the responsibility to fulfill God's plan. Thus, they should spread American ideas and people across the entire continent of North America.

6. Ask, "What are some of the underlying beliefs that fueled the pursuit of Manifest Destiny?"

- ☐ The superiority of American institutions

- ☐ *There was a belief that God had specifically chosen the United States (above all other nations) to rule over the entire continent.*
- ☐ *Many Americans saw themselves as better than their European neighbors. They made a moral judgment about the types of governments in existence, and believed that the democratic ideals of America were better than any other type of government.*

- ☐ Cultural superiority

- ☐ *As the democratic and "civilized" men, Americans saw others who did not share their ideals as uncivilized and needing instruction. Native Americans, Mexicans, and slaves particularly fell into this category.*
- ☐ *The idea of duty and responsibility to spread American "blessings" led to a blatant disregard of the cultures and beliefs of those already living in North America.*
- ☐ *Many Americans used this supposed mandate to civilize other people as an excuse or justification of their treatment of the Native Americans, Mexicans, and slaves.*

- ☐ American responsibility

- ☐ *By elevating their democratic ideals to a standard of godliness, logic insisted that other nations must not be as godly. Thus, it became the duty and destiny of Americans to promote democracy and "godliness" throughout the continent, even by force.*

¹ Sheila Nelson, *From Sea to Shining Sea* (Philadelphia: Mason Crest Publishers, 2005), p. 9-11.

☐ Fear

There was also an idea that there would not be enough land for every American. This fear probably reinforced and fueled the other aspects of Manifest Destiny.

7. Manifest Destiny can be related to other important ideas in America's development. Read the excerpt from O'Sullivan's speech regarding the annexation of Texas, and ask your student if it reminds him of any other American political doctrine. O'Sullivan charged other nations with "A spirit of hostile interference towards us, for the avowed object of thwarting our policy and hampering our power, limiting our greatness and checking the fulfillment of our manifest destiny to overspread the Continent allotted by Providence for the free development of our yearly multiplying millions."¹
O'Sullivan's objection to interference from other nations is similar to the warning issued by Monroe about foreign meddling in the Western Hemisphere at the end of the Napoleonic era. Both of these principles reflect a sense of ownership and right to protect American soil (or potential American soil).
8. Ask, "Were there any opponents to the ideas of Manifest Destiny? If so, what were the objections raised?"
 - ☐ *Yes, there were opponents to the ideas of Manifest Destiny.*
 - ☐ *For one, New York Representative Charles Goodyear declared, "I regretted to hear the sentiment [of Manifest Destiny] avowed in an American Congress... because it has ever been used to justify every act of wholesale violence and rapine that ever disgraced the history of the world."*² *His statement crystallized the thoughts of some that Manifest Destiny was simply an excuse to overrun those who stood in the way of America's lust for land.*
 - ☐ *Many Northerners were afraid that further expansion in the Southwest would lead to more states being accepted as slave states and thus disrupting the fragile balance in Congress.*
9. Americans who believed strongly in Manifest Destiny talked in terms of spreading the blessings of liberty and democracy to all of North America, but there were groups of people for whom these essentials were not a reality. Ask your student which two large groups living in American lands were left out, and then go into detail below.
Black slaves and Native Americans did not enjoy either liberty or civil rights.
10. Ask, "Why was slavery such a hot issue during the presidential campaign of 1844?"
 - ☐ *As American expansion was discussed and debated, some were concerned about how new territories would be admitted to the Union. Would new territories be admitted as free states or slave states? Would the current line in Missouri that determined slave or free states move further west?*
 - ☐ *In light of these questions, the issue of slavery continued to rise to the surface in the political discussions of the day.*
11. Students read about young Harriet Beecher Stowe, Frederick Douglass, and William Lloyd Garrison. These three individuals' experiences molded them into people who would take a courageous and firm stand against slavery in ways as unique as themselves.
 - ☐ Harriet Beecher Stowe
 - ☐ *As a young girl, Harriet's love for books and writing was preparing her for her future as an influential American writer.*
 - ☐ *When her family moved from Connecticut to Cincinnati (which was very near the slave state of Kentucky), she had a personal view of the struggle of slaves for their freedom.*
 - ☐ *She gathered much of the material in her future book, Uncle Tom's Cabin, while in Cincinnati.*
 - ☐ Frederick Douglass
 - ☐ *As a slave on a plantation in Maryland, Frederick learned to read. In 1838, he ran away to New York City, bound for freedom.*
 - ☐ *His talent as a speaker was discovered at a meeting in 1841, and he began to speak at anti-slavery events. His name soon became well-known as he spoke out against slavery.*
 - ☐ William Lloyd Garrison
 - ☐ *Garrison was the head of the abolitionist movement in the United States. Although he was not popular with all abolitionists, he was determined to see slavery abolished no matter what the cost.*
12. Talk about the Native Americans and how the doctrine of Manifest Destiny bolstered the final enforcement of the Indian Removal Act of 1830.

¹ Sheila Nelson, *From Sea to Shining Sea* (Philadelphia: Mason Crest Publishers, 2005), p. 10.

² Ibid., p. 18.

- TEACHER'S NOTES
- ❑ Ask, "Who were the 'Five Civilized Tribes'? Why were they called this?"
 - ❑ *The Cherokee, Seminole, Choctaw, Creek, and Chickasaw were called the Five Civilized Tribes.*
 - ❑ *They were called "civilized" since they had adopted a more American lifestyle. Many tribesmen had established villages in which they assimilated many of the American ways of farming, were efficient and skilled farmers and hunters, had a written language, and had excellent medical knowledge.*
 - ❑ Ask, "Which of the five tribes was the last to be forcibly removed?"

The Seminole Indians of Florida held out until 1847, putting up a very tough fight against the American forces.
 - ❑ Ask, "Where were the tribes forced to move?"

They were forcibly moved west, to Indian territory beyond the Mississippi River.
 - ❑ Ask, "What do you think about the American treatment of the Indians? If you had been in charge, how would you have resolved the conflict between Americans wanting to move west, and the fact that Native Americans had lived there hundreds of years and owned the land?"

Answers will vary.

 - ❑ *Most people agree that the way American settlers and the United States government treated the Native Americans was unfair and often cruel.*
 - ❑ *It is also worth noting, though, that throughout history, cultures have often expanded at the cost of their neighbors. Though the forcible removal of the tribes was out of sync with American ideals of liberty and equality, such actions are not unique to American development. Many other nations have done the same.*
 - ❑ *This was a tough situation. There may not have been a way to satisfy or be completely fair to all involved.*

HISTORY: RHETORIC DISCUSSION OUTLINE

1st Hour: Cover the Age of Jackson as a whole and look at issues surrounding slavery.

1. Clarify with your student the time frame for the Age of Jackson and the period where Jacksonian Democracy was strong (1829 to about 1850). Your student may or may not have gleaned this from his readings.
 - ❑ In speaking of the Age of Jackson, historians include Jackson's two terms as President (which began in March of 1829) and the terms of Presidents Van Buren and Polk, who were political allies of Jackson and endeavored to carry his policies forward. This dates the era to 1849, when Polk left office. Historians round up to 1850.
 - ❑ Jacksonian Democracy is a term for the spirit of political and social reform that was active during the Age of Jackson. Many historians call it the period of the "rise of the common man." Stemming from Jackson's leadership in dismantling the national bank, followers of Jackson worked for a number of initiatives, including organizing labor unions, passing legislation to regulate state banks, and shortening the workday to ten hours.
 - ❑ Some reformers did not go in a direction that Jackson would have supported. Nonetheless, the reforming spirit (often united with a sense of Christian duty and can-do optimism) characterized the spirit of the age named for him.
2. Student reading focused most on the abolition movement and life in the South for slaves during this period. Discuss the various aspects of slavery in contrast to the spirit of the age, and in connection with the reforming attempts by concerned individuals.
 - ❑ Ask, "During what decade did abolitionists really get organized and become forceful?"

The 1830's
 - ❑ Ask, "How did the political rhetoric of the 'era of the common man' become a useful tool for abolitionists?"
 - ❑ *Until the Jacksonian era, society was seen to be a somewhat fixed hierarchy of relationships, where those who were better off had the right and duty to lead and also to demand subservience from those beneath them on the social scale. Those who were of lower classes were seen as "dependents." Slaves were the most dependent of all. Southerners purposefully fostered the idea that blacks were most like dependent children who would never grow up and could not function without masters.*
 - ❑ *In the Jacksonian Age, there was a visible widening electorate of "common" whites. White people now found their place in the social order according to achievement, not to the "place" they were born into. In the new, egalitarian approach, the old social hierarchy no longer made sense. In contrast to this new spirit, however, was the forcible disenfranchisement (and bondage) of blacks.*
 - ❑ *Abolitionists saw these contrasts clearly and articulated them loudly.*

- ❑ One of the most cherished ideals of the Age of Jackson was the right to and promise of financial rewards offered to each man who would work hard. The ideal was that men with “push and go” could make good through their own efforts as “self-made men” like their leader, Andrew Jackson. Slavery stood in obvious contradiction to this ideal. Ask, “How did the shifting attitudes in the market revolution give abolitionists a powerful new economic argument?”
 - ❑ *“The market revolution, as manifested in a bourgeois [middle class] ideology that redefined work as the self-motivated virtue of economically rational individuals striving to improve themselves in open competition, gradually exposed slavery as an unnatural, and unnecessary, system of unfree labor” (Antebellum America, p. 190).*
 - ❑ *The development of a competitive market economy was a great equalizer as the West was settled and America expanded. Many individuals from everyday walks of life in the country and city reaped the rewards of their labors by successful homesteading or labor in small businesses.*
 - ❑ *Therefore, in the Jacksonian era, work came to be seen as the means to “go ahead and get ahead,” rather than an evil to be avoided, or for leaders, something that had to be extracted from the lazy. Men who had “push” and “go” were esteemed and lauded as having the right stuff, and there were more than enough laborers to go around, so those who persisted in laziness starved.*
 - ❑ Also operative was a resurgence of the Protestant work ethic. Hard work was something that God both ordained and blessed for the good of all men, as we have studied in our Church History elective.
- ❑ Abolitionists gravitated towards immediatism, rather than gradualism. Ask your student, “What do these terms mean, and why did immediatism become the more popular view among abolitionists?”
 - ❑ *Gradualism was the view that slaves should be gradually freed over time.*
 - ❑ *Immediatism did not mean that slaves should be immediately freed. Instead, it was the view that abolitionists should immediately commit themselves wholeheartedly to beginning to work for the total emancipation of slaves in America, and not just wait for events to resolve themselves naturally.*
 - ❑ *Gradualism had been popular among abolitionists in the 1820’s, but it had been rejected by the South and would not serve the movement in the present. “As a practical alternative, it had failed; as an ideological goal, it reinforced pre-existing prejudice and complacency and made it all too easy to postpone any action; and, as a moral statement, it was flawed by its suggestion that the establishment of Christian freedom for all could be delayed. Gradualism also contradicted the logic of evangelical ideology” (Antebellum America, p. 191).*
 - ❑ One supporting aspect of the age was the continuing progress in science and technology, which sped developments in manufacturing, communications, and transportation so fast that Americans were filled with optimism and a sense of being part of a great era. In this context, people believed that human effort would solve all human problems—including American slavery—and bring on the perfection of human-kind within a generation.
- ❑ Ask, “Why was the admission by white slave owners of racial equality between whites and blacks so crucial to the abolitionists’ success? How did abolitionists seek to demonstrate the blessings of racial equality?”
 - ❑ *Abolitionists rightly saw that slavery would only end without violence if slaveholders agreed that blacks were equal to whites in the eyes of God and that freeing them was their Christian duty.*
 - ❑ *To convince Southern whites of the viability of racial equality, abolitionists worked to create a living model of racial justice in the free states of the North.*

NOTE: In this they were largely unsuccessful. Though there was not legal slavery in the North, there was racial prejudice. As your student learned earlier this year, blacks were purposefully marginalized in the North.
- ❑ Ask, “How was social agitation crucial to the abolitionists? What methods did they employ towards this end?”
 - ❑ *They saw that their work must be to change a complacent society. They needed to break through that apathy with bold, stark language.*
 - ❑ *Abolitionists took their cues from the political parties of their day. They employed “public rallies, revivalistic exhortations, speakers’ series, bureaucratic agencies, and, above all, the printing press” which churned out in 1835 over a million pieces of literature after steam was harnessed to the printing press, a ten-fold increase from 1834 (Antebellum America, p. 192-193).*
- ❑ Ask, “What roles did women play in the abolition movement, and why did they participate wholeheartedly?”
 - ❑ *Women were the grassroots organizers. They often joined the movement after involvement with church aid societies. They were largely responsible for huge signature drives on multiple petitions to Congress.*

- ❑ *Women seemed especially drawn to the abolitionist cause. The author of this week's selection on abolitionism, William Barney, speculates that this is because they identified with the disenfranchised condition of slaves because they themselves were disenfranchised as women.*

NOTE: However, we can question this assertion. How many tenderhearted Christian women would not be drawn to champion the cause of a cruel, debasing institution such as slavery, which defied the happiness of families?

- ❑ Ask, "How did the American republic react to the abolitionists?"
 - ❑ *In the North, they were often met with mob violence.*
 - ❑ The author is not explicit about the reason, but given some of our previous readings about the way free blacks were treated by whites in the North, we can surmise that there was a masked antipathy towards blacks and a sense of being threatened by true racial egalitarianism.
 - ❑ *In the South, where slavery was crucial to the social and economic fabric of life, abolitionist literature was censored and burned, and slave codes were tightened. Abolitionists themselves were not tolerated at all.*
 - ❑ *Generally speaking, abolitionists were branded by other Americans as dangerous radicals who struck at all institutions that held the (sacred) Union together. Churches, government, and political parties all condoned slavery (actively or by their permissive silence). These bastions of American society could not be questioned. Americans generally agreed that the moral position of the unbalanced and impure abolitionists was at fault.*
 - ❑ *In 1836, Congress adopted the Gag Rule (a rule restricting discussion on any specific issue). Thus were anti-slavery petitions tabled without discussion.*
 - ❑ Draw your student out. What is his feeling about those who protest the status quo of today? These might include antiabortion activists, antiwar protesters, and others. What does your student think of such activities? Are his thoughts informed by Scripture? What does he perceive that his society thinks of them?

3. Students read a detailed account of the Nat Turner rebellion and an article on the reasons that such uprisings were relatively few in America (as compared with slave-holding populations in the Caribbean or in South America). Explore your student's reactions to Nat Turner's actions and to the reasons given for the infrequency of slave rebellions.

- ❑ Ask, "What did you feel or think about Turner's actions?"

Answers will vary widely. Listen to the reasons for your student's answers, challenging him to support his opinions with facts and/or Scripture.

- ❑ *Nat Turner turned to violence and (with others) murdered in cold blood over fifty men, women, and children with no warning. What does your student feel about this? Does Turner's enslavement justify murder? Were whites who enslaved blacks worthy of murder in return?*
- ❑ *Author John Boles speculates on several reasons for the relatively few large-scale slave uprisings in America when compared to societies in the Caribbean or Latin America. Reasons for the relative peace in the American South are as follows:*
 - ❑ *In the Old South as a whole, whites far outnumbered slaves. They were sure of speedy reprisals in these areas, and where blacks outnumbered whites, slave codes were more strict.*
 - ❑ *Distance between individual plantations made communication for planning revolts or coordinating attacks very difficult.*
 - ❑ *The South was remote from any regions where slaves might escape and retreat, unlike Brazil or the Guiana region of northeastern South America. Indians in the backwoods of frontier regions learned quickly that they would be well paid for the return of escaped slaves, and the frontier was always moving away from the Old South, making it farther and farther distant to the slave contemplating escape.*
 - ❑ *There was a history of successful escapes and free living in remote sections of the Caribbean and in South America. In the U.S., successful escapes were rare. There was no similar heritage of success to spark hope.*
 - ❑ *On the sugar plantations of the Caribbean and South America, conditions were far more harsh, and most owners imported young black men. The sex ratios and horrendous working conditions made for desperation among slaves and worked against stable slave families. In America, sex ratios were about even, and many men had families to protect and enjoy. These families were a deterrent to escape, since families could not hope to escape together, and runaways rightly feared that their families left behind would be punished for their escape.*
 - ❑ *Short-term escapes, or escapes for family reasons, were tolerated as "escape valves" to everyday tensions between slaves and masters.*

- ☐ *Slaves practiced a number of acts that constituted low-level resistance and minor rebellion. They dawdled, they feigned illness, they purposefully broke or lost tools and farm machinery, etc. They passed these tricks, along with their music, art, and folktales, along to their children. Along with “playing dumb,” these tactics allowed slaves to keep a measure of self respect, which in turn kept them from true dehumanization and desperation.*
- ☐ *While there were slaves like Turner who fulfilled the guilty white owners’ worst nightmares, and Sambos, who fulfilled the whites’ fantasies about the slaves’ intelligence and demeanor, the vast majority of slaves were intelligent people who found a way to get along within their chains and bide their time, looking for a means of escape or ultimate emancipation through law or death.*

4. Discuss the concept of Manifest Destiny.

- ☐ Define the term with your student.
 - ☐ *What is strictly meant is the concept that it is the inevitable (in secular terms) and manifest (in religious terms) will of destiny or God (depending) that America control the whole of the North American continent.*
 - ☐ *Added to this over time was the belief that America embodied all that was good and great, and American democracy was the pinnacle of mankind’s socio-political endeavors to that point.*
 - ☐ *Much talked of was the idea that Providence had ordained the spread of American ideals: democracy, freedom, equality—from coast to coast, and, ultimately in some people’s minds, from the North Pole to the South Pole and even the entire world.*
- ☐ Ask, “What are other names for Manifest Destiny?”
 - ☐ *Nationalism and expansionism*
 - ☐ *Possibly patriotism and optimism (can-doism) about the future of America*
- ☐ Note that the first part of O’Sullivan’s essay deals with the recent annexation of Texas. Ask, “What reasons does he give for the moral rightness of this annexation?”
 - ☐ *Texas became peopled with Americans at Mexico’s invitation.*
 - ☐ *Mexican tyranny and errors of government are faults that removed her claims on Texas.*
 - ☐ *Having enjoyed self-government, Texans did not foment a revolution against Mexico; rather, Mexico, in seeking to overpower Texan Americans, attempted a revolution.*
 - ☐ *Texas was, in the last analysis, colonized by people with common ties with America, not Mexico. So her annexation to the U.S. is right and natural (and in line with the “manifest design of Providence in regard to the occupation of this continent” (Antebellum America, p. 240-241).*
- ☐ Talk with your student about the concept of Manifest Destiny. Note that in 1845, America did not own California, most of the West north of Texas, nor the Oregon territory. It most certainly did not control Canada. Ask, “Why does John O’Sullivan, writing in 1845 after the annexation of Texas, feel that it is a certainty that America both ought to and will control the whole North American continent?”
 - ☐ *Occupation equals moral right. If a people occupy a country in fact, they have more right to it than those foreign powers who “own” it on paper.*
 - ☐ *It is the “natural flow of events.” Note that this argument is faulty reasoning. It assumes that Americans will and ought to control North America because that is what is happening already. For example, Anglo-Saxons are populating California, just as they have Mexico.*
 - ☐ *The Americans who colonize Mexican territory in California will have the natural right to independence from Mexico and to self-government that belongs “to any community strong enough to maintain it... This will be their title to independence; and by this title, there can be no doubt that the population now fast streaming down upon California will both assert and maintain that independence” (Antebellum America, p. 242).*
- ☐ Ask your student, “How do you think O’Sullivan and others would respond if a neighboring power (such as Mexico or Canada) used O’Sullivan’s arguments concerning territories that the U.S. considered its by law? *It is highly doubtful that O’Sullivan or his contemporaries would have accepted their own arguments if a neighboring power tried to pry away U.S. territory.*
- ☐ Ask, “What do nationalistic feelings lead a people to do that are positive?” Apply your thoughts to this situation.
 - ☐ *Exert themselves to tame unsettled wilderness*
 - ☐ *Join hands in common struggles*

- ☐ *Work to solve problems for many people at once*
- ☐ *Enjoy feelings of unity and common purpose*
- ☐ *Undertake risks and adventures not otherwise contemplated*
- ☐ Ask, "What can nationalistic feelings lead a people to do that are negative?" Apply your thoughts to this situation.
 - ☐ *Act without regard for the rights or feelings of "others" (e.g., Mexicans, Native Americans, buffalo, beaver)*
 - ☐ *Exclude those not of the same nationality or creed (e.g., "The Know-Nothings")*
 - ☐ *Enforce nationalism through violence, due to strong feelings*
 - ☐ *Tempt to fight aggressive wars*
 - ☐ *Rise up and rebel against established authorities*

5. This is an optional topic. The following material is not taken from the students' readings, but from the Background Information of the Teacher's Notes. If your student hasn't done a lot of study of the expansionist era in younger years, we suggest that you discuss or lecture him on the following additional reasons why Americans expanded in the mid-1800's.¹

- ☐ Westward movement of settlers bred a frontiersman attitude of courage and fortitude in addition to the doctrine of Manifest Destiny, which gave the popular support and political determination necessary for America to expand its borders from coast to coast.
- ☐ This western territory gained by the United States both added to the American spirit of national pride and was a key factor in the nation's economic growth.
- ☐ Expansion into the rich interior of the continent enabled the United States to become the world's leading agricultural nation. Farmers who found they could easily supply food for their families began to specialize in cash crops, such as cotton, tobacco, corn, wheat, fruit, and livestock.
- ☐ New techniques and machines, such as the cotton gin (widely in use only in the 1800's), the reaper (patented in 1834), and the steel plow (invented by John Deere in 1837) boosted the output of America's farms and spurred the development of the West.
- ☐ The period also marked the beginning of large-scale manufacturing in the United States. Previously, most manufacturing was done by craft workers at home or in small shops. But beginning in the early 1800's, businesses erected factories equipped with modern machinery that enabled them to produce goods more rapidly. Manufacturing remained centered in the East, but some western towns developed industries.
- ☐ Advancements in transportation also contributed immensely to economic growth in the United States. New or improved roads—such as the National Road in the East and the Oregon and Santa Fe trails in the West—eased the difficulty of traveling and shipping goods by land.
- ☐ As we've already studied, the steamboat and the Erie Canal contributed to the speed and ease of transportation by opening water routes.
- ☐ The steam-powered railroad soon rivaled the steamboat in importance as a means of shipping. In the 1820's, American railroads were still in the experimental stage. But by 1850, about 9,000 miles of railroad lines were in operation.
- ☐ In 1837, Samuel F.B. Morse demonstrated the first successful telegraph in the United States. The telegraph soon gave businesses the fastest means of communication yet known. An expanded postal system also helped speed communications.
- ☐ After 1835, many newspaper publishers lowered the cost of their papers to a penny, a price even poor people could afford. But the spoken word remained an important means of mass communication.
- ☐ City people of this expansionist era flocked to theaters to enjoy plays, minstrel shows, and other forms of entertainment, such as museums and P.T. Barnum's traveling exhibits. All these added to the enjoyment of life and the buoyancy of American spirits.
- ☐ The discovery of minerals in the West also aided America's economy. The most famous mineral strike took place in 1848, when gold was discovered at Sutter's Mill in California (as your student will study in Week 18).

¹ Much of the following information is taken from a *World Book* article entitled *History of the United States*. Contributor: David Herbert Donald, Ph.D., Charles Warren Professor of American History, Harvard University; Winner of Pulitzer Prize in Biography or Autobiography, 1961 & 1988.

2nd Hour: Review the administrations of Martin Van Buren, William Henry Harrison, and John Tyler.

- Students read about three Presidents this week and were asked to fill in a copy of the following chart. Go over the student's chart and discuss interesting facts and events as you see fit.

	MARTIN VAN BUREN	WILLIAM HENRY HARRISON	JOHN TYLER
EARLY LIFE	<ul style="list-style-type: none"> <input type="checkbox"/> Born in NY state to a tavern-master <input type="checkbox"/> Third of five children <input type="checkbox"/> Self-study for the bar; admitted in 1803 <input type="checkbox"/> Married Hannah Hoes in 1807 	<ul style="list-style-type: none"> <input type="checkbox"/> Born into a prominent political family in VA <input type="checkbox"/> Youngest of seven children <input type="checkbox"/> Hampden-Sydney College and University of PA <input type="checkbox"/> Married Anna Symmes in 1795 <input type="checkbox"/> Not wealthy, he chose a military career 	<ul style="list-style-type: none"> <input type="checkbox"/> Born in VA <input type="checkbox"/> Second of eight children <input type="checkbox"/> William and Mary College <input type="checkbox"/> He married Letitia Christian in 1813 (on Tyler's twenty-third birthday). She bore him eight children.
POLITICAL AFFILIATIONS/OFFICES BEFORE BECOMING PRESIDENT	<ul style="list-style-type: none"> <input type="checkbox"/> An early supporter of Aaron Burr <input type="checkbox"/> In 1812, elected to the NY State Senate <input type="checkbox"/> Supported the War of 1812 and opposed the Erie Canal <input type="checkbox"/> A key founder of the Democratic Party and strong advocate of a two-party system for America <input type="checkbox"/> Elected to the U.S. Senate in 1821. At first supportive of nationalistic legislation, a year later he was opposed to it. <input type="checkbox"/> Firm supporter of Andrew Jackson <input type="checkbox"/> Served as secretary of state and vice president under Andrew Jackson <input type="checkbox"/> Jackson made it clear that Van Buren was his choice to be the next president, but Van Buren himself was not popular politically. 	<ul style="list-style-type: none"> <input type="checkbox"/> Elected to Congress as a delegate of the Northwest Territory in 1799 <input type="checkbox"/> Resigned to become governor of the Indiana Territory in 1800 <input type="checkbox"/> Gained national attention when leading U.S. forces against American Indians at the Battle of Tippecanoe in 1811 <input type="checkbox"/> He became a successful general in the War of 1812. <input type="checkbox"/> Elected to Congress in 1816 <input type="checkbox"/> Elected to the Ohio State Senate in 1819 <input type="checkbox"/> Elected to the U.S. Senate from Ohio in 1824 <input type="checkbox"/> Resigned from Senate in 1828 to become a minister plenipotentiary to Colombia until 1829. There, he advised Simón Bolívar. <input type="checkbox"/> Whig candidate for president in 1836 <input type="checkbox"/> In the 1836 election, the Whigs used the Democratic Party electioneering tactics against them, and Harrison won. 	<ul style="list-style-type: none"> <input type="checkbox"/> Elected to VA House of Delegates in 1813 <input type="checkbox"/> Elected as a Democratic-Republican to Congress; served 2½ terms <input type="checkbox"/> Elected Governor of VA in 1825 <input type="checkbox"/> Served as a senator from 1827 to 1836, when he resigned. First supported and then opposed Jackson in the Senate. <input type="checkbox"/> Before becoming president, he was known to be pro-slavery and against nationalist legislation. <input type="checkbox"/> He was drawn into the Whig party by an offer to run as Harrison's vice president. He accepted and ran, but his views were at wide variance with Whigs.

Chart continues on the next page...

	MARTIN VAN BUREN	WILLIAM HENRY HARRISON	JOHN TYLER
ACTIONS AND ACHIEVEMENTS AS PRESIDENT	<input type="checkbox"/> Andrew Jackson's determination to destroy the national bank led to national financial instability, which brought on the Panic of 1837. Van Buren was blamed for this panic, and it overshadowed his entire presidency. <input type="checkbox"/> To keep Southern support, Van Buren advocated low tariffs and free trade. <input type="checkbox"/> Afraid of disputes over slavery, Van Buren denied requests from Texas to join the Union. <input type="checkbox"/> In the matter of the Amistad rebellion, Van Buren sided with the Spanish government and returned rebel slaves, again, with an eye towards Southern support. <input type="checkbox"/> During Van Buren's watch, the Cherokee walked the horrific Trail of Tears. <input type="checkbox"/> Van Buren unwisely redecorated the White House during financially hard times. <input type="checkbox"/> His political enemies portrayed Van Buren as an aristocratic dandy and back-room politician. They placed the blame for hard times on him, calling him "Martin Van Ruin." <input type="checkbox"/> Only served one term in office <input type="checkbox"/> In 1848, he ran for president on a third party ticket, the Free Soil Party.	<input type="checkbox"/> Eager to prove that he was a cultured Virginian and not a backwoodsman, as his campaign had portrayed, Harrison gave a two-hour inaugural address and caught a cold. <input type="checkbox"/> He assembled an able Whig cabinet while ill. <input type="checkbox"/> He died after a month in office.	<input type="checkbox"/> Tyler was the first to become president upon the death of his predecessor. It was suggested that he become "acting president," but he asserted his right to govern as president. <input type="checkbox"/> Tyler refused to support the Whig agenda, vetoing virtually every bill that Whig leader Henry Clay sponsored. He was a "man without a party." <input type="checkbox"/> In Sept. of 1841, the entire cabinet that he had inherited from Harrison resigned, except Daniel Webster. <input type="checkbox"/> Tyler's first wife, Letitia, died while Tyler was President. He married Julia Gardiner in 1844. He was the first President to marry while in office. <input type="checkbox"/> Tyler worked to admit Texas to the Union and did so through a joint resolution of Congress, rather than via treaty. It did not formally join the Union until 1845, however. <input type="checkbox"/> On Tyler's last full day in office, Florida was admitted to the Union.

LITERATURE: BACKGROUND INFORMATION

George MacDonald

A Scottish novelist and clergyman, George MacDonald left the legacy of inspiring well-known authors such as J.R.R. Tolkien, Madeleine L'Engle, Lewis Carroll, and C.S. Lewis. His works were also highly valued by G.K. Chesterton and Oswald Chambers. Known as the father of modern fantasy, he is remembered specifically for his Christian allegorical fairy tales. *The Princess and the Goblin*, *At the Back of the North Wind*, *Lilith*, and *Phantastes* are some of his best-known books.

During our study of *The Princess and the Goblin*, we will not be exploring MacDonald's theology and doctrine. Instead, we will focus on the biblical symbolism in the novel. However, you should know that in addition to his fundamental commitment to following Christ, MacDonald accepted universalism and rejected the doctrine of atonement.¹ Should you choose to delve into a deeper study of MacDonald, you will want to consider these facts and their effect on MacDonald's writing in light of your own beliefs.

LITERATURE: LOWER LEVEL QUESTIONS AND ANSWERS

Answers to Lower Grammar Worksheet for *Oliver Twist*



Chapter 5

Your student has been instructed to list three of Oliver's locations in this chapter. Should you desire to, you can explain that the place in which a story takes place is called the "setting."

street (33, 41)

Mr. Brownlow's house (36)

Fagin's attic (43)

¹ John Piper, *The Pleasures of God* (Colorado Springs, Colorado: Multnomah Books, 2000), p. 166-174.

Chapter 6



Your student has been instructed to write a Bible verse that you will dictate. Depending on the fine motor skills of your student, you could choose one of the following: Exodus 20:15, Ephesians 4:28a, or James 4:17.

Chapter 7



This chapter will likely be disturbing to your young student. Take the time to draw out his feelings after having read it. Consider discussing some of the following from a biblical view.

- ☐ What does the Bible say about murder? Read Exodus 20:13 and 1 John 3:15.
- ☐ Read Ecclesiastes 7:2b, Romans 5:12, and Romans 6:23 to see who will die, and why.
- ☐ See Isaiah 25: 8 and Revelation 1:18 to learn about God's power over death.
- ☐ Christians can have comfort regarding death. Read Psalm 23:4 and John 11:25-26.

- | | |
|------------------------|---|
| <u>Fagin</u> | 1. I am the criminal who tries to get Oliver to help me steal things from other people. |
| <u>Mr. Brownlow</u> | 2. I am the kind gentleman who allows Oliver to live with me. |
| <u>Nancy</u> | 3. I am the woman who helps Oliver escape from Bill, but Bill kills me out of revenge. |
| <u>Bullseye</u> | 4. I am Bill Sike's vicious dog; I die when I run into a stone windowsill. |
| <u>Charles Dickens</u> | 5. I am the author of the original book called <i>Oliver Twist</i> . |

Answers to Upper Grammar Worksheet for *A Christmas Carol*

CHARACTER CARDS

I am the character who is clothed in a black garment and does not speak to Scrooge. <i>Ghost of Christmas Yet to Come</i>	I am the woman who takes down bed curtains in order to sell them. <i>Charwoman</i>	I show Scrooge the body of a man lying beneath a sheet. <i>Ghost of Christmas Yet to Come</i>
My name is etched upon a tombstone in the churchyard. <i>Ebenezer Scrooge</i>	I decide to honor the Spirits of the past, present, and future in my heart. <i>Ebenezer Scrooge</i>	I yell to ask a little boy what day it is. <i>Ebenezer Scrooge</i>
Scrooge eats Christmas dinner with my family. <i>Scrooge's nephew, Fred</i>	I am 18 ½ minutes late to work on the day after Christmas. <i>Bob Cratchit</i>	I am the one who makes the observation, "God Bless Us, Every One!" <i>Tiny Tim</i>

Setting Cards

Where is the shop in which a man in black, a laundress, and the charwoman sell things? <i>An obscure part of town</i>	When do the Ghost of Christmas Yet to Come and Scrooge begin their trip into the city? <i>At night</i>	Where is the Cratchit family when they talk about Mr. Cratchit walking with Tiny Tim? <i>In their home seated around the fire</i>
Where does Scrooge see the tombstone that has his name written on it? <i>A churchyard</i>	Where is Scrooge when the Ghost of Christmas Yet to Come dwindles down into a bedpost? <i>In his own bedroom</i>	What day is it when Scrooge wakes and acknowledges that he has seen the wandering spirits and ghosts? <i>Christmas Day</i>
When does Scrooge eat dinner with his nephew and his family? <i>On the afternoon of Christmas Day</i>	Where does Scrooge go the day after Christmas? <i>The office</i>	At what times does Bob Cratchit get to work on the day after Christmas? <i>9:18 ½ a.m.</i>



Allow your student to use a dictionary to look up any unfamiliar words.

shroud <i>a cloth or sheet in which a corpse is wrapped for burial</i>	charwoman <i>a woman hired to do general cleaning</i>	foreshadow <i>to show or indicate beforehand</i>
alteration <i>a change; modification or adjustment</i>	amend <i>to change for the better; improve</i>	illustrious <i>highly distinguished; renowned; famous</i>
recompense <i>to give in return; to pay back</i>	farthing <i>a coin formerly used in Great Britain worth one fourth of a penny</i>	endeavor <i>to attempt; try</i>

Discussion and Answers to Dialectic Worksheet for *The Princess and the Goblin*

Throughout dialectic literature in Year 3, your student will delve deeper into his literary toolbox and begin to learn universal principles of literary analysis in preparation for future studies. Take time now to teach the following principles.

Begin by explaining the meaning of the words “content” and “form.” The content in a story is *what* is said (what is expressed through a literary work), and form in a story is *how* the author says it (the artistic elements that embody, express, and/or enhance the content of a work of literature). Artistry in literature is the selection and arrangement of different forms so that they embody the author’s content. Give the student a visual example by talking with him about the pictures below (also printed on page 16 in his Student Activity Pages).¹

The content in both pictures is the Golden Gate Bridge in California. However, the “form” is quite different because each photographer has selected and arranged his shot in a different way, in order to capture and convey different aspects of the bridge. In the picture on the left, one can see that the photograph was arranged in order to convey an impression of the height and strength of part of the bridge.

Now look at the picture on the right. We see that the bridge is quite long and graceful, and that it connects one section of land with another. The photographer wanted us to notice the length of the bridge by showing it in a wide-angle shot.



In *Tapestry*, we use the principle “meaning through form” to explain the relationship between form and content. This principle means that when an author wants to communicate some meaning or message (content), he does so by wrapping it in a suitable artistic form, like a present in wrapping paper. Thus, the audience receives the author’s meaning through various elements of form which he uses to embody and convey it. The photographer who took the picture on the left chose to communicate his interest in the bridge’s height and strength (content) by using a narrow, upward angle. The photographer of the picture on the right chose a wide-angle shot to communicate his appreciation of the bridge’s slender length and beauty (enhanced by the coastal lights behind it).

Understanding content and form in literature is a bit different than glancing at a photograph. For now, here are our analysis goals:

¹ “Golden Gate Bridge,” *Wikipedia, the Free Encyclopedia*. 2 September 2008. <http://en.wikipedia.org/wiki/Image:Ggb_by_night.jpg>.

- ☐ To understand what the author is trying to communicate through the form of his literary work
- ☐ To identify and appreciate the artistic form that he is using
- ☐ To learn how artistic form in literature is used to convey and enhance the power and beauty of the content

To aid in our understanding of the form and content of literature, it is helpful to know certain terms. That is why we learn words such as setting, plot, experiment in living, theme, and characterization.

As we read *The Princess and the Goblin*, one focus will be that of MacDonald's artistry. Have your student write definitions for the following terms that pertain to artistry. (There are many more terms related to artistry, but we will only use these this week.)

- **Pattern:** A pattern is an element of artistry in which parts are arranged so that they form a recognizable unit or a series of units.
 - ☐ In our bridge photographs, we see the pattern of two pillars with the horizontal suspension in between.
 - ☐ Another example would be to take three pencils and arrange them in the shape of a triangle. If more pencils are used, a series of triangles could cross the entire kitchen table.
- **Contrast:** Contrast is an element of artistry in which two things are set up in opposition to one another.
 - ☐ Contrasts in literature typically are pairs of opposites: good and evil, life and death, heroes and villains, etc.
 - ☐ In our bridge photographs, we see the contrasts in the time of day that they were taken.
- **Repetition:** This is an artistic element in which something is repeated for emphasis or to form a pleasing rhythm.

With your student, look for each of the artistic elements mentioned above from this week's reading assignment.

■ Pattern

- ☐ Look at pages 9, 12, 21, 39, and 43. What is mentioned that is the same on each page?
Each page has a mention of something that identifies a "real" princess.
- ☐ Look at pages 34 and 35. What pattern is there in Curdie's song?
 - ☐ *His song has a numerical pattern, as well as a rhyming one.*
 - ☐ Have students turn to pages 40-41. Immediately, we see that there is a similar pattern, thus drawing our attention to the fact that this type of pattern is used in response to the goblins.

■ Contrast

- ☐ Pages 1-4: Consider the difference between the princess's home and the goblins' homes.
The princess lives in a large home between the base and the peak of a mountain. Her nursery looks like the sky. The goblins' homes are quite a contrast; they live in hollow places under the mountain, away from the sun.
- ☐ Page 5: How are the goblins' form and ability contrasted?
The goblins are described as being misshapen, but they have strength and cunning.

■ Repetition

- ☐ How does repetition emphasize something on page 33?
The goblins repeat the word "lies," which adds to Lootie's terror. The reader then sees that Lootie's terror has been magnified as she repeats the word "lost!"
- ☐ We have identified that Curdie's songs have a pattern to them. However, now consider why they are repeated. If the reader sees another of Curdie's songs in the rest of the book, what will automatically come to mind? Is there value to the reader in this repetition?
Curdie sings a song with some type of pattern each time that he is inundated with fear. The repetition of the use of songs is valuable to the reader because it allows him quickly to see that Curdie has a type of ammunition against fear.

Go over your student's answers. There are several points below to draw your student's attention to. This is in preparation for studies in future weeks. Page numbers given below are for your reference and are not exhaustive. Answers can vary slightly and can be in different categories.



Princess Irene

★ actions

- ☐ She runs up the stairs away from her nursery (8).
- ☐ She bursts into tears (8, 27, 32).
- ☐ She praises her great-great-grandmother to Lootie (19, 23).
- ☐ She tries to find her way back up the stairs to her grandmother (27).

★ personal traits and abilities

- ☐ *She is as brave as can be expected of a princess her age (8).*
- ☐ *She is curious and asks questions about various things that catch her attention (11, 32).*
- ☐ *Princess Irene enjoys being outdoors (29).*
- ☐ *Although not a positive thing, she gets lost repeatedly (8, 27, 33, 36, etc.).*

NOTICE: Some of Irene's actions are repetitive. Draw your student's attention to the fact she often gets lost.

★ thoughts and feelings

- ☐ *The princess expresses fear because she cannot find her way back to the nursery (8-9).*
- ☐ *She thoughtfully considers Lootie's belief that she is making up the story about seeing her great-great-grandmother (28).*

★ relationships

- ☐ *Her papa, the king, is physically absent much of the time but leaves servants behind to take care of her (1, 20, etc.).*
- ☐ *She is not allowed to be out at night because of the fear of meeting with the goblins (5).*
- ☐ *The nurse (Lootie) takes care of the princess in regard to day-to-day activities (7, 19, 21, etc.).*
- ☐ *She has some degree of relationship with the other servants (28).*
- ☐ *She enjoys her new-found relationship with her great-great-grandmother as evidenced by thinking of her often and desiring to see her (11, 19, 26, etc.).*
- ☐ *Irene meets the miner's son, Curdie, and begins a relationship with him (36).*

★ responses to events or people

- ☐ *She is tired of being inside because of the rain (6-7).*
- ☐ *When the great-great-grandmother tells her to approach, she obeys (12).*
- ☐ *When the sun comes out after a hard rain, Irene is delighted (29-30).*
- ☐ *She begs Lootie to stay outside and continue walking (30).*



Curdie Peterson

actions

- ☐ *He whistles as he walks down the road (34, 45).*
- ☐ *He warns Lootie and the princess that they should not be out so late (37).*
- ☐ *He protects the princess (37).*
- ☐ *Curdie stays all night in the mines (49).*
- ☐ *He learns the goblins' weakness (58).*

NOTICE: Curdie desires to protect the princess. Accentuate this point to your student.

personal traits and abilities

- ☐ *He is characterized as being happy and merry (36).*
- ☐ *He doesn't mind the goblins and is used to them (36).*

thoughts and feelings

- ☐ *His occupation is that of a miner (36, 46, 51).*
- ☐ *He believes that the goblins are annoyed with him because he was protecting the princess (46).*

relationships

- ☐ *He meets Lootie and the princess and continues a relationship with them (36).*
- ☐ *He desires to learn more about the goblins, although he usually tries to avoid interacting with them (34, 49).*
- ☐ *He has a good relationship with his mother and father (49).*

responses to events or people

- ☐ *He sings so that the goblins will stay away (34-35, 40-41).*
- ☐ *Curdie blames Lootie for having the princess out so late at night (37).*
- ☐ *He reacts to the goblins by laughing (41, 46, 60).*

NOTICE: Curdie is equipped to stand against the goblins.



The queen

actions

- ☐ She is often spinning (11, 16).
- ☐ She expresses concern because Irene has been crying (12).
- ☐ She helps the princess by washing her with a soft white towel (13).
Reinforce the fact that the queen **washes** the princess with a **white** towel.
- ☐ She leads Irene back down the stairs (17).

personal traits and abilities

- ☐ She is an old lady who is described as having smooth white skin, long white hair, a shaky yet sweet voice, and is tall and beautiful (11, 20).
- ☐ She eats only bread, milk, and pigeon eggs (15, 26).

thoughts and feelings

No specific thoughts are revealed to the reader.

relationships

- ☐ Upon meeting Irene, she identifies herself as her great-great-grandmother (14).
- ☐ No one else besides Irene knows that she is even in the house (15).

responses to events or people

Upon seeing the princess, she welcomes her into her room (12).

NOTE: In comparison to other major characters, we know relatively little about the queen. Remind your student that, to the majority of the household, the queen is unseen.



Goblins

actions

- ☐ They seldom show themselves in numbers or to many people at once (4).
- ☐ They torment people—in particular, descendants of the king who caused their expulsion (5).
- ☐ The goblins are making new houses for themselves (57).
- ☐ They hear the miner that stayed behind (Curdie) (59).

personal traits and abilities

- ☐ The goblins are considered to be a strange race of people and are misshapen in body, but have knowledge and cleverness (2-4).
- ☐ They are able to do things that no mortal would ever think of (4).
- ☐ They do not wear shoes, and their feet are soft (53, 55).
- ☐ Their glory is their head; they do not have to wear helmets (53).
- ☐ The goblins cannot stand singing (35).

thoughts and feelings

One goblin laughs as he thinks about the predicament in which the miners will find themselves in the future (55).

relationships

- ☐ They have affection for each other to some degree (4).
- ☐ The goblins have a king and a form of government (5).
- ☐ They do not have a positive relationship with the people, especially the king and his family, as evidenced throughout the book.
- ☐ Apparently they live in families and experience discipline (55).

responses to events or people

- ☐ Rumor has it that the goblins moved underground as a reaction to the kings' taxes and observances (3).
- ☐ They still carry a grudge against the descendants of the king who caused their expulsion (5).

Tell your student that the following words are subject to the literary terminology quiz at the end of this unit:

- ☐ content
- ☐ form

LITERATURE: RHETORIC DISCUSSION OUTLINE

- ☐ We recommend that all teachers read the Literary Introduction in the Student Activity Pages and look over the short sections in *Poetics* that your student was assigned this week for your own background reading.
- ☐ We also recommend that you read the plot summary of *The Scarlet Letter*, found in this week's Literature Supplement.
- ☐ If you have time to read sections from *The Scarlet Letter* itself, we recommend pages 39 (top)-46, 52 (bottom)-55, 58-73, 93-98, 102-109. (You do not need to do these cards in order to conduct class.)

Recitation or Reading Aloud

We encourage you to let your student pick his own selection for recitation or reading aloud, or assign him one or both of the following selections for two. These can be read aloud or recited at any time, but we recommend them as an accompaniment to topic 2:

- ☐ "The Question of Confession" (chapter X, p. 103-105, from Dimmesdale's "where, my kind doctor, did you gather those herbs" to Chillingworth's "Trust me, such men deceive themselves!")
- ☐ "The Sufferer and His God" (chapter X, p. 106-108, from Chillingworth's "There goes a woman" to "hot passion of his heart!").

Defining Terms

This week your student has been asked to make cards for some literary vocabulary terms, which have been given to him with definitions. Please check his cards.

Class-Opening Question: Even though Hawthorne has not said it straight out by the end of chapter X, you have probably guessed by now the answer to this question: Who is Hester's partner in sin and Pearl's father?

Arthur Dimmesdale, the minister

Class Topics

1. From your student's reading in *Poetics* this week, discuss the philosophical, cultural, and literary contexts of *The Scarlet Letter*, as well as the story's primary genres and modes.
 - ☐ Ralph Waldo Emerson was a native of New England who became first a Unitarian¹ minister and later traveled as an orator, where he popularized his worldview, now known as American Transcendentalism. How might Emerson have answered Sire's first three worldview questions?²
 - ☐ What is prime reality—the really real?
The great and universal Divine Soul is prime reality. God, if He exists, is just another name for this. Jesus is not God at all; He is merely an exemplary human being. (This part of Emerson's belief is from Unitarianism.)
 - ☐ What is the nature of external reality, that is, the world around us?
All external reality, including the world around us, partakes of the Divine Soul's perfection and nature.
 - ☐ What is a human being?
Like everything else that exists, man is part of the Divine Soul. Men have no sin natures and are basically good. More than that, man is perfectible and even divine.
 - ☐ What were some of the other main elements of American Transcendentalism?
 - ☐ *Intuition: An important element of American Transcendentalism was the idea that human beings understand, learn, and grow by bursts of intuition rather than logical reasoning. They believed that God Himself was very near and could be intuited, but not reasoned toward. This leads to an emphasis on sympathies and subjectivism.*
 - ☐ *Nature: Like the European Romantics, Emerson and other American Transcendentalists treated nature as divine. They considered it part of the Divine Soul.*
 - ☐ Was American Transcendentalism new? What were some of its sources, and what elements did they contribute?
Transcendentalism was not new so much as it was a popularization of elements from three different sources: English Romanticism, German Idealism (Kant, Schleiermacher, and other philosophers), and Eastern Pantheistic

¹ Unitarianism: A heretical branch of Christianity which holds that God exists, but there is no Trinity and Christ is not divine.

² For more on Emerson, see this week's *Pageant of Philosophy* script and discussion outline.

*Monism.*¹ The first contributed emotionalism and a spiritualization of nature, the second provided the concept of human transcendence, and the third supplied a vision of the all-soul as the goal and final end of humanity.

- ☐ Emerson knew most of the important American writers of his era. How did they respond to his ideas?
 - ☐ Some of these writers, including the philosopher Thoreau and the poet Whitman, embraced many of Emerson's ideas.
 - ☐ Other authors who were acquainted with Emerson, including Poe, Hawthorne, Dickinson, and Melville, opposed part or all of Emerson's worldview, chiefly objecting to the way he ignored the reality of man's sin nature.
- ☐ What is the name often given to the literature of Poe, Hawthorne, Dickinson, and Melville? Why that name?
 - ☐ The works of these writers are sometimes referred to collectively as *Dark Romanticism*.
 - ☐ Their works are called *Romantic* because they have many elements of Gothic fiction: sinister villains, hints of demonic beings or witchcraft, gloomy but impressive historic settings, strong passions, romantic love, etc.
 - ☐ These works are called *dark* not only because of their Gothic quality but also because they focus on the realities of human sin and suffering, in direct opposition to Emerson's portrayal of man as good and even divine.
- ☐ Even though these writers disagreed with Emerson about some of his ideas, they were influenced by others. Do you notice any hints of American Transcendentalism in *The Scarlet Letter*?
Yes. Hawthorne emphasizes human intuition and sympathy, and also employs the Romantic view of nature as almost a personality, though he does not make it a divinity.

2. Discuss the literary context, modes, and genres in *The Scarlet Letter*. (Student Question #1)

- ☐ From *Poetics*, what were some literary fashions or issues of Hawthorne's day that may have influenced *The Scarlet Letter*?
 - ☐ The public had begun to grow tired of stories that presented morals overtly, though they still judged the worth of a book by its morals. This mood in readers may have led Hawthorne to present his themes more subtly.²
 - ☐ Hawthorne's era was marked by a growing public aversion to the overwrought characters in novels of sentiment,³ and by the rising popularity of female novelists who wrote domestic fiction featuring strong heroines. Though Hawthorne famously (and rudely) described female novelists as a "mob of scribbling women,"⁴ their undeniable success may have influenced the construction and portrayal of his characters in *The Scarlet Letter*.
 - ☐ During Hawthorne's time, American writers were beginning to insist that marriages should be made primarily for love. We can see this idea strongly reflected in *The Scarlet Letter*.
- ☐ In Unit 1, you studied the Gothic, sentimental, and romantic modes. Did you notice any (or all) of these in *The Scarlet Letter*?
 - ☐ Gothic: This story includes the gloominess, the emphasis on historical settings, and the sense of evil in supernatural forces or earthly people that are part of the Gothic mode and novel. As the story is a work of Dark Romanticism, these are combined with an emphasis on human sin and suffering.
 - ☐ Sentimental: This story has elements of the sentimental, such as characters with strong, sensitive emotions (e.g., Hester and especially Dimmesdale), though it is not as complete an example of the sentimental mode as *The Sorrows of Young Werther* or *Rene*.
 - ☐ Romantic: The emphasis on passionate and sensitive feelings (especially of romantic love), as well as the story's interest in the supernatural and its focus on redemption, are all elements of the Romantic mode.
- ☐ This week you learned several new genres, and earlier in this unit you learned about the genres of the novel and the social novel. Of all these, which genre or genres would you say fits *The Scarlet Letter*? Why?
 - ☐ Romance: The story was first published as a romance, and that is its primary genre. By Hawthorne's time, "romance" had come to mean a tale of love and/or a tale touched by the supernatural, often in a historical context. This is certainly a tale of love in a historical context, and does suggest supernatural elements such as the "sympathetic knowledge of the hidden sin in other hearts" that Hester imagines she has (69-70).

1 Eastern Pantheistic Monism is a complete worldview, but its essential belief is that all beings are part of one divine soul.

2 We are indebted for this observation to Erika M. Kreger in "Depravity Dressed up in a Fascinating Garb: Sentimental Motifs and the Seduced Hero(ine) in *The Scarlet Letter*," *Nineteenth-Century Literature*, Vol. 54, No. 3. (Dec., 1999), p. 308-335.

3 By "novel of sentiment" we mean the genre popular in the early Romantic era, of which Chateaubriand's *René* or Goethe's *Sorrows of Young Werther* are examples. We do not mean the "sentimental fiction" of later years, which, to some critics, is synonymous with domestic fiction.

4 Hawthorne was not wrong in his low opinion of the quality of novels being produced by American female writers. Their work could be used as an example of what de Tocqueville feared when he said that "democratic literature" might be of lower quality.

- ☐ Novel: *This is a fictional story that is long, written in prose, and gives a detailed revelation of human nature and activities in the context of a human community (the Puritans) and the natural world.*
- ☐ Gothic and Sentimental Novels: *The Scarlet Letter could be described as a Gothic Novel and as a Sentimental Novel because it has strong elements of each of those modes, though neither is the dominant genre.*
- ☐ Historical Novel: *By virtue of its setting, its attention to historical detail, its inclusion of actual historical people, and Hawthorne's claim that he is narrating historical events, The Scarlet Letter could be called a historical novel, though it might better be described as a historical romance.*
- ☐ Domestic Fiction: *Hester is in many ways a domestic heroine (see topic 4 below).*

3. Discuss Hawthorne's style and its effect on the reader. (Student Questions #2-3)

- ☐ How would you describe the texture and style of *The Scarlet Letter*? For instance, what point of view, diction, tone, descriptive style, and sentence structures does Hawthorne use?
 - ☐ Point of View: *Like Austen and Hugo, Hawthorne narrates from the omniscient point of view.*
 - ☐ Diction: *Hawthorne adds believability and historical detail to his novel by choosing language appropriate to the seventeenth century, including the archaic terms "thee" and "thou."*
 - ☐ Tone: *Hawthorne's tone might be described as that of a sympathetic historian, one who narrates from afar but intimately because of the power of his imagination and intuitive sympathies with the characters.*
 - ☐ Descriptive Style
 - ☐ *When describing people, Hawthorne gives special attention to their physical traits, which he makes to correspond to their character traits. Thus, Hester is strong and beautiful; Dimmesdale is pale, tremulous, and intellectual-looking but has a sweet, rich voice; Chillingworth has a twisted shoulder, a stoop, and an increasingly evil countenance.*
 - ☐ *Also when describing people, Hawthorne often focuses on their faces, expressions, and actions when those are symbolic (such as Dimmesdale's habit of putting a hand to his heart).*
 - ☐ *Hawthorne does not usually take much time to describe settings unless he has an idea or a mood, person, or action to enhance, as in the lengthy description of the prison door with its weeds and rose-bush.*
 - ☐ Sentence Structure: *Like the other novelists whom we have studied so far this year (Austen and Hugo), Hawthorne tends to use long sentences with several clauses. Also like Hugo (but less like Austen), he uses many exclamation points.*
 - ☐ Other Observations
 - ☐ Contrast and Irony: *Your student may observe that a characteristic of Hawthorne's style is artistic contrast, particularly of light and darkness, and that he uses irony. We will discuss these more next week.*
 - ☐ One fascinating quality of Hawthorne's style is that he uses a good deal of direct characterization and often tells before he shows, but also at times seems to enjoy suggesting rather than either telling or showing. For instance, he suggests freely that Dimmesdale has a mark on his breast like Hester's, but nowhere says it. Similarly, he suggests that Dimmesdale is the secret adulterer, but doesn't say so.
 - ☐ Though he laces this story with suggestions of supernatural elements, Hawthorne always manages to avoid saying that they *are* supernatural. Just as Poe was careful to explain that the raven's behavior in "The Raven" was not *really* miraculous, so Hawthorne is careful not to say, for instance, that Hester can *really* sense sin in others (69). He gives proofs of it, but at the same time calls it imagination.¹
 - ☐ One very marked element of Hawthorne's style is his constant use of symbolism. In fact, some people even refer to *The Scarlet Letter* as the first "symbolic novel." This week you learned about symbolic things, characters, and events or actions. The title letter "A" is an important symbol in this story, closely followed by the symbolic character Pearl. Show your filled-in chart with examples of what these two symbols represent.

WHAT THE SYMBOL REPRESENTS	THE SCARLET LETTER (SYMBOLIC THING)	PEARL (SYMBOLIC CHARACTER)
SPECIFIC SIN OF ADULTERY	This is the scarlet letter's most clear meaning.	Pearl, born out of adultery, is a symbol of it (80).

Chart continues on next page...

¹ If you are teaching Continuing students, you may find it interesting to point out to them that Hawthorne and Poe are connected to Cervantes, author of *Don Quixote*, in that each of them wrote a famous work in which supernatural elements are suggested or even present in the story by virtue of being imagined by characters, but they are not portrayed by the author as actually supernatural.

WHAT THE SYMBOL REPRESENTS	THE SCARLET LETTER (SYMBOLIC THING)	PEARL (SYMBOLIC CHARACTER)
SIN AS GOD'S LAW BROKEN	Hester wears the "A" as a mark of adultery and God's broken law.	"In giving her existence, a great law had been broken; and the result was a being whose elements were ... all in disorder; or with an order peculiar to themselves, amidst which the point of variety and arrangement was difficult or impossible to be discovered" (72).
ART	<i>Because Hawthorne often mentions the artistry of the scarlet letter, many literary critics suggest that it may also stand for art or creativity.</i>	Hester always dresses Pearl in exquisite clothing, and the child is both beautiful and creative, as well as artistically varied in her beauty and creativity (71, 75).
AGONY	"Hester Prynne had always this dreadful agony in feeling a human eye upon the token; the spot never grew callous; it seemed, on the contrary, to grow more sensitive with daily torture" (69).	<i>Hester says of Pearl, "See ye not, she is the scarlet letter, only capable of being loved, and so endowed with a million-fold the power of retribution for my sin?" (88).</i>
LAWLESS PASSIONS		"The warfare of Hester's spirit, at that epoch [when she was committing adultery], was perpetuated in Pearl. She could recognize her wild, desperate, defiant mood, the flightiness of her temper, and even some of the very cloud-shapes of gloom and despondency that had brooded in her heart" (72).
LEARNING RIGHT BY BEARING CONSEQUENCES OF WRONGDOING	<i>Hester says, "This badge hath taught me—it daily teaches me—it is teaching me at this moment—lessons whereof my child may be the wiser and better" (87).</i>	Pearl is a continual trial to Hester and a continual consequence of her sin, but she also "saved her [mother, Hester] from Satan's snare" (91-92).
TRUTH (CONFESSION OF SIN)	As Dimmesdale remarks, Hester must feel less pain in one way because she wears the scarlet letter and has therefore confessed her sin (106).	<i>"In the little chaos of Pearl's character there might be seen emerging... a bitter scorn of many things, which, when examined, might be found to have the taint of falsehood in them" (140).</i>

4. Discuss the main characters in *The Scarlet Letter*: Hester Prynne, Arthur Dimmesdale, and Roger Chillingworth.¹ (Student Questions #4-6)

- ☐ How would you describe Hawthorne's style of characterization?
 - ☐ Like Hugo or Austen, Hawthorne first introduces characters with a paragraph of description (for instance page 44 [Hester], 49 [Chillingworth], and 53-54 [Dimmesdale]).
 - ☐ Later, Hawthorne adds a full chapter of more elaborate characterization for each character at an appropriate point in the story (for instance chapters 5 [Hester], 6 [Pearl], and 9 [Chillingworth]). In each case, this chapter provides a window into the character's nature, thoughts, and motivations. It is primarily direct characterization, though often garnished with indirect characterization in the form of examples of specific actions, etc.
 - ☐ Outside of his introductory section and chapter of characterization, Hawthorne reverses the order and uses indirect characterization primarily and direct characterization only as a comment here or there.
 - ☐ Overall, Hawthorne seems to have preferred direct characterization; he would often rather tell than show.
- ☐ Is it your impression that Hester is like a character in a novel of sentiment, or more like a domestic heroine?
 - ☐ Hester is a type of domestic heroine: strong, independent, and beautiful; practical and enduring rather than weak or easily overcome; not perfect, but growing better through difficulty. Also like a domestic heroine, she is "hardworking, busy, tireless, [and] resilient" as well as "kind, wise, consolatory, [and] sympathetic."²
 - ☐ Hester lacks only the consciousness of virtue and the cheerfulness that is common to domestic heroines. She is unlike them because of her great sin and life-long suffering, which make it impossible for her to be held up as an example of an ideal woman. She is instead—especially at first—an example of sin (68).
- ☐ Is Dimmesdale the male equivalent of a domestic heroine, or more like a character in a novel of sentiment?

¹ Though we have reached different conclusions than she does, we are indebted in this topic to Erika M. Kreger and the article cited previously for the observation that Dimmesdale echoes traits of characters in novels of sentiment and that Hester is a type of domestic heroine.

² These are the traits of a domestic heroine noted by Nina Baym and quoted in Erika M. Kreger, "Depravity Dressed up in a Fascinating Garb: Sentimental Motifs and the Seduced Hero(ine) in *The Scarlet Letter*," *Nineteenth-Century Literature*, Vol. 54, No. 3. (Dec., 1999), p. 326.

- ❑ We think there is a clear connection between Dimmesdale's traits and those of a sentimental hero. Unlike Hester, he is weak and wavering, oversensitive and overcome.
- ❑ Dimmesdale is like René, Werther, or another hero out of a novel of sentiment: his pallor; his tremulous, sweet, and rich voice; his emaciated form; his large, melancholy eyes; his passionate, introspective, intensely sensitive nature; and his self-absorption are all traits of a sentimental character.¹
- ❑ Considering only his personality, not his sin or inner conflict, do you like Dimmesdale? Do you see why Hester would have loved him?
Answers will vary. Dimmesdale does have passion, sympathy, good looks, a rich and eloquent voice, and intellectual gifts, all of which would make him a favorable contrast to the kindly and intelligent but old, deformed and dispassionate Chillingworth. These qualities may explain why Hester fell in love with Dimmesdale originally. Nevertheless, Dimmesdale has many character flaws and weaknesses that will probably be off-putting to students.
- ❑ What do you think of Chillingworth? Is he purely a malignant devil, or is he pitiable, too?
Answers will vary. Hawthorne certainly portrays him as a man eaten up with an evil lust for revenge, though also a man of great gifts. He originally had a mild, kindly temper, and he has been greatly wronged. We think he is pitiable.
- ❑ Each of these characters undergo significant conflict. What kinds of conflict(s) has each experienced thus far (physical, inner mental, character, or moral/spiritual)?
 - ❑ Hester: *Her conflicts are of all four kinds. She wars against despair (inner mental and spiritual), against Chillingworth (character), against the physical hardships that confront her as she attempts to provide for herself and Pearl (physical), and against temptations to witchcraft or heresy (spiritual/worldview).*
 - ❑ Dimmesdale: *He is in conflict of all kinds: with physical weakness, within his own tortured mind, with Chillingworth (though he does not yet perceive this), and especially with the worldview question of repentance.*
 - ❑ Chillingworth: *He is in character conflict with Dimmesdale and Hester, but otherwise seems unconflicted.*
- ❑ What seem to be these three characters' experiments in living so far?
 - ❑ Hester: *To raise Pearl as a noble woman, to be a comfort to the poor and sick, to serve out her punishment, and to protect Dimmesdale from public shame by keeping Chillingworth's identity secret, as he demands.*
 - ❑ Dimmesdale: *To hide his sin from the world and thus avoid the consequences of public shame, and to seek to gain through good works and acts of penance the relief that comes only with repentance.*
 - ❑ Chillingworth: *To satisfy his thirst for revenge by discovering and punishing Hester's former lover.*

5. Discuss Dimmesdale and Chillingworth's conversation in Chapter X. (Student Question #7)

- ❑ The conversation in chapter X between Dimmesdale and Chillingworth sheds light on Dimmesdale's conflicting motives. It begins when Chillingworth shows Dimmesdale some black weeds that he cut from the grave of a murderer. From this conversation, do you think Dimmesdale wants to repent? Why doesn't he do it?
 - ❑ *Dimmesdale does clearly desire to repent. He speaks of the "joy unutterable" that souls will feel when they finally confess their sins on Judgment Day, and of the relief that sinners who come to him to confess do already find in life or on their death beds (104). He is sure that Hester feels less pain because she has confessed and that it is better for any sufferer "to be free to show his pain" (106).*
 - ❑ *Dimmesdale, in reality speaking of himself, offers several reasons that men may hide their sin:*
"[It] may be that they are kept silent by the very constitution of their nature. Or... guilty as they may be, retaining, nevertheless, a zeal for God's glory and man's welfare, they shrink from displaying themselves black and filthy in the view of men; because, thenceforward, no good can be achieved by them; no evil of the past be redeemed by better service. So, to their own unutterable torment, they go about among their fellow-creatures, looking pure as new-fallen snow while their hearts are all speckled and spotted with iniquity of which they cannot rid themselves." (104)
- ❑ How does Chillingworth respond to Dimmesdale's arguments about why a guilty person might keep a secret? *He points out that nature itself seems to cry for confession of sin, as in the case of the black weeds growing from the heart of the dead murderer (103), and adds:*
"These men [who hide their sins] deceive themselves.... They fear to take up the shame that rightfully belongs to them. Their love for man, their zeal for God's service,—these holy impulses may or may not coexist in their hearts with... evil inmates.... [If] they seek to glorify God, let them not lift heavenward their unclean hands! If they would

¹ Kreger, 318-323, though Kreger focuses on Dimmesdale's likeness to sentimental heroines, we use her observation to note that Dimmesdale is also a sentimental hero like Chateaubriand's René.

serve their fellowmen, let them do it by making manifest the power and reality of conscience, in constraining them to penitential self-abasement! Wouldst thou have me believe... that a false show can be better—can be more for God's glory, or man's welfare—than God's own truth? Trust me, such men deceive themselves.” (105)

- ❑ In this part of Dimmesdale and Chillingworth's dialogue, whom do you think has the more biblical perspective? *Oddly enough, Chillingworth does. You may wish to share some of these points with your student:*
 - ❑ Scripture contains an abundance of calls to repent and receive forgiveness and purification (e.g., 1 John 1:9), and *nowhere* says that a desire to glorify God and do good works are grounds for failing to repent. Chillingworth is right: God calls for truth and repentance, not hypocrisy. “Such men deceive themselves.”
 - ❑ Dimmesdale raises an interesting point when he says that some men are kept silent by their very natures. As we know from examples of Saul and the Pharaoh of Moses' time (to name just two), it is possible for a man's heart to be hardened or otherwise turned from repentance.
 - ❑ Some Christians disagree¹ about whether or not Scripture says that it is sometimes impossible to repent, but certainly it is difficult, as in Dimmesdale's case. Jesus makes it clear, however, that even if it is impossible for man to repent, it is not impossible for God to give repentance (Mark 10:27), and that He gives freely to all who ask Him.
- ❑ What do you think of Dimmesdale's passionate statement that he will *not* unburden himself to Chillingworth:

“No!—not to thee!—not to an earthly physician! ... Not to thee! But, if it be the soul's disease, then do I commit myself to the one Physician of the soul! He, if it stand with his good pleasure, can cure; or He can kill! Let him do with me as, in His justice and wisdom, He shall see good. But who are thou, that meddlest in this matter?—that dares thrust himself between the sufferer and his God?” (108)
- ❑ Do you agree with Dimmesdale's view?

Answers may vary. You may wish to make these points after hearing from your student:

 - ❑ We think Dimmesdale is right to see that he most needs to place himself in the hands of the Physician of the soul, who alone has ultimate power to help him. A human being like Chillingworth, especially since he is an enemy, cannot cure Dimmesdale's soul, and is in fact seeking to interfere with his soul and torment it.
 - ❑ However, in circumstances where the people caring for us are not our enemies, we think Scripture clearly commands us to “confess your sins to each other and pray for each other, so that you may be healed. The prayer of a righteous man is powerful and effective” (James 5:16). Under ordinary circumstances, our family in the church is given to us by God to help and encourage us to repentance.

GEOGRAPHY: BACKGROUND INFORMATION

There is no Geography background information for this week. However, for a map showing the Trail of Tears, see the Week 11 Teacher's Notes.

FINE ARTS AND ACTIVITIES: BACKGROUND INFORMATION

*World Book on Robert Schumann*²

Robert Schumann, pronounced SHOO mahn, (1810-1856), was a German composer and writer on music. Some critics consider him the most important composer of the German Romantic movement. He became best known for his brilliant piano compositions and beautiful songs.

His works. Schumann's compositions represent the two contrasting moods of Romantic music and two aspects of his personality. One is the emotional, impulsive, stormy extrovert represented in the musical sketch “Florestan” from the piano composition *Carnaval* (1834-1835). The other is the quiet, introspective dreamer “Eusebius,” also from *Carnaval*.

¹ Christian theologians differ as to whether humans are always able to repent. Arminians argue that if God commands them to repent, they must be able to do so. It would be unjust (they say) for God to punish people for failing to do what they cannot do. Calvinists argue that humans are dead in their sins, unable to do *anything* that pleases God without God's help, and that “with man it is impossible” (Mark 10:27). Whether your church emphasizes human responsibility or God's sovereignty, you can use Arthur Dimmesdale's example to talk about our weakness and need for God's help to do what is right.

² From a *World Book* article entitled *Schumann, Robert*. Contributor: Lydia Hailparn Ledeen, Ph.D., Professor and Chair of Music Department, Drew University.

Schumann's chief works for piano include *Symphonic etudes* (1834), a Fantasia in C major (1836), and a Concerto in A minor (1845). He also composed short pieces, many of which he organized in groups. These include *Papillons* (1829-1831), *Kinderscenen* (1838), *Kreisleriana* (1838), and *Album for the Young* (1848).

Schumann composed four symphonies; chamber and choral music; an unsuccessful opera, *Genoveva* (1850); and other works. His songs rank with those of Franz Schubert among the finest German *lieder* (art songs). In 1840, the year he married, he wrote over 100 songs.

Schumann had a strong influence on various composers of the late 1800's, especially Johannes Brahms of Germany and Edvard Grieg of Norway. He also influenced several French and Russian composers.

In 1833, Schumann helped found the *Neue Zeitschrift fur Musik*, a leading music journal. He edited the journal from 1835 to 1844 and wrote many articles for it until 1853. These articles did much to establish the early reputation of such composers as Brahms of Germany, Hector Berlioz of France, and Frederic Chopin of Poland.

His life. Schumann, the son of a bookseller and publisher, was born in Zwickau on June 8, 1810. He began piano lessons when he was about 7. In 1828, Schumann entered the University of Leipzig with the goal of studying law. But he neglected his studies and devoted most of his time to music and writing. After a year at the University of Heidelberg, he returned to Leipzig in 1830. Schumann studied piano under the noted teacher Friedrich Wieck. But he injured a finger in 1832, which forced him to abandon his hopes for a career as a concert pianist.

About 1835, Schumann fell in love with Wieck's 16-year-old daughter Clara, a brilliant pianist. Wieck felt that Clara was too young and Schumann's future too uncertain for marriage. Despite his objections, the couple were married in 1840.

Schumann began to show signs of mental illness in the early 1840's, and he later suffered a severe breakdown. He accepted the position of musical director of the Dusseldorf symphony orchestra in 1850, but his increasing mental illness caused difficulties with the musicians. Schumann resigned in 1853. Early in 1854, he tried to commit suicide by jumping into the Rhine River. He was rescued and placed in an asylum, where he died two years later, on July 29, 1856.

World Book on Clara Schumann¹

Clara Schumann (1819-1896) was one of the finest concert pianists of her time. She especially promoted the piano music of her husband, Robert Schumann, and their close friend Johannes Brahms. She influenced the compositions of both men by giving them insightful and useful suggestions. She was also a capable composer of songs and piano works, though she never intended to be a professional composer.

Schumann was born Clara Wieck on Sept. 13, 1819, in Leipzig, Germany. She met Robert Schumann while he was studying piano with her father, Friedrich Wieck. They were married in 1840. The couple had eight children. They settled in Dusseldorf in 1850 and met Brahms in 1853. Robert suffered from mental illness and was placed in a mental institution in 1854. Clara then had to raise their children alone. In 1878, she was appointed principal teacher of piano at the conservatory in Frankfurt. While there, she prepared editions of her husband's compositions and letters for publication. She died on May 20, 1896.

World Book on Lithography²

How lithography works. Lithography is based on the principle that water does not mix with grease. The artist draws the picture on a level porous surface with a grease pencil, a crayon, or a greasy liquid called *tusche*. The most common surfaces are limestone or a plate made of a material such as aluminum, paper, or zinc with a specially prepared surface. The grain of the stone or plate enables the artist to create lithographs with a broad range of tones and textures.

After drawing the picture, the artist treats both the drawn and undrawn areas of the surface with solutions of nitric acid and gum arabic. The gum arabic surrounds the grease drawing and chemically prevents ink from sticking to the undrawn areas. The acid allows the grease and gum arabic to be more easily absorbed into the pores of the stone or plate. After applying the solutions, the artist uses turpentine to remove the drawing materials that remain on the surface of the stone or plate.

The artist then dampens the surface with water. The undrawn areas absorb water, but the greasy drawn areas reject it. The artist applies an oil-base ink to the surface with a roller. The ink sticks to the greasy areas but not to the wet ones.

1 From a *World Book* article entitled *Schumann, Clara*. Contributor: Daniel T. Politoske, Ph.D., Professor Emeritus of Music History, University of Kansas.

2 Excerpted from a *World Book* article entitled *Lithography*. Contributor: Andrew J. Stasik, Jr., M.F.A., Director, Andrew Stasik Fine Arts; Director, International Graphic Arts Foundation; Founder, *Print Review*.

Next, the artist places a sheet of paper on the printing surface and runs the paper and the stone or plate through a printing press under heavy pressure. The pressure transfers the inked design onto the paper. To make additional impressions of the picture, the artist again dampens and inks the surface.

Color lithography. To make a lithograph in more than one color, the artist must prepare a separate surface for each color. For example, the picture may show green grass and a red house. On one surface, the artist draws the grass, which is printed with green ink. The house is drawn on a second stone or plate and then printed in red ink. The artist puts the paper through the press twice, once for each color of the total design. The artist must draw the grass and house so they appear in exactly the correct registration (relationship to each other) in the lithograph. Images printed from limestone or zinc plates produce colored pictures having an especially luminous quality.

World Book on the Pre-Raphaelite Brotherhood¹

The **Pre-Raphaelite Brotherhood**, pronounced pree RAF ee uh lyt, was a group of seven young English artists and writers who wanted to reform England's art. They chose the name in 1848. They called themselves Pre-Raphaelites because they admired the simple, informal style of Italian painting before the work of Raphael in the early 1500's. In 1850, the group published a magazine, *The Germ*, to illustrate and spread their doctrines.

The leading Pre-Raphaelites were William Holman Hunt, Sir John Everett Millais, and Dante Gabriel Rossetti. They were resolved to paint according to nature, not according to rules. This led them to use striking color and minute, abundant detail. The paintings and poems of the group are often heavily symbolic. Many are set in the distant past, and a number of them have religious and literary themes. English critics ridiculed the Pre-Raphaelites at first. The group gained acceptance after receiving the support of English art critic John Ruskin. The group broke up in 1854.

WORLDVIEW: BACKGROUND INFORMATION

This week, rhetoric students begin a three-week study of the Church of Latter-day Saints, or Mormonism. We present the *World Book* article in three parts in Weeks 15-17, beginning on the next page. Please note that this article is not written from a biblical perspective. We have provided Scriptures in the sidebars and in the discussion outline that will help you to discuss the Mormon church.

World Book on Mormons²

Mormons is the name commonly given to members of The Church of Jesus Christ of Latter-day Saints. They are so called because of their belief in the **Book of Mormon**. They claim that the church as established by Christ did not survive in its original form, and was restored in modern times by divine means through a modern prophet, Joseph Smith. Thus, they believe their church is the true and complete church of Jesus Christ restored on earth. Mormons are more correctly called Latter-day Saints, using the word "saint" in its biblical sense to mean any member of Christ's church.

The church has almost 7 million members. Many Mormons live in the western United States, and church headquarters are in Salt Lake City, Utah. The church is also established in most other countries of the world.

Several other churches accept the Book of Mormon, but are not associated with the church described in this article. The largest of these is the Reorganized Church of Jesus Christ of Latter Day Saints, which has headquarters in Independence, Mo.

History

During the early 1800's, Joseph Smith, the son of a New England farmer, [claimed to have] received a series of divine revelations. According to Smith's account, God the Father and Jesus Christ appeared to him near Palmyra, N.Y., in 1820. They advised him not to join any existing church and to prepare for an important task. Smith said he was visited by an angel named Moroni three years later. Moroni told him about golden plates on which the history of early peoples of the Western Hemisphere was engraved in an ancient language. In 1827, Smith received the plates on Cumorah, a hill near Palmyra. His translation of the plates, called the Book of Mormon, was published in 1830. Smith and his associates founded the church on April 6, 1830. It grew rapidly, and had 1,000 members by the end of the first year.

¹ From a *World Book* article entitled *Pre-Raphaelite Brotherhood*. Contributor: K. K. Collins, Ph.D., Associate Professor of English, Southern Illinois University, Carbondale.

² From a *World Book* article entitled *Mormons*. Critically reviewed by The Church of Jesus Christ of Latter-day Saints.

Mormons in the Middle West. Mormon communities were established at **Kirtland, Ohio**, and **Independence, Missouri**, during the early 1830's. Smith moved the church headquarters to Kirtland in 1831, and the town was the center of the church for almost eight years. He instituted the basic organization and many of the present doctrines there. The first Mormon temple was completed there in 1836.

The 1830's were years of growth, but serious problems arose at the same time. Disputes among some church members themselves, the collapse of a Mormon bank in 1837, and conflict with non-Mormon neighbors broke up the Kirtland community. In 1838, Smith and his loyal followers moved to Missouri, and joined other Mormons there. But trouble again arose. The Missouri Mormons had been driven from Independence in 1833, many settling in a town called **Far West**, in northern Missouri. In the fall of 1838, mobs attacked the Mormons in several of their settlements. In the "massacre at Haun's Mill," 17 Mormons, including some children, were killed. Joseph Smith and other leaders were arrested on what Mormons believe were false charges. Ordered out of Missouri, more than 5,000 Mormons fled to Illinois in late 1838 and early 1839. Smith escaped from prison in the spring of 1839 and rejoined his people in Illinois.

They founded the city of **Nauvoo**, which became one of the state's largest cities. The rapid growth of Nauvoo, and the important part Mormons played in state politics made non-Mormons suspicious and hostile again. One [Mormon] faction set up a newspaper to fight Smith, who had become a candidate for President of the United States. The paper was destroyed, and Smith was blamed for it. He, his brother Hyrum, and other leaders were arrested and jailed. On June 27, 1844, a mob attacked the jail. Smith and his brother were shot and killed.

The Mormons in Utah. **Brigham Young** became the next church leader. Mobs forced the Mormons out of Illinois in 1846. Joseph Smith had planned to move his people to the Great Basin in the Rocky Mountains. This plan was now put into effect by Young. In 1847, Young led the advance party of settlers into the **Great Salt Lake valley**.

The population of the region grew rapidly, and by 1849, the Mormons had set up a civil government. Within 10 years, about 100 Mormon settlements had been established in what are now California, Idaho, Nevada, Utah, and Wyoming. One of the most remarkable chapters in the westward movement occurred from 1856 to 1860, when about 3,000 Mormons walked across the Great Plains to Utah, pushing their few belongings in handcarts. The Mormons survived in the desert because they successfully irrigated the parched land. By 1852, they had dug about 1,000 miles of irrigation ditches. The Mormons applied for admission to the Union as the State of Deseret, but Congress created the **Territory of Utah in 1850** instead, and appointed Young governor.

WORLDVIEW: RHETORIC DISCUSSION OUTLINE

A central goal of the authors of *Tapestry of Grace* is to explore the beliefs, rites, and claims of all major religious movements worldwide, and relate these clearly to the to orthodox Christian teachings as expressed in the Bible. A thorough and fair reading of *Tapestry of Grace* will clearly show that we have consistently done this throughout the curriculum. We have no desire to be disrespectful to believing members of the Church of Jesus Christ of Latter Day Saints (LDS), nor to single out LDS teachings as being particularly unorthodox.

This three-week study explores the marked differences that set orthodox Christianity and LDS teachings apart, as understood by a person who has experienced both (Lynn. K Wilder). Because the doctrines of LDS are given as a set of (still unfolding) revelations to a series of prophets, they have changed over the course of the movement's history. Any comparison of LDS teachings with Bible doctrines must be thus be done in a progressive fashion. For example, Joseph Smith (founding prophet of LDS) at first taught a trinitarian view of the godhead, but over the course of his life, shared that he had received new revelations that changed this teaching. Near the end of his life, Smith taught that there are a plurality of distinct gods: that the Father, Son, and Spirit are three separate gods, not three persons of one Godhead, as orthodox Christians would say. Smith's earlier teachings may have been merely "different interpretations" of Sacred Scriptures, but his latter teachings (to which the LDS leadership still adheres, and which have only been expanded by later LDS prophets and presidents) clearly contrasts orthodox Christian (and biblical) teaching. We will point this out.

We hope that you have a habit of bowing heads and asking God to come and make clear your teaching whenever you engage in academic discussions, but if not, could we exhort you to do so as you discuss Mormonism? There are spiritual forces that swirl about us whenever we engage with teachings about the nature of God and man. We need to remember that only the Living God can reveal Himself to a human heart. We suggest that you pray with your children for truth to be revealed, and for God to guard and guide your hearts as you explore this material with your student.

“Joseph Smith—History” from *The Pearl of Great Price*, by Joseph Smith

1. Draw out your student on the topic of Joseph Smith. How does your student assess his life and message after reading Smith’s own account and a credible encyclopedia account? Ask your student to point out any concerns about Smith’s character and teachings that he noted, and discuss these with him. Does your student believe that Smith’s claims to be a prophet of God are trustworthy?
 - ☐ *Smith’s own writings may strike students as misguided but well-intentioned, and he may seem earnest in desiring to know God.*
 - ☐ *After reading about Smith’s life and ministry, however, most students will likely feel that Smith’s serious character flaws and disregard for Scripture disqualify him as a prophet of the One True God. Some of his more obvious flaws are:*
 - ☐ *Practicing folk magic*
 - ☐ *Lawbreaking*
 - ☐ *Contradicting and changing his own message*
 - ☐ *Hidden, unrepentant sexual immorality*
 - ☐ *Some students will take issue with Smith’s frequent changes in stories of his own revelations and substantive teachings. They may feel these are grounds for disqualifying Smith as a true prophet.*
 - ☐ *Students may point out that Smith’s stories concerning the Lost Tribes of Israel, and his history of Maroni’s civilization, and his translation of Egyptian papyri (the so-called Book of Abraham, which we shall discuss in more detail next week), are all provably false, and this alone would disqualify Smith as a true (and reliable) prophet.*
 - ☐ *As your student began to learn this week in Appendix 2 of *Unveiling Grace*, by Lynn K. Wilder, many of Smith’s teachings flatly contradict orthodox Bible teachings. For example, he taught that God was once human. Smith also denied the doctrine of the Trinity by teaching that God the Father, Jesus, and the Holy Spirit are three individual gods (as in polytheism) For some, this will disqualify Smith as a prophet.*
 - ☐ *The Bible teaches that one can know a prophet by whether or not his predictions come true (Deut. 18:21-22). There were several instances of Smith claiming that God had commanded certain things, and to date those things have not occurred.*

Scriptural Commentary on Mormon Beliefs

Deuteronomy 12:32-13:11

See that you do all I command you; do not add to it or take away from it.

If a prophet, or one who foretells by dreams, appears among you and announces to you a miraculous sign or wonder, and if the sign or wonder of which he has spoken takes place, and he says, “Let us follow other gods” (gods you have not known) “and let us worship them,” you must not listen to the words of that prophet or dreamer. The Lord your God is testing you to find out whether you love him with all your heart and with all your soul. It is the Lord your God you must follow, and him you must revere. Keep his commands and obey him; serve him and hold fast to him. That prophet or dreamer must be put to death, because he preached rebellion against the Lord your God, who brought you out of Egypt and redeemed you from the land of slavery; he has tried to turn you from the way the Lord your God commanded you to follow. You must purge the evil from among you.

***Unveiling Grace*, by Lynn K. Wilder**

1. Discuss the fact that, though you can’t judge a book by its cover, the title, subtitle, and cover art of *Unveiling Grace* give the reader a good idea about the contents of the book. Ask these questions of your student, therefore, as you start your discussion.
 - ☐ Ask your student, “When you first picked up *Unveiling Grace* to read it, what did you think it would be about?”
 - ☐ *Answers will vary, but most students will mention that they thought it would be about Mormonism.*
 - ☐ *Your student may not have noticed the subtitle, “The Story of How We Found Our Way out of the Mormon Church” If not, point it out now. In either case, your student should take in the fact that this book is not in support of Mormonism.*
 - ☐ *Your student may also note that the cover features a picture of a Mormon temple turned upside down.*
 - ☐ Ask, “What can we learn about the book’s author from the back of the book?”
 - ☐ *Lynn K. Wilder is the author of this book.*
 - ☐ *She is a wife, mother, and grandmother who converted with her husband to Mormonism as a young woman and then spent 28 years in the Mormon Church. In 2008, her family began a painful decision to leave the Mormon Church and become Christians after they began to read the New Testament for themselves.*
 - ☐ *Lynn was a tenured professor of Brigham Young University (working in special needs education) and was active in several leadership roles in the Mormon Church where her husband, Michael, also served in leadership.*
 - ☐ *Summing up: Lynn’s long experience of Mormonism, together with her standing as a scholar of good repute and a person who “continue[s] to love the Mormon people and hope[s] they will consider the reasons we present,”¹ has positioned her to reach out to Mormons with the Gospel as proclaimed in the Bible.*

¹ Lynn K. Wilder, *Seven Reasons Why We Left Mormonism* (Kindle: ATRI Publishing, 2012), Loc. 73.

- ❑ Ask, “Why might a person consider leaving the Mormon Church to be an ‘unveiling’ of ‘grace’?”
 - ❑ *Usually, veils hide true identities from view.*
 - ❑ *The author wants the reader to know from the start that she perceives Mormonism as “veiling” or covering up God’s grace, and thus misrepresenting His nature and attitude towards us.*
 - ❑ Wilder believes that there are real differences between Mormon beliefs about God and God’s true nature, and that Mormon teachings constitute a “false” or “fraudulent” picture of God. Her book tells the story of her gradual discovery that God is not the person described by Mormonism, but rather in her words a “Dancer” of grace (26).
 - ❑ Wilder also explains, much later in her book, that she regards this “veil” as the veil of the Old Covenant that is still practiced in a way by Mormons. Wilder comes to realize that the “veil” between God and man has been torn “from top to bottom” by Christ’s death and resurrection, so that she and other Christian believers can approach God directly (315-318).
- 2. Ask, “What were your impressions about the author’s initial attitudes towards Christianity and towards Mormons? How did those attitudes change in Chapter 3?”
 - ❑ *Wilder describes a childhood and adolescence in which she believes that she sometimes encountered God in remarkable and personal ways (Chapter 2). However, she does not consider herself to have become a strong Christian as a child.*
 - ❑ *She dabbled in various philosophies and spiritual practices as a young adult (33), and although she had a mother and sister who became sincere Christians while Wilder was at college, they did not share the Gospel with her (33-34). Additionally, her lack of a strong church home (36), and poor knowledge of the Bible, made her vulnerable to contrabiblical teachings. Wilder writes that she and her husband “had no foundational knowledge of the truth with which to recognize falsehood” (39).*
 - ❑ Share with your student the information that he will learn in this book, that the Church of Jesus Christ of Latter Day Saints (LDS) claims to be the *only* true, restored Christian church on earth today. Yet, as Wilder demonstrates in Appendix 2, LDS teaches many doctrines that contradict biblical passages. When asked about this, the well-versed Mormon will say that the Bible is not the full, authoritative Word of God, as orthodox Christians mean it. They believe that the Bible contains many errors, and they add other works (such as the Book of Mormon) to the Bible when seeking to learn eternal truth.
 - ❑ *As a result, Wilder’s initial impression that Mormons were strange and possibly polygamist soon turned to acceptance because of the missionaries’ plausible answers to her sincere questions about the “latter days,” and because they went out of their way to show the Wilders warm hospitality (40).*
- 3. Lynn Wilder describes Mormon missionaries as “nice” and “sincere,” as well as “clean-cut” and professionally dressed in suits (38-39). She describes members of the Mormon church working to attract the Wilders to join Mormonism by showing them love and warmth (40). Ask your student, “Is it wrong to actively seek to make a church’s message and benefits attractive?”
 - ❑ *Honesty would dictate a “no” answer to this question. It is not wrong to share one’s genuine beliefs in an intentionally caring and warm way, even as Christians do when bearing witness to the gospel of Jesus Christ. Christians also seek to win people to a community of believers through offers of free literature, or services (such as Christian Legal Aid, or homeless shelters, or food banks), or through person-to-person evangelism.*
 - ❑ However, it is worthwhile to note that *any* evangelistic effort, whether Mormon, Christian, Hindu, Muslim, or another, can become corrupted when the persons evangelizing becomes more interested in what can be gained from a new convert (time, attention, money, help, encouragement) rather than what can be gained for a new convert (love, hope, truth, etc.).
- 4. Talk with your student about the Wilders’ decision to join the LDS church. Bring out the following points:
 - ❑ The Wilders are portrayed as an intelligent young couple who have some spiritual questions, but know very little about orthodox Christian doctrine and have never been members of a strong church.
 - ❑ The confidence that the missionaries showed, the ready answers that they had, their effort to show warmth and love to the Wilders, as well as their obvious level of commitment to their church and faith, all worked together to make the Wilders feel that their message must be right and true (38-40).
 - ❑ It seems that the Wilders had never encountered any Christians who seemed so interested in reaching them personally. Unfortunately, this is a true portrayal of many unchurched folks, and of the weakness of many evangelical orthodox Christian churches today. Readers who are humble can learn from this!

- ☐ Note that the missionaries' final appeal was to the Wilders' emotions, not their rational minds. The Wilders were told that subjective emotions would tell them whether LDS teachings are true, and Michael had a dream that he interpreted as confirmation of those teachings (41, 59).
 - ☐ In modern American culture, such emotional tugs can be very powerful influences, affecting how we perceive God Himself.
 - ☐ Note that while orthodox Christians also invoke the witness of the Spirit of God (Ephesians 1:13-14, and other like passages), the Bible gives Christians other trustworthy authorities to confirm the truth of its teachings: a cloud of witnesses down through time (best expressed in the "roll of faith" given in Hebrews 11, but also see Acts 5:32), the Bible stories across the ages that happened in specific places and at certain times that can be verified, and the testimony of Bible authors that their witness is true (such as John repeatedly assures his readers: see John 19:35, 21:24, and 1 John 5:13).
 - ☐ Ultimately, faith does involve belief, and that cannot be proven. However, as Lynn Wilder will stress at the end of her story, the Bible is available as a check and balance for human emotion: we are not reliant only upon our subjective emotions and perceptions of reality (320-322).
5. This week, review the following Mormon beliefs that Wilder describes in Part One of *Unveiling Grace*. Ask your student to explain what Mormons believed about each, based on his reading. Ask him which doctrines he found least or most attractive, and why. Using the teacher's version of the chart that he began to work on this week, help him to compare Mormon doctrines with the teachings of the Bible on each of these topics.¹
- ☐ Origins of Mankind
 - ☐ The Temple
 - ☐ Demons
 - ☐ The Dead
 - ☐ Priesthoods and Authority of Leaders
 - ☐ Financial Support of the Church
 - ☐ Marriage, Family, and Polygamy
 - ☐ Women's Roles
6. Finish your discussion by making sure that your student has discussed with you any concerns about orthodox Christian beliefs, or your church, that he may have after reading this week's chapters. It is important that your student be able to express these to you so that you may help him to see any lies about God or His people that might be seeds of doubt.

GOVERNMENT: BACKGROUND INFORMATION

Up until now, Tocqueville has focused on democracy. In the final chapter of Volume I, he addresses some issues that are specific to America. Chapter 10 is profound, but too long to read in its entirety. We will limit ourselves to Tocqueville's comments on race relations in America.

This is a sobering chapter—especially for those who know the rest of the story. Tocqueville's observations on race in America foretell the inevitable. He believed that slavery in the South could neither be sustained nor abolished. He predicted that the abolition of slavery in the South would ultimately produce more prejudice against blacks.

He praises Christianity for abolishing slavery in the Ancient World and blames the sixteenth-century Christians who reinvented the peculiar system of race-based slavery.

Tocqueville is devastating in his observations about the evils of slavery, but his fiercest criticism is not directed at the slave-owners. He condemns the racism he sees in the free states, and expresses a degree of pity for the Southerners who are trapped in a system that is doomed to destruction.

GOVERNMENT: RHETORIC DISCUSSION OUTLINE

¹ Appendix 2 (341-351) and the Glossary (353-362) in *Unveiling Grace* are both excellent resources for your student's chart work this week, and for your discussion. The first shows a table comparing Mormon doctrine with the teachings of the Bible, while the second defines many terms (some common to both Christians and Mormons) from a Mormon perspective. The teacher's version of your student's chart can be found in a supplement at the end of this week plan. We recommend that you plan to use it for this week and the next two weeks.

Democracy in America, Volume One, Part Two, Chapter 10, opening section

1. In the opening section of this chapter, Tocqueville compares and contrasts Indians and Negroes. How does he characterize the condition of the two races in America?
 - ☐ *Tocqueville believes that both of these races experience the effects of tyranny. They suffer different miseries at the hands of the same authors—white Americans of European descent.*
 - ☐ *He claims that Negroes experience such an extreme form of servitude that independence appears a heavier chain than slavery itself. “He has therefore arrived at this height of misery, that servitude brutalizes him and freedom makes him perish.”*
 - ☐ *The Indians suffer from the opposite extreme: the European influence has weakened the few institutions that ordered their lives. The bonds of family, tribe, and tradition have been broken, leaving them with nothing but savagery.*
 - ☐ *“The Negro would like to intermingle with the European, and he cannot. The Indian could up to a certain point succeed at it, but he disdains the attempt. The servility of the one delivers him to slavery, and the pride of the other to death.”*

Democracy in America, Volume One, Part Two, Chapter 10, “Position the Black Race Occupies in the United States”

2. Tocqueville compares slavery in the Ancient World with that in America. What are the differences between the systems? Why does he think American slavery is worse?
 - ☐ *The immediate evils of slavery in the Ancient World were much the same as the more modern form, but the consequences were different. Ancient slaves were of the same race as their masters and were often more educated and enlightened. The only difference between master and slave was that one was free and the other was not, and that difference could change.*
 - ☐ *Modern, race-based slavery has different consequences. A freed Negro is still black. Thus, “among the moderns the immaterial and fugitive fact of slavery is combined in the most fatal manner with the material and permanent fact of difference in race.”*
 - ☐ *“The law can destroy servitude; but God alone can make the trace of it disappear.”*
3. What does Tocqueville think about the economics of slavery? Cite some of the evidence he uses to support his opinion.
 - ☐ *Tocqueville views slavery as so economically inefficient that it cripples the states that tolerate it. “Servitude, while so cruel to the slave, was fatal to the master.”*
 - ☐ *In the Ancient World, everybody kept slaves, so nobody could see the economic inefficiencies it induced. In America, one can see a clear economic divide between the slave and free states.*
 - ☐ *He cites the example of Ohio and Kentucky, neighboring states divided only by the Ohio River and their laws on slavery. Ohio is prosperous and growing rapidly; Kentucky is a backwater.*
 - ☐ *A free worker only gets paid if he earns his keep, but a slave must be kept for his whole life long. The master must pay for his childhood and old age. The slave must be fed, educated, housed, and clothed, whether there is work for him to do or not. “In reality, the slave has cost more than the free man and his work has been less productive.”*
 - ☐ *These economic forces mean that slavery is on the retreat in America.*
4. What does Tocqueville think about the way the free states treat Negroes?
 - ☐ *He condemns the northern states for how they treat free blacks. “I perceive slavery receding; the prejudice to which it has given birth is unmoving.”*
 - ☐ *Tocqueville believes that racial prejudice is stronger in the states that have abolished slavery than it is in the states where slavery is legal. In the South, “legislation is harder in regard to them; habits are more tolerant and milder.”*
 - ☐ *The result of these economic and social forces is that Negroes are slowly being concentrated in the South. Very few free blacks live in the North, and where they do, they are concentrated in urban areas.*
5. Does Tocqueville believe Southerners should abolish slavery? Does he believe they can?
 - ☐ *He views slavery as an evil from start to finish—it brutalizes black people and enervates whites. It is inefficient, unjust, and dangerous.*
 - ☐ *The problem is that just abolishing slavery would not solve the problem—all the land and other property would remain in the hands of whites.*
 - ☐ *When the North outlawed slavery, the Negroes moved away because masters took their slaves south. Whites so*

outnumbered blacks that there was little to fear from freedom. If the South outlawed slavery, there would be nowhere for millions of Negroes to go.

- ☐ *If the South outlawed slavery, the abuses of power they had used to keep the slaves in subjection would be the source of the greatest dangers to the whites. Blacks would rise up to take the power and property that had been kept from them.*
- ☐ *"May God keep me from seeking, as do certain American authors, to justify the principle of Negro servitude; I say only that all those who have once accepted this frightful principle are not equally free today to depart from it."*

6. What does Tocqueville foresee for the South?

- ☐ *Tocqueville praises the noble goal of sending Negroes to the new country of Liberia in Africa, but he believes it cannot solve the problem. There are millions of blacks in America, with more being born each year. They cannot all be sent to Africa.*
- ☐ *Tocqueville thinks a "despot" might succeed in mixing whites and blacks in America, but no American democracy would do such a thing to itself. "The more the whites of the United States are free, the more they will seek to isolate themselves."*
- ☐ *Even if slavery were to be abolished in the South, Tocqueville thinks it would "increase the repugnance for blacks felt by the white population." "In the North, when whites fear being intermingled with blacks, they are scared of an imaginary danger. In the South, where the danger would be real, I cannot believe that the fear would be less."*
- ☐ *"If one refuses freedom to Negroes in the South, they will in the end seize it violently themselves; if one grants it to them, they will not be slow to abuse it."*

PHILOSOPHY: RHETORIC DISCUSSION OUTLINE

There is no Philosophy discussion outline for this week.

GLANCE INTO NEXT WEEK...

WEEK 16: SEA TO SHINING SEA

Lower Grammar

There are no special concerns this week.

Upper Grammar

There are no special concerns this week.

Dialectic

- ☐ The geography assignment is longer than usual this week, so your student may need to be forewarned so that he can plan his week accordingly.
- ☐ Students who are reading from *The Gift of Music* will learn this week that Franz Liszt had at least one adulterous relationship. Additionally, he is described as “Mephistopheles disguised as an abbé” (p. 112). See chapter 15 if any of this causes you concern.

Rhetoric

- In *Unveiling Grace*, Lynn K. Wilder briefly and non-explicitly touches on several sensitive topics:
- ☐ She describes racism in the Mormon church and notes that according to Mormon doctrine, “even someone who has sex with someone with dark skin is cursed” (125).
 - ☐ Wilder also describes her son’s excommunication from the Mormon church due to the sexual sin of fornication with his girlfriend (143).
 - ☐ Wilder lists “physical abuse, forcible sexual abuse, rape, homosexual relations” among other serious Mormon sins (146).
 - ☐ Wilder mentions that Mormons believe married couples can have sex with each other in Heaven (153), and that each member of the Trinity has multiple wives with whom they produce spirit children (155).

Teacher

- ☐ If you are participating in a Unit Celebration, this is the week in which to begin making plans.
- ☐ For Fine Arts, dialectic and rhetoric students are assigned to read about Franz Liszt. However, all students will benefit from listening to his music, although you should use discretion in the choices you make. Check your library to see what is available.
- ☐ If you choose to watch any videos listed in our alternate Reading Assignment Charts, we encourage you to preview them before showing them to your students.

Links

- ☐ <http://www.tapestryofgrace.com/year3/history.php>
- ☐ <http://www.tapestryofgrace.com/year3/artsactivities.php>
- ☐ <http://www.tapestryofgrace.com/year3/geography.php>

UPPER GRAMMAR LITERATURE SUPPLEMENT: A CHRISTMAS CAROL (ADDITIONAL CARDS)

CHARACTER
CARDS

I am the character who is clothed in a black garment and does not speak to Scrooge.	I am the woman who takes down bed curtains in order to sell them.	I show Scrooge the body of a man lying beneath a sheet.
My name is etched upon a tombstone in the churchyard.	I decide to honor the Spirits of the past, present, and future in my heart.	I yell to ask a little boy what day it is.
Scrooge eats Christmas dinner with my family.	I am 18½ minutes late to work on the day after Christmas.	I am the one who makes the observation, "God Bless Us, Every One!"

Setting
Cards

Where is the shop in which a man in black, a laundress, and the charwoman sell things?	When do the Ghost of Christmas Yet to Come and Scrooge begin their trip into the city?	Where is the Cratchit family when they talk about Mr. Cratchit walking with Tiny Tim?
Where does Scrooge see the tombstone that has his name written on it?	Where is Scrooge when the Ghost of Christmas Yet to Come dwindles down into a bedpost?	What day is it when Scrooge wakes up and acknowledges that he has seen the wandering spirits and the ghosts?
When does Scrooge eat dinner with his nephew and his family?	Where does Scrooge go the day after Christmas?	At what times does Bob Cratchit get to work on the day after Christmas?



Allow your student to use a dictionary to look up any unfamiliar words.

shroud	charwoman	foreshadow
alteration	amend	illustrious
recompense	farthing	endeavor

LITERATURE SUPPLEMENT: *THE SCARLET LETTER*

	PLOT
I	The Boston prison is described and the reader is offered a rose as a symbolic sweet moral blossom.
II	The townspeople gather outside the door and discuss Hester Prynne's adultery and punishment. Hester emerges from the prison and stands on the scaffold as part of her punishment. While standing there, she begins to recall her past, including her happy childhood in England and her marriage to a prominent but dispassionate intellectual, who sent her to America ahead of him and has not been heard of for years. He is presumed dead.
III	Roger Chillingworth (Hester's husband) finally arrives in the town at that moment and, seeing Hester standing on the scaffold, asks a townspeople what has happened and receives an account thereof. Hester herself sees him, but he signs to her not to reveal him. The Reverend John Wilson urges the Reverend Arthur Dimmesdale, Hester's pastor, to exhort Hester to reveal her lover, which he does, but Hester refuses to reveal the man, and she is led back to the prison.
IV	Chillingworth, a skillful physician, visits Hester in prison and gives her a quieting medicine. He tells her that he will not seek revenge against her because he did her harm first by marrying her without love. However, he says that he intends to find out who her lover is. He also forces her to promise that she will not reveal his identity to anyone.
V	Hester's life once she leaves the prison is described, with particular emphasis on her skill with the needle, her status as a social outcast and example of sin in the community, her kindness to the poor, and the influence of the scarlet letter on her.
VI	Hester's child, Pearl, is described as she grows up. The child is beautiful and intelligent, but alienated from people, lacks human sympathy, and has erratic ways which almost makes her seem an imp and not truly human at all.
VII	Hester finds out about a plan to remove Pearl from her custody, and visits Governor Bellingham's mansion to plead with him not to take the child. The mansion is described at length.
VIII	Hester meets the Governor with Reverends Wilson and Dimmesdale, and the doctor Chillingworth. She pleads with the Governor to be able to keep Pearl. When it appears that she will lose custody, Hester turns in desperation to Dimmesdale, who offers an eloquent defense. The Governor agrees with his assessment and allows Hester to keep Pearl.
IX	Chillingworth works himself into intimacy with Dimmesdale and lives in the same house with him as his physician. Most of the townspeople are delighted with this because of Dimmesdale's poor health and Chillingworth's medical skill.
X	Chillingworth's careful and suspicious observation of Dimmesdale is described. The two men have a conversation about hidden sin, and they debate whether there is ever a good reason to keep sin hidden. As Chillingworth presses toward Dimmesdale's secret, Dimmesdale suddenly becomes angry and runs out of the room. They reconcile the next day, but only a few days later Chillingworth finds Dimmesdale sleeping and sees something on his chest that causes him to rejoice.
XI	After this incident, Chillingworth decides to torment Dimmesdale by gaining subtle control of his mind, manipulating it to drive the minister mad. Dimmesdale's torment is described, as well as his hypocritical and ineffectual ways of confessing his sin, and his various methods of penance. During one of his vigils, Dimmesdale has an idea which might give him peace, and he leaves his house.
XII	The minister stands on the scaffold where Hester had stood seven years before and debates whether to reveal his sin to the town. Governor Bellingham and Rev. Wilson pass by but do not notice him. Hester and Pearl pass by and Dimmesdale calls them up to join him. Despite Pearl's pleading, Dimmesdale refuses to stand with them the next day when people can see him, and suddenly a meteor lights up the sky in the shape of the letter A, which Dimmesdale takes to be God's indictment of him. In the light of the meteor, Chillingworth sees Dimmesdale on the scaffold and brings him home. The next day, the sexton tells Dimmesdale that his glove was found on the scaffold, where he supposes that it was placed by Satan.
XIII	Hester reflects on her meeting with Dimmesdale and sees that he has been driven almost to the point of lunacy through the influence of Chillingworth, and resolves to meet with Chillingworth to plead for Dimmesdale. There is a long meditation about the nature of womanhood and how Hester seems to have lost hers, and how she has wandered, in her solitary independence, into dangerous, dark, and lawless territories of the heart.

Chart continues on next page...

	Plot
XIV	Hester meets Chillingworth while walking on the shore and pleads with him to stop tormenting Dimmesdale for his own sake, since he is descending into depravity. Chillingworth refuses, arguing that it is too late for him, for he has already become a fiend. Hester threatens to tell Dimmesdale the truth, and Chillingworth sends her away.
XV	Chillingworth leaves, and Hester decides that he has done her a worse wrong in making her marry him without love than she had by betraying him. She finds Pearl, who has made an A out of seaweed and placed it on her chest. When she asks her mother what the letter means, Hester considers telling her, but instead lies and tells her she wears it as an ornament.
XVI	Hester finds out that Dimmesdale will be coming through the forest, and takes Pearl with her as she goes to meet him.
XVII	Hester encounters the minister and they begin to talk after sending Pearl off to play. They discuss the torment they've both experienced in the past seven years, and Hester tells Dimmesdale who Chillingworth is. She then tells him that he should go away, anywhere but Boston, where he would no longer have to live a lie, and declares that she will go with him.
XVIII	Dimmesdale struggles within himself, but finally decides that she is right and he should flee. They both feel a flood of happiness, and Hester removes the scarlet letter and throws it away. Then they call back Pearl, who has been playing in the forest, to meet Dimmesdale.
XIX	Hester entreats Pearl to come, but Pearl stops by the brookside and refuses to cross over until Hester replaces the scarlet letter. Then, when Dimmesdale will not agree to walk back into town hand-in-hand with them, Pearl refuses to give him any attention and even washes off his kiss on her forehead. Dimmesdale and Hester make their plans to leave, and then depart from the forest.
XX	Dimmesdale returns to Boston full of energy, thinking about their plan to leave in four days on a ship for Europe. However, he finds that he experiences temptations to shock everyone he meets on the road until he begins to wonder if he has signed a pact with the devil. Upon returning home, he meets Chillingworth, whom he dismisses, saying that he feels much better. He then commits himself to writing his Election Sermon, which he will give the day before he leaves and will mark the pinnacle of his career as a churchman, and works on the sermon through the entire night.
XXI	The town is celebrating Election Day. Hester discovers that Chillingworth has secured passage on the same ship in which she and Dimmesdale planned to make their escape.
XXII	There is a procession of the statesmen and clergy to the church, where Dimmesdale gives his sermon. People begin crowding around Hester as she stands at the base of the scaffold in order to see the scarlet letter.
XXIII	Dimmesdale's sermon ends and people begin to discuss how it seemed to have been inspired by God. As the procession from the church begins again, Dimmesdale sees Hester and Pearl at the foot of the scaffold and suddenly decides to confess. He calls them up on the scaffold, where he stands in Hester's position from seven years past and confesses his sin to the multitude. He bares his chest, the crowd gasps, and he collapses on the scaffold. Chillingworth is in a daze, since Dimmesdale has escaped his torment, and Dimmesdale with his last breath thanks God for sending the torment in his breast and Chillingworth to keep his conscience raw so that he would repent. He dies in Hester's arms. Pearl at last agrees to kiss him after his confession, just before he dies, and she suddenly becomes human and sympathetic.
XIV	The scarlet letter on Dimmesdale's chest is described, and different conjectures as to how it got there are named (e.g., self-branding). Chillingworth, having lost his prey, dies within the year, and leaves a considerable fortune to Pearl. Hester and Pearl leave the town, but one day many years later Hester reappears, with the scarlet letter still on her bosom, and returns to her house. It is strongly hinted that Pearl is happily married to a European nobleman. Hester spends the rest of her life doing good to others, earning great respect in the community, and on her death is buried next to Dimmesdale.

SUPPLEMENT: MORMON VS. BIBLICAL TEACHINGS¹

	MORMON TEACHING	COMPARE WITH TEACHINGS OF THE BIBLE
THE TRINITY	<ul style="list-style-type: none"> <input type="checkbox"/> Though the first LDS article of faith expresses belief in the Father, Son, and Holy Spirit, the LDS Church teaches that these are three separate gods united in purpose and love, not three Persons in one Godhead. Mormons are polytheists rather than trinitarians. <input type="checkbox"/> Mormons believe these three gods have multiple wives and produce spirit children with them (Wilder 155). <input type="checkbox"/> LDS members also believe that there are many other persons, drawn from various worlds, who have achieved the status of godhood. 	<ul style="list-style-type: none"> <input type="checkbox"/> Orthodox Christians believe that God the Father, God the Son (Jesus Christ), and the Holy Spirit are three Persons in one God (Mark 12:29), called the Trinity. <input type="checkbox"/> Orthodox Christians reject teachings that the members of the Trinity have wives (much less multiple wives each), or produce spirit children, as these ideas are taught nowhere in Scripture. <input type="checkbox"/> Orthodox Christians believe that mankind fell by trying to attain godhood (Gen 3:5), and that while God is making believers like Christ (18), they will not become literally gods or goddesses in Heaven.
GOD THE FATHER	<ul style="list-style-type: none"> <input type="checkbox"/> Mormons believe that Father God was once a human being. God the Father is thus no more or less than an exalted man who attained godhood, one out of many humans who have or will attain godhood. <input type="checkbox"/> LDS members do not believe in an eternally existent, self-sufficient, omnipresent God who indwells men's hearts. <input type="checkbox"/> LDS teaches that God ("Heavenly Father") and Heavenly Mother (his wife) had born millions of spirit children who long to be born into physical bodies on Earth (Wilder 45). Thus, this holy couple has given birth to all humanity in a previous existence. Thus are the natures of man and Father God of the same exact type. 	<ul style="list-style-type: none"> <input type="checkbox"/> Christians other than that God is wholly other than man in substance, and has many attributes that are incommunicable—meaning that humans do not share them as God's image bearers. These include His omniscience, His omnipresence, and His self-existence, etc. God is not one of many, but is unique (Isaiah 43:10, and Exodus 3:14). <input type="checkbox"/> God proclaims that He has always been, and that the Son and Spirit were one with Him always (John 1:1-5). His Son is co-eternal, and He has no wife. He made mankind (Gen. 1:27); we are not of the same substance as He is.
GOD THE SON (JESUS CHRIST)	<ul style="list-style-type: none"> <input type="checkbox"/> Jesus was chronologically the first spirit-son born to the Father God and his wife in a previous existence. Jesus is our human sibling who achieved divinity, not as a divine Person of the triune Godhead. He did, however, also somehow attain a level of divinity in His pre-existent life, so that He is also spoken of as one of the Godhead. (Yes, this is unexplained and confusing.) <input type="checkbox"/> To Mormons, Jesus is not unique among humans in substance; He is simply the eldest of us all, our Elder Brother. Jesus plays a role in human salvation, but humans are ultimately dependent on obedience to God for their salvation. Mankind is thus ultimately exalted by God's plan of salvation. <input type="checkbox"/> Mormons believe that Mary was impregnated by a physical, sexual act of union with Father God on Earth. For this reason, they call Jesus the "Only Begotten": the only child of God who was conceived literally on earth. 	<ul style="list-style-type: none"> <input type="checkbox"/> Jesus and the Father are one in nature with the Holy Spirit, forming one God in three Persons (John 1:1-4, 10:30, 14:9-10, and 15-18). Jesus shares all of the incommunicable attributes of His Father (by which He is fully God), as well as an incarnate, human form (by which He is fully man). This human form He retained after His ascension. <input type="checkbox"/> The Bible teaches that Jesus is "the firstborn among many brothers" (Rom. 8:29) but this is a relationship by divine adoption, not a statement that Jesus is only a human who achieved godhood ahead of other humans and thus helps them along. <input type="checkbox"/> It is Jesus who is chiefly exalted by God's plan of salvation, not mankind (Ephesians 1 and Revelation 5:6-14). <input type="checkbox"/> Christians teach that Jesus is the only, eternally existent (John 1:1-2), begotten (meaning that when God overshadowed Mary by the power of His Holy Spirit, Jesus was formed in her womb) Son of God. See Matthew 1:18-23. This was a unique event, wherein the divine Jesus took on human flesh and became God incarnate.

Chart continues on next page...

¹ Quotes in this chart are drawn primarily from one of two books. The first is *Unveiling Grace*, by Lynn K. Wilder, which students are reading as part of their studies on Mormonism. The second is *Mormonism Unmasked*, by R. Philip Roberts (Nashville, TN: B&H Publishing Group, 1998). Last names and page numbers have been used to indicate which quotes belong to which author. Your student should not be expected to provide information attributed to Roberts.

THE HOLY SPIRIT & THE HOLY GHOST	<ul style="list-style-type: none"> <input type="checkbox"/> The Holy Ghost is another male child of Father God, and is the third major God. <input type="checkbox"/> The Holy Ghost is not identical to the Holy Spirit. <input type="checkbox"/> Like Jesus, the Holy Ghost bypassed the necessity for a pre-existence in bodily form and achieved divinity in the pre-existent phase. Because of this, He is seen as one of the three pre-eminent Gods. <input type="checkbox"/> Unlike the Father and Jesus, who have physical bodies, the Holy Ghost has only a spirit body in a man's shape. <input type="checkbox"/> The Holy Ghost can only be in one place at a time (Wilder 194). <input type="checkbox"/> Mormons believe that the Holy Ghost does not indwell man. 	<ul style="list-style-type: none"> <input type="checkbox"/> Christians believe that the Holy Spirit is the third person of the Trinity, of one nature with the Father and the Son and therefore of their essence, endowed with their incommunicable attributes, and self-existent. Other names for Him are: Comforter, Holy Ghost, and Spirit of Jesus. <input type="checkbox"/> "We must receive the gift of the Holy Ghost to be spiritually reborn" (Roberts 8). Different denominations place different emphases on how this gift of the Spirit is discerned, but inarguably, the Christian must be born again of the Spirit in order to become regenerate (John 3:5, Romans 8:9-11, 2 Corinthians 5:17, and Acts 15:8-9). <input type="checkbox"/> The Bible teaches that the Holy Spirit does indwell believers (John 14:15-17),
ORIGINS AND DESTINY OF MANKIND	<ul style="list-style-type: none"> <input type="checkbox"/> Mormons believe that humans do not begin existence on earth. Rather, because all matter and spirit have existed from eternity, humans lived life there before being born on earth in mortal bodies. <input type="checkbox"/> Performance (good or bad) in this pre-mortal spirit world dictates how humans will experience the mortal world. <input type="checkbox"/> Mormons teach that humans can aspire to one day become a god over another world even as God is over this world. "The purpose of this mortal life is for us to prepare to become more like our Heavenly Father and return to him" (Roberts 10) 	<ul style="list-style-type: none"> <input type="checkbox"/> The Bible declares that we begin our existence as babies. No pre-existence for human beings (except Jesus Christ) is taught in the Bible, unless one wants to stretch passages teaching God's ordaining of our births and lives (Gen. 25:23; Rom. 9:11-13. No pre-existence actions determine earthly life or experiences. <input type="checkbox"/> Indeed, passages like Genesis 2:7 and 3:19, Job 31:15, and Psalm 139:13-14 show us that our beginnings were at our physical births on earth, not in any pre-existent state with God. <input type="checkbox"/> Orthodox Christians believe that progressive sanctification is to make us more like Christ (Rom. 8:28-29), but <i>not</i> to make us into deities in our own rites.
THE HUMAN CONDITION, SIN, AND SALVATION	<ul style="list-style-type: none"> <input type="checkbox"/> Mormons teach that Adam's and Eve's fall was from existence on earth as spirit beings to existence on earth as mortal beings. <input type="checkbox"/> All people since have been born (and have the chance to become gods) because Adam and Eve disobeyed God's commandment to not eat of the tree so that they could obey His commandment to be fruitful and multiply. In this sense, Adam's disobedience is seen by LDS teachers as a heroic, rather than tragic, act since it is the means by which the celestial realms can be populated, which was God's highest plan. <input type="checkbox"/> The supposedly restored gospel message of the LDS church is that men may progress to become gods of exactly the same nature as God Almighty is now. This deified, exalted state is their definition of salvation. <input type="checkbox"/> Mormons "believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."¹ <input type="checkbox"/> The practical application of this doctrine is a type of "salvation by works," in which humans earn present salvation and future godhood through obedience to LDS Church teachings. 	<ul style="list-style-type: none"> <input type="checkbox"/> The Bible does not teach that any humans have a pre-existence before they are born on Earth. <input type="checkbox"/> In Scripture, the Fall of Adam and Eve is treated as a tragedy of deceit, pride, and disobedience, resulting in serious punishments from God, a broken relationship with Him, and the entry of sin into a previously perfect creation (Genesis 3). <input type="checkbox"/> The Bible teaches that Christians become the adopted sons and daughters of God, perfected through His work (Phil 1:6), and destined to reign with Him as His beloved Bride (1 Cor. 6:3; Rev. 19). However, the Bible nowhere teaches that men will become gods. In that day, it will be God alone who is worshipped as God. <input type="checkbox"/> Article 3 of the Mormon faith teaches that human obedience can obtain salvation through obedience to certain "laws and ordinances" of the Gospel. The interpretation of this statement depends somewhat on the "laws and ordinances" in question, but Orthodox Protestant believers would more likely say, "Through faith in the finished work of Christ on the Cross, attested to by His resurrection, we can be pardoned of sin." (See Romans 5:6-11, 10:13, and verses like 1 Corinthians 1:26-31 or Ephesians 2:4-10.) <input type="checkbox"/> In practice, Orthodox Christians believe in a salvation that is by faith in the <i>finished</i> work of Jesus Christ, not by obedience or good works.

1 Article 3 in the Articles of Faith of the Church of Jesus Christ of the Latter-Day Saints. Accessed 9 July 2020. <https://www.churchofjesus-christ.org/study/scriptures/pgp/a-of-f/1?lang=eng>

MARRIAGE, FAMILY, AND POLYGAMY	<ul style="list-style-type: none"> <input type="checkbox"/> Couples must be sealed in a marriage ceremony in a Mormon temple so that their marriage will last into eternity, which is God's will for them (Wilder 46-47). <input type="checkbox"/> A married couple will continue to have sexual relations in Heaven (Wilder 64). <input type="checkbox"/> Polygamy is taught as an "eternal principle" because Mormons believe that there are both Father-Gods and Mother-Gods who unite sexually and produce children in Heaven. <input type="checkbox"/> Families can be united forever in Heaven <input type="checkbox"/> Chastity and fidelity within marriage are required by Mormon doctrine (). 	<ul style="list-style-type: none"> <input type="checkbox"/> Orthodox Christians reject the belief (on which polygamy rests) that God has a wife or wives. <input type="checkbox"/> Jesus taught the exact opposite from Mormons on the question of being married for eternity. He explicitly taught that we live unmarried in heaven (Matthew 22:29-30, Mark 12:25, and Luke 20:35). <input type="checkbox"/> Speaking broadly, the Bible upholds fidelity in marriage, and marriage is defined as one man to one woman for life (with some exceptions that permit divorce). The Bible clearly teaches that adultery, fornication, and homosexuality are wrong, as well as other forms of sexual immorality.
THE CHURCH	<ul style="list-style-type: none"> <input type="checkbox"/> the LDS Church is the only legitimate gateway to Christ. All Christian churches are disqualified. <input type="checkbox"/> LDS Church members are told that "appearance is very important" (Wilder 43) and that they must maintain a certain image. <input type="checkbox"/> "The church and its members have a responsibility for perfecting the saints" (Roberts 11). 	<ul style="list-style-type: none"> <input type="checkbox"/> Orthodox Christians do not agree that the LDS Church is the only gateway to Christ. <input type="checkbox"/> The Bible does teach that God uses His Church (which is here understood as a collection of imperfect people down through the ages who have put their faith in Christ, not one specified institution or organization) to sanctify His people.
THE TEMPLE	<ul style="list-style-type: none"> <input type="checkbox"/> "Most LDS Church Members are not considered worthy to attend the temple" (Wilder 44). <input type="checkbox"/> Those Mormons who do receive a "Temple recommend" are initiated through rites and ceremonies (some personally invasive) into a special ranking that guarantees them godhood (Wilder 68-74) 	<ul style="list-style-type: none"> <input type="checkbox"/> Orthodox Christians believe that Christ has replaced the temple with Himself (Mark 15:38; John 2:18-22), just as He replaced the <input type="checkbox"/> Christians believe that the sacrifice of Christ, the New Covenant, has replaced the temple ordinances of the Old Covenant of the New Testament, and that it is Christ who saves, not obedience to temple ordinances (see Wilder's discussion on pages 315-318).
FINANCIAL SUPPORT OF THE CHURCH	<ul style="list-style-type: none"> <input type="checkbox"/> Tithes must be paid by Mormons in order to enter the temple, and they must enter the temple to receive eternal life with Heavenly Father (Wilder 270, 346) <input type="checkbox"/> The LDS Church teaches that paying clergy members for ministry "prostitutes" them, and therefore lay ministers at most levels are unpaid (Roberts 143). <input type="checkbox"/> The reason that Mormons give is that the clergy's ministry can be compromised by the fear of losing their jobs if they are paid for ministry. Payment, it is believed, can affect the purity of the clergy's ministry. <input type="checkbox"/> However, top Mormon leaders (full time apostles) do receive salaries. 	<ul style="list-style-type: none"> <input type="checkbox"/> Though Jesus famously praised the widow who gave to the Temple (Mark 12:41-44), and though Orthodox Christians believe in the biblical practice of tithing, tithing is not a means to salvation. On the contrary, Jesus teaches of the Pharisee who tithed "a tenth of all he had" and yet was not justified before God, while the Tax Collector was (Luke 18:9-14). <input type="checkbox"/> Roberts notes a places in both Old and New Testaments that require or encourage congregations to financially support the work of priests, pastors, and missionaries (142-144). See for instance Num 35: Josh 21:19; 1 Tim 5:17-18; 1 Cor 9:11, 14.
MISSIONARY WORK	<ul style="list-style-type: none"> <input type="checkbox"/> Mormons who aspire to be faithful apply for and may receive a call from the LDS first presidency to serve two-year missions (Wilder 21-25) <input type="checkbox"/> During their missions, Mormons are not permitted to see their families, are allowed to write to them only on a limited basis, and are rarely permitted to call them (Wilder 21-25; 139). 	<ul style="list-style-type: none"> <input type="checkbox"/> Orthodox Christians, though they typically seek the support, prayers, counsel, and financial assistance of other believers in undertaking missionary work, do not believe that they must receive their call through a pastor or other spiritual authority. <input type="checkbox"/> Christians do not believe that they must abstain from most contact with friends and family during their missionary service; on the contrary, they look to both for consistent encouragement and support while working to share the Gospel as missionaries.

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THE GREAT APOSTASY, THE BIBLE, AND MORMON TEXTS	<ul style="list-style-type: none"> <input type="checkbox"/> Apostacy and the King James Bible: Mormons believe that many portions of today's Bible were distorted during the Great Apostasy by Church councils, and are thus flawed. Naturally, this undermines the Mormons' belief that the Bible is the inerrant and infallible Word of God, as most orthodox Christians believe. It also paves the way for other works (such as the Book of Mormon or the Pearl of Great Price) to be equally authoritative for Mormons as is the King James Bible. Furthermore, Smith worked on his own (supposedly inspired) edited version of the KJV Bible, which—though unfinished in his lifetime—is distributed among Mormons in various formats. <input type="checkbox"/> The Book of Mormon: First published in 1830, Joseph Smith claimed <i>The Book of Mormon</i> as another testimony of Jesus Christ, revealed to him by an angel. It includes an account of His appearance in America after His resurrection. As important as the book seems to Mormons, many of their most important doctrines are not found in it. <input type="checkbox"/> Doctrines and Covenants: These doctrines are cumulative: they come from Joseph Smith primarily, but other LDS leaders added to or modified them. They include Smith's "everlasting covenant" sanctioning polygamy, which has since been repudiated by the mainline LDS church (but is still practiced today by some Mormons. The banning of polygamy is included in the same work as its declaration. <input type="checkbox"/> The Pearl of Great Price: It contains the basis for the doctrine of the pre-mortal existence of all humanity. It seems to support the idea that Satan was for universal (if unwilling) salvation, but God chose (and forced) humans to choose salvation freely, thus damning those souls who resisted His will (Wilder 45). It contains the translation of a papyrus that Smith purported to miraculously translate (Wilder 199-200). <input type="checkbox"/> The Word of Wisdom: This Mormon book contains a set of prohibitions concerning specific drinks (including tea and coffee, as well as alcohol) and tobacco, as well as promotion of certain foods as beneficial both spiritually and physically. Joseph Smith claimed that this Word of Wisdom came to him as a revelation from the Lord. 	<ul style="list-style-type: none"> <input type="checkbox"/> The Protestant Bible includes the Jewish Old Testament books plus the writings of the Apostles as divine revelation. Orthodox Protestant Christians believe that the body ("canon") of Scripture is now closed to new books. <input type="checkbox"/> NOTE: Roman Catholics accept more books as Scripture than do Protestants, Jews have authoritative commentaries that Protestants do not recognize, and Muslims claim that their Prophet's words are authoritative. <input type="checkbox"/> The problem for "closed canon" Christians is that the Bible does not say that the canon is closed, though certain books contain this claim (notably Deuteronomy 4:2 and Revelation 22:18-19). Orthodox Christians do not want to claim biblical authority for this view, even though the Protestant tradition of a closed canon is of long standing. So, this is a complex issue requiring thought and prayer. <input type="checkbox"/> One thing is sure among Orthodox Christians, however: Paul strongly urges us across the centuries, "But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed" (Galatians 1:8-9 ESV). A "scripture" such as the <i>Book of Mormon</i>, which does not agree with the Bible, cannot be added. <input type="checkbox"/> Apostacy: If accepted, this LDS doctrine wipes out the legitimacy of the Bible and of all Christian thought from the death of Christ until the 1820's. Compare with Isaiah 59:21, Matthew 16:18 and 28:18-20. <input type="checkbox"/> Book of Mormon (Roberts 104-110): Roberts discusses the lack of historical, archaeological, and anthropological evidence for any places, dates, or persons referred in the Book of Mormon. The book also references animals and metals that were not present in the ancient Americas. Finally, Roberts notes variances in Smith's own accounts of the discovery and translation of the golden plates. This book has been repeatedly, extensively changed by Mormon leaders since its publication. It lacks the internal consistency of the Bible. <input type="checkbox"/> Pearl of Great Price: Modern language experts have proven that Smith mistranslated the Egyptian papyrus on which this book is based (Wilder 199-200). <input type="checkbox"/> The Word of Wisdom: The Bible teaches that bodily disciplines such as these do not have spiritual efficacy (1 Cor. 9:24-27 and Col. 2:16-23).
ROLE OF MEN	<ul style="list-style-type: none"> <input type="checkbox"/> Mormon men are expected to belong to the priesthood (if qualified) and to act as heads of their households. <input type="checkbox"/> Faithful Mormon men would eventually become gods (Wilder 194). 	<ul style="list-style-type: none"> <input type="checkbox"/> In 1 Peter 2:5 and 2:9, Peter does not designate only males as members of the current priesthood. It is for all believers, men and women (Roberts 139)! <input type="checkbox"/> Though Christians of <i>both</i> sexes become the adopted sons and daughters of God, the Bible nowhere teaches that men will become gods.

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ROLE OF WOMEN	<ul style="list-style-type: none"> <input type="checkbox"/> In 1987, a senior LDS Church official taught that women should make homemaking their primary calling. He urged women to “come home from the typewriting” and focus on their roles as wives and mothers (Wilder 83-84). In 1999, some high LDS Church officials changed their position, saying that some LDS women can have careers in addition to the roles of wife and mother (Wilder 95). <input type="checkbox"/> Although the LDS Church teaches that women are to stay home from careers, it often expects them to work long, unpaid hours away from their families in the temple and in LDS Church ministry to other women (Wilder 80-81). LDS Church women “endure great pressure to conform” to expectations that “everything will look great” and that they will “do everything well,” often resulting in “hurting and discouraged” LDS women (Wilder 90) <input type="checkbox"/> “It was expected in the culture [of LDS] not to question males in authority” (Wilder, 135). <input type="checkbox"/> Faithful Mormon women become a “queen or priestess” in relation to their husbands, who were to become gods (Wilder 194). 	<ul style="list-style-type: none"> <input type="checkbox"/> Scripture greatly honors the roles of wife and mother, but does not teach that women are debarred from other callings. For example, the “excellent wife” of Proverbs 31 is a wife, mother, and businesswoman who owns property and sells products (v. 16, 18). <input type="checkbox"/> Scripture does not require women to prioritize church ministry above their families. <input type="checkbox"/> While Scripture does teach that women should not usurp authority from church elders (1 Tim 2:12), Scripture nowhere teaches that women are not allowed to question men in spiritual authority. In fact, Jesus Himself permitted Martha and Mary to question Him about why He allowed their brother’s death. Scripture requires Christians to obey and submit to their elders (Heb. 13:17), but does not forbid Christians of either gender to question their elders. Also, all believers ultimately “obey God rather than men” (Acts 5:29). <input type="checkbox"/> Jesus taught that we live unmarried in heaven (Matthew 22:29-30, Mark 12:25, and Luke 20:35), and Scripture nowhere teaches that wives will become priestesses or queens.
PRIESTHOOD & AUTHORITY OF LEADERS	<ul style="list-style-type: none"> <input type="checkbox"/> There are two divisions of authority; both are priesthoods, and both are open only to male Mormons. <ul style="list-style-type: none"> <input type="checkbox"/> The Aaronic priesthood consists of deacons, teachers, and priests. A male Mormon progresses through these offices as stages, gaining more and more prestige and authority as he goes. <input type="checkbox"/> The Melchizedek priesthood oversees the Aaronic one. It is the position of the Mormon church that “if there is no Melchizedek Priesthood on earth, the true Church is not here, and the gospel of Christ is not available to men” (Roberts 137). The LDS church teaches that its priesthood alone can provide leaders and sacraments that establish righteousness among people. It is within a complex hierarchy of this priesthood that top Mormon leaders are found. <input type="checkbox"/> A wife’s opinion carries “no weight” with the church authorities’ leadership of her husband (Wilder 44). <input type="checkbox"/> LDS Church authorities have the authority to confer patriarchal blessings that, according to them, are guaranteed to come to pass if the members whom they bless are faithful (Wilder 48). <input type="checkbox"/> LDS Church leaders have divine authority to excommunicate a church member at will, thus effectively cutting him or her off from God (Wilder 143-148). 	<ul style="list-style-type: none"> <input type="checkbox"/> Orthodox Christians will certainly disagree, partially based on passages in Hebrews, which explain “that the Aaronic priesthood was brought to an end with the death of Christ and that Christ is our only eternal High Priest ‘after the order of Melchizedek.’ (See Heb. 3:1; 4:14-16; 5:1-9; 6:20; 7:11-28.)” (Roberts 33). See also Hebrews 7: 23-24, 8:13, and 9:11-12. <input type="checkbox"/> The Aaronic priesthood’s ministry was open only to blood descendants of Aaron; even Jesus was not an Aaronic priest, since He was of the tribe of Judah. Biblically speaking, therefore, an Aaronic priesthood should not be open to all male Mormons, but only to those who are Levites. <input type="checkbox"/> From an orthodox Christian perspective, the only biblical priesthood that operates today is the priesthood of all believers (1 Peter 2:5, 9). <input type="checkbox"/> Orthodox Christians are divided on the subject of excommunication. Roman Catholics teach that the Pope has divine authority to excommunicate Christians based on Matthew 16:19, whereas Protestants firmly believe that no human has been given such authority to separate believers from the love of God in Christ Jesus (Rom 8:33-39).
RACISM	<ul style="list-style-type: none"> <input type="checkbox"/> Mormons believe that Africans are racially inferior and under a curse—symbolized by the mark of dark skin—due to the sin of their presumed ancestor Cain in killing his brother Abel (Wilder 124-125). <input type="checkbox"/> Mormon doctrine forbids interracial sexual relationships, including marriage (125). 	<ul style="list-style-type: none"> <input type="checkbox"/> As Wilder notes, the Bible nowhere says that dark skin is the “mark” of Cain’s curse (Wilder 124-125; Genesis 4:15). <input type="checkbox"/> Orthodox Christians recognize that all races are equal in Christ (Wilder 121; Gal 3:28; Acts 10:34).

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BAPTISM	A person may be baptized only by the authority of a Mormon priest. All other baptisms in all other churches are seen as invalid (Roberts 137)."	Orthodox Christians believe that they are commanded to be baptized as a public confession of faith. Baptism is a sacrament that is often performed by pastors, but any Christian may baptize a new believer in any place. (See Matthew 3:6, Acts 2:41 and 8:36-38 and 9:17-18, for instance.)
THE DEAD	<input type="checkbox"/> "When we die, our spirits go to the spirit world" (Roberts 10) <input type="checkbox"/> "The gospel is taught to the spirits in the spirit world, and the necessary ordinances are performed for them in temples" (Roberts 10) <input type="checkbox"/> Because the dead can hear the gospel and be saved after death, it is necessary that they receive baptism. Living humans can do this for them by proxy, and such work is often carried out by Mormon young people (Wilder 75).	<input type="checkbox"/> the Bible teaches that our souls are separated from our bodies and go to a spiritual world where we are conscious of our fate (see for example Luke 16:19-31, Matthew 25:31-46, and Revelation 6:9-11). <input type="checkbox"/> There are some obscure references in the Bible of people being baptized for the dead (1 Corinthians 15:29) and of Christ preaching to the dead (1 Peter 3:19-20 and 4:6) or being the Lord of the living and the dead (Romans 14:9). It makes sense that LDS believers would see this as a common rite of the early Church that was lost in the great apostasy, but orthodox Christians do not uphold this practice today, and only marginal Christian groups believed in these things during the days of the early Church.
DEMONS	<input type="checkbox"/> Any opposition to Mormonism is considered satanic in origin (Wilder 52) <input type="checkbox"/> Mormons believe in an "everywhere-present" spirit world populated by demons who are seeking bodies to inhabit (56).	

TEACHING OBJECTIVES: CORE SUBJECTS

Threads: History		Teacher's Notes, p. 29-46
Lower Grammar	<input type="checkbox"/> Begin reading about what it was like to be a pioneer and travel west to Oregon. <input type="checkbox"/> Read about James K. Polk, the eleventh president of the United States, and events that happened during his term in office. <input type="checkbox"/> Enjoy learning about Samuel Morse and the advancements made in communication because of his invention of the telegraph.	
Upper Grammar	<input type="checkbox"/> Read about James K. Polk, the eleventh president of the United States, and events that happened during his term in office. <input type="checkbox"/> Learn about boundary disputes that resulted in the Mexican-American War. <input type="checkbox"/> Discover information about Mariano Vallejo and his influence on the development of California.	
Dialectic	<input type="checkbox"/> Learn about President Polk's administration. <input type="checkbox"/> Look at the Mexican-American War: events leading up to it, public opinion, significant events and participants, and results of the war. <input type="checkbox"/> Read about the westward movement of the Mormons. <input type="checkbox"/> Learn about the invention of the telegraph and photograph.	
Rhetoric	<input type="checkbox"/> Read about President James K. Polk's political career. <input type="checkbox"/> Learn about the interrelationship between the swelling sentiments of Manifest Destiny and the prosecution of the Mexican-American War. <input type="checkbox"/> See how the U.S. was changed by the Mexican-American War, both at home and in the eyes of foreign nations. <input type="checkbox"/> Begin to read the story of young Narcissa Prentiss and Marcus Whitman, and think about the ways that some Christians conducted relationships in the mid-1800's. <input type="checkbox"/> Read about the development of the electric telegraph in Great Britain and in America.	

Threads: Writing		Writing Assignment Charts, p. 8-10
All Levels	<input type="checkbox"/> Student assignments are found in the Writing Assignment Charts contained in this week-plan. Make sure your child writes every week! <input type="checkbox"/> Teachers should consult <i>Writing Aids</i> or their choice of writing handbook each week for additional help in teaching the week's assignment.	

Threads: Literature		Teacher's Notes, p. 46-57
Lower Grammar	Complete a worksheet that reinforces the content of this week's reading assignment.	
Upper Grammar	Answer questions pertaining to each chapter from this week's reading assignment.	
Dialectic	Learn the meaning of the literary term "allegory" and apply it to this week's reading assignment.	

Threads: Literature**Teacher's Notes, p. 46-57**

Rhetoric	Begin	<input type="checkbox"/> Discuss the cultural, physical, and temporal settings in <i>The Scarlet Letter</i> . <input type="checkbox"/> Learn about progression plots. <input type="checkbox"/> Discuss and evaluate the content of <i>The Scarlet Letter</i> , particularly Hawthorne's themes. <input type="checkbox"/> Discuss artistry in <i>The Scarlet Letter</i> .
	Continue	In addition to the above, examine the redemption of Hester and Pearl and go into more detail concerning Hawthorne's artistry.

TEACHING OBJECTIVES: ELECTIVES**Threads: Geography****Teacher's Notes, p. 57-63**

Lower Grammar	For your cumulative map project, add states that entered the Union during President Polk's term in office.
Upper Grammar	<input type="checkbox"/> Shade the area known as the Mexican Territory on a blank map of the United States. <input type="checkbox"/> Talk about the climate in California and the purpose of adobe. <input type="checkbox"/> For your cumulative state card project, add states that entered the Union during Polk's presidency.
Dialectic	<input type="checkbox"/> Study the borders of the land that Mexico and Great Britain ceded to the United States during President Polk's administration. <input type="checkbox"/> OPTIONAL: Identify major sites connected with the Mexican-American War. <input type="checkbox"/> Add three states to your cumulative map project. <input type="checkbox"/> Begin a three-week study of the major landforms of western states by looking more closely at Nebraska, Wyoming, and Utah this week.
Rhetoric	

Threads: Fine Arts and Activities**Teacher's Notes, p. 63-64**

Lower Grammar	<input type="checkbox"/> Begin making plans for your Unit Celebration. <input type="checkbox"/> Do activities to reinforce learning about Mexican culture.
Upper Grammar	<input type="checkbox"/> Begin making plans for your Unit Celebration. <input type="checkbox"/> Do activities to reinforce learning about Mexican culture. <input type="checkbox"/> Add a card to your president card bank.
Dialectic	<input type="checkbox"/> Begin making plans for your Unit Celebration. <input type="checkbox"/> Read about the life of Franz Liszt, and listen to his music if possible. <input type="checkbox"/> Do activities to reinforce your studies of James Polk and of Mexican culture. <input type="checkbox"/> Add a card to your president card bank.
Rhetoric	<input type="checkbox"/> Begin making plans for your Unit Celebration. <input type="checkbox"/> Read about the life of Franz Liszt, and listen to his music if possible. <input type="checkbox"/> Add a card to your president card bank.

Threads: Church History		Teacher's Notes, p. 64-68
Dialectic	Read about the rise of various religious sects in America, including the Mormons, the Adventists, the Christian Scientists, and the Jehovah's Witnesses.	
Rhetoric	Explore what Mormonism teaches concerning the nature of the Godhead and details about salvation and heaven. Compare and contrast these with the views of biblical Christians.	

Threads: Government		Teacher's Notes, p. 68-69
Rhetoric	Learn how Alexis de Tocqueville thought democracy helped shaped religion and philosophy in America.	

Threads: Philosophy		Teacher's Notes, p. 70-71
Rhetoric	Learn how German philosophy fueled the literary, religious, and cultural movement called American Transcendentalism.	



Battle of Buena Vista, by Carl Nebel

PRIMARY RESOURCES				
HISTORY: CORE	<input type="checkbox"/> <i>If You Traveled West in a Covered Wagon</i> , by Ellen Levine, p. 5-41 (Week 1 of 2)	<input type="checkbox"/> <i>The Timeline History of the Mexican-American War</i> , by Alison Behnke, chapters 3-5 (Week 2 of 2)	<input type="checkbox"/> <i>Westward Expansion and Migration</i> , by Cindy Barden and Maria Backus, p. 29, 31, 39-46, 62-65	<input type="checkbox"/> <i>Antebellum America: 1784-1850</i> , edited by William Dudley (973) p. 244-262 <input type="checkbox"/> Supplement 5 (found at the end of this week-plan)
	PRESIDENTS BOOK AND/OR INTERNET LINKS (SEE YEAR 3 HISTORY PAGE OF THE TAPESTRY WEBSITE) <input type="checkbox"/> Read about James K. Polk.			
HISTORY: IN-DEPTH	<input type="checkbox"/> <i>Samuel Morse and the Telegraph</i> , by David Seidman (JUV BIO) <input type="checkbox"/> <i>The Industrial Revolution: From Muscles to Machines</i> , by Carole Marsh, p. 14		<input type="checkbox"/> <i>This Country of Ours</i> (Yesterday's Classics version) by H.E. Marshall, chapter LXXVI <input type="checkbox"/> <i>Abraham Lincoln's World</i> , by Genevieve Foster (J 973) p. 198-210	<input type="checkbox"/> <i>The Rise and Fall of Wailatu</i> , by Miles Cannon and Narcissa Whitman, chapters I-V (Week 1 of 2) <input type="checkbox"/> <i>The Victorian Internet</i> , by Tom Standage (384) chapter 3
	SUGGESTED READ-ALOUD <input type="checkbox"/> <i>Moccasin Trail</i> , by Eloise Jarvis McGraw (JUV FICTION) chapters VI-X (Week 2 of 4)			GOVERNMENT ELECTIVE <input type="checkbox"/> <i>Democracy in America</i> , by Alexis de Tocqueville (342) Vol. Two, Notice and Part One, chapters 1-8
LITERATURE	<input type="checkbox"/> <i>The White Stallion</i> , by Elizabeth Shub (JUV FICTION)	<input type="checkbox"/> <i>Bound for Oregon</i> , by Jean Van Leeuwen (JUV FICTION) chapters 1-6 (Week 1 of 3)	<input type="checkbox"/> <i>The Princess and the Goblin</i> , by George MacDonald, chapters 9-16 (Week 2 of 4)	BEGINNING AND CONTINUING LEVELS <input type="checkbox"/> <i>The Scarlet Letter</i> (Oxford World's Classics) by Nathaniel Hawthorne, chapters XI-XXIV (Week 2 of 2) <input type="checkbox"/> <i>A Poetry Handbook</i> , by Mary Oliver, p. 105-106 <input type="checkbox"/> Readings in <i>Poetics</i>
ARTS/ACTIVITIES		<input type="checkbox"/> <i>Great Pioneer Projects</i> , by Rachel Dickinson, p. 63-64	<input type="checkbox"/> <i>The Gift of Music</i> , by Jane Stuart Smith and Betty Carlson, chapter 15 <input type="checkbox"/> <i>Hands-On Rocky Mountains</i> , by Yvonne Y. Merrill, p. 36-37, 78	<input type="checkbox"/> <i>The Vintage Guide to Classical Music</i> , by Jan Swafford, p. 252-257
WORLDVIEW	CHURCH HISTORY	CHURCH HISTORY	CHURCH HISTORY <input type="checkbox"/> <i>The Church in History</i> , by B.K. Kuiper, chapter 45, sections 7-12 <input type="checkbox"/> <i>The Usborne Encyclopedia of World Religions</i> , by Meredith and Hickman (J 291) p. 66 ("Latter-day Saints" only)	WORLDVIEW ELECTIVE <input type="checkbox"/> <i>Unveiling Grace</i> , by Lynn K. Wilder, Part Two, p. 119-193 (Week 2 of 3)
				PHILOSOPHY ELECTIVE <input type="checkbox"/> <i>Pageant of Philosophy</i> supplement: Ralph Waldo Emerson
Lower Grammar		Upper Grammar	Dialectic	Rhetoric

ALTERNATE OR EXTRA RESOURCES				
TEXTBOOKS		<input type="checkbox"/> <i>The Story of the World, Volume 3</i> , by Susan Wise Bauer, chapter 40 (second section only)	<input type="checkbox"/> <i>Heritage of Freedom</i> , by Lowman, Thompson, and Grussendorf, p. 226-229, 265-267	
HISTORY: SUPPLEMENT	<input type="checkbox"/> <i>America in the Time of Lewis and Clark</i> , by Sally Senzell Isaacs (J 973) p. 21	<input type="checkbox"/> <i>California Ranchos</i> , by Natalie M. Rosinsky (J 979) p. 4-35 (Week 1 of 2)	<input type="checkbox"/> <i>Wild West</i> , by Stuart Murray (J 978) p. 22-25, 29 <input type="checkbox"/> <i>The Industrial Revolution</i> , by Walter A. Hazen, p. 16 (Week 2 of 3) <input type="checkbox"/> <i>From Sea to Shining Sea: Americans Move West 1846-1860</i> , by Sheila Nelson, (973) p. 23-39, 42-46	<input type="checkbox"/> <i>Samuel F.B. Morse: Artist with a Message</i> , by John Hudson Tiner (JUV BIO) <input type="checkbox"/> <i>The Mexican War: "Mr. Polk's War,"</i> by Charles W. Carey Jr. <input type="checkbox"/> <i>The Tragic Tale of Narcissa Whitman and the Oregon Trail</i> , by Cheryl Harness (JUV BIO) chapters 1-2 (Week 1 of 2)
LITERATURE			<input type="checkbox"/> <i>The Light Princess and Other Stories</i> , by George MacDonald (FICTION) (Week 1 of 3)	<input type="checkbox"/> <i>At the Back of the North Wind</i> , by George MacDonald (FICTION) (Week 1 of 3) <input type="checkbox"/> <i>Realms of Gold</i> , by Leland Ryken (809) chapter 6
ARTS / ACTIVITIES	<input type="checkbox"/> <i>Countries and Cultures for Young Explorers: Mexico</i> , by Lynita Strei	<input type="checkbox"/> <i>History Pockets: Moving West</i> , by Martha Cheney, pocket 4	<input type="checkbox"/> <i>Pioneer Crafts</i> , by Barbara Greenwood (J 745) p. 24-27	<input type="checkbox"/> <i>Spiritual Lives of the Great Composers</i> , by Patrick Kavanaugh, chapter 9 <input type="checkbox"/> <i>Music: An Appreciation</i> (Sixth Brief Edition) by Roger Kamien, p. 236-239
WORLDVIEW			<input type="checkbox"/> <i>For Those Who Dare</i> , by John Hudson Tiner, p. 147-149	<input type="checkbox"/> <i>The Mormon Trail and the Latter-Day Saints</i> , by Carol Rust Nash (J 289) chapters 4-6 (Week 2 of 3) <input type="checkbox"/> <i>Operation World</i> , by Johnstone and Mandryk, PRAY FOR THE SPIRITUAL NEEDS OF THOSE IN MEXICO. <input type="checkbox"/> <i>Religion in Nineteenth Century America</i> , by Grant Wacker (200) chapter 8 <input type="checkbox"/> <i>Converting the West</i> , by Julie R. Jeffrey (Week 1 of 3) <input type="checkbox"/> <i>Mormonism Explained</i> , by Andrew Jackson (230), Part II (Week 2 of 3)
ENRICHMENT	<input type="checkbox"/> <i>Look What Came From Mexico</i> , by Miles Harvey (J 972) <input type="checkbox"/> <i>Spotlight on Mexico</i> , by Bobbie Kalman and Niki Walker (J 972)	<input type="checkbox"/> <i>Mexico: The Land</i> , by Bobbie Kalman (J 972)	<input type="checkbox"/> <i>Invitation to the Classics</i> , by Louise Cowan and Os Guinness (809) p. 229-232, 237-240 <input type="checkbox"/> AUDIO: <i>Twenty Thousand Leagues Under the Sea</i> (Greathall Productions)	
	Lower Grammar	Upper Grammar	Dialectic	Rhetoric

STUDENT THREADS	<input type="checkbox"/> Begin reading about life on the Oregon Trail. <input type="checkbox"/> Read about James K. Polk and events that happened during his term in office. <input type="checkbox"/> Learn about Samuel Morse and his invention of the telegraph.	<input type="checkbox"/> Read about James K. Polk and events that happened during his term in office. <input type="checkbox"/> Learn about the boundary disputes that resulted in the Mexican-American War. <input type="checkbox"/> Learn about the influence of Mariano Vallejo on the development of California.	<input type="checkbox"/> Learn about President Polk. <input type="checkbox"/> Look at the Mexican-American War. <input type="checkbox"/> Read about the westward movement of the Mormons. <input type="checkbox"/> Read about the invention of the telegraph and photograph.	<input type="checkbox"/> Learn about President James K. Polk's life and political career. <input type="checkbox"/> Learn about the interrelationship between the sentiments of Manifest Destiny and the Mexican-American War. <input type="checkbox"/> Learn how America was changed by the Mexican-American War. <input type="checkbox"/> Start to read the story of Narcissa Prentiss and Marcus Whitman. <input type="checkbox"/> Read about the development of the electric telegraph in Great Britain and in America.
	<input type="checkbox"/> James K. Polk <input type="checkbox"/> Samuel Morse	<input type="checkbox"/> James K. Polk <input type="checkbox"/> General Mariano Vallejo <input type="checkbox"/> John Charles Fremont	<input type="checkbox"/> James K. Polk <input type="checkbox"/> Sarah Polk <input type="checkbox"/> Samuel F.B. Morse <input type="checkbox"/> Zachary Taylor <input type="checkbox"/> Kit Carson <input type="checkbox"/> Colonel Stephen Kearny <input type="checkbox"/> Winfield Scott <input type="checkbox"/> Joseph Smith <input type="checkbox"/> Brigham Young	<input type="checkbox"/> James K. Polk <input type="checkbox"/> Sarah Polk <input type="checkbox"/> Samuel Morse <input type="checkbox"/> William F. Cooke <input type="checkbox"/> Charles Wheatstone <input type="checkbox"/> Alfred Vail <input type="checkbox"/> Brigham Young
	Recognize or spell (optional) these words: <input type="checkbox"/> communication <input type="checkbox"/> charge <input type="checkbox"/> electricity <input type="checkbox"/> electromagnet <input type="checkbox"/> battery <input type="checkbox"/> telegraph <input type="checkbox"/> semaphore <input type="checkbox"/> cable	All lower grammar words, plus these: <input type="checkbox"/> presidio <input type="checkbox"/> rancho <input type="checkbox"/> neophyte <input type="checkbox"/> don <input type="checkbox"/> doña <input type="checkbox"/> vaqueros <input type="checkbox"/> lariat <input type="checkbox"/> sombrero <input type="checkbox"/> chaps	Add the following dates to your time line this week: 1844 Samuel Morse sends his famous telegraph message. 1845-1849 James Polk is President. 1846 Britain signs the Oregon Treaty. 1846 Thornton Affair 1846-1848 Mexican-American War 1847 Brigham Young leads the Latter-day Saints to begin their migration to Utah.	
	Lower Grammar	Upper Grammar	Dialectic	Rhetoric

ACTIVITIES	<input type="checkbox"/> Learn how to count in Spanish. <input type="checkbox"/> Color a picture of the flag of Mexico. <input type="checkbox"/> Cook some Mexican food. <input type="checkbox"/> Write your name and a Bible verse in Morse code. <input type="checkbox"/> Look ahead to Weeks 17 and 18 for more ideas.	<input type="checkbox"/> Learn to say some simple phrases in Spanish. <input type="checkbox"/> Look at pictures of Mexican architecture. <input type="checkbox"/> Complete a worksheet from your resource book. <input type="checkbox"/> Add a card to your president card bank. <input type="checkbox"/> Look ahead to Weeks 17 and 18 for more ideas.	<input type="checkbox"/> Create a short English to Spanish dictionary. <input type="checkbox"/> Make a papel picado banner. <input type="checkbox"/> Sew a doll's blanket or cushion. <input type="checkbox"/> Add a card to your president card bank.	<input type="checkbox"/> Add a card to your president card bank. <input type="checkbox"/> Read about the life of Franz Liszt, and listen to his music if possible.
	<input type="checkbox"/> Begin plans for your Unit Celebration. <input type="checkbox"/> Make a poncho out of a brown paper bag. <input type="checkbox"/> Cook some Mexican food. <input type="checkbox"/> Look ahead to Weeks 17 and 18 for more ideas.	<input type="checkbox"/> Begin plans for your Unit Celebration. <input type="checkbox"/> Make and fill a piñata. <input type="checkbox"/> Make a mural that displays cultural aspects of Mexico. <input type="checkbox"/> Look ahead to Weeks 17 and 18 for more ideas.	<input type="checkbox"/> Begin plans for your Unit Celebration. <input type="checkbox"/> Make an ad campaign for presidential candidate, James K. Polk. <input type="checkbox"/> Braid a small rug, coasters, or trivets.	<input type="checkbox"/> Begin plans for your Unit Celebration. <input type="checkbox"/> Read about the life of Franz Liszt, and listen to his music if possible.
	<input type="checkbox"/> Add states to your cumulative map project.	<input type="checkbox"/> Shade the Mexican Territory on a blank map. <input type="checkbox"/> Talk about the climate in California and the use of adobe. <input type="checkbox"/> Add states to your cumulative state card project.	<input type="checkbox"/> Study the borders of the land that Mexico and Great Britain ceded to the United States during President Polk's administration. Shade a map of North America to indicate these territories, and areas that were disputed before the Mexican-American War. <input type="checkbox"/> Your teacher may also have you identify major sites connected with the Mexican-American War. <input type="checkbox"/> Begin a three-week study of the major landforms of western states by looking more closely at territory that became Nebraska, Wyoming, and Utah this week. <input type="checkbox"/> Add three states to your cumulative map project.	
	Lower Grammar	Upper Grammar	Dialectic	Rhetoric

LEVEL	GENRES	INSTRUCTIONS AND TOPICS
1	<input type="checkbox"/> Writing Sentences <input type="checkbox"/> Dictation <input type="checkbox"/> Draw & Caption	<input type="checkbox"/> With your teacher, learn or review all of the things that are required for a sentence to be complete. <input type="checkbox"/> You've been using your Sentence Pocket and Word Bank cards to create sentences that your teacher dictates. This week, instead of using the cards, write on a piece of paper the sentence that your teacher dictates to you about James K. Polk or Samuel Morse. <input type="checkbox"/> Add a page to your Presidents Book by doing a Draw and Caption page about James K. Polk.
2	<input type="checkbox"/> Display Board (Week 3 of 5)	<input type="checkbox"/> Continue work on your display board. <input type="checkbox"/> Use Cluster Diagrams to prewrite for two more paragraphs. <input type="checkbox"/> After you finish prewriting, write rough drafts of your paragraphs. <input type="checkbox"/> After your teacher has given her approval, you can type or write your final copies. You won't need to print them out or cut them to size just yet, so file them under "Work in Progress" in your Grammar and Composition Notebook.
3	<input type="checkbox"/> Compare and Contrast Writing	<input type="checkbox"/> Ask your teacher to explain to you what compare and contrast writing is. <input type="checkbox"/> Learn how to use a Venn diagram for prewriting for this type of assignment. <input type="checkbox"/> Practice using a Venn diagram (<i>Writing Aids</i> Graphic Organizer) by comparing and contrasting two vegetables or two zoo animals. <input type="checkbox"/> File your Venn diagram under "Completed Work" in your Grammar and Composition Notebook.
4	<input type="checkbox"/> Historical Fiction (Week 2 of 4)	<input type="checkbox"/> Use the character sketches that you wrote last week to begin writing the rough draft of your paper. (You will be working on your rough draft next week as well.) <input type="checkbox"/> As you write, keep in mind the historical time frame and try to make your story seem as real as possible. <input type="checkbox"/> File your rough draft under "Work in Progress" in your Grammar and Composition Notebook.

LEVEL	GENRES	INSTRUCTIONS AND TOPICS
5	<input type="checkbox"/> Personal Narrative (Week 2 of 4)	<input type="checkbox"/> Take out the Story Map and Characterization Grid that you completed last week. Use these to help you remember the main focus of your story. <input type="checkbox"/> Begin writing the rough draft of your narrative. You will be working on it next week as well. <input type="checkbox"/> File your draft under “Work in Progress” in your Grammar and Composition Notebook.
6	<input type="checkbox"/> Display Board (Week 2 of 4)	<input type="checkbox"/> Continue work on your display board. <input type="checkbox"/> Following all of the steps in the writing process, write two or three more paragraphs for your board. <input type="checkbox"/> You can write or type your final copies, but you won’t need to print them out just yet. <input type="checkbox"/> File your paragraphs under “Work in Progress” in your Grammar and Composition Notebook.
7	<input type="checkbox"/> Persuasive Writing	<input type="checkbox"/> Write another persuasive one-page paper using one of the topics below. <input type="checkbox"/> Persuade the reader that the Mexican-American War was justified by the Mexican’s attack on the American troops near the Rio Grande. If you wish, you may style your piece as a letter to your congressman during the time when the war was declared. <input type="checkbox"/> Persuade the reader that the Mexican-American War is unjust. Far from being noble, this war is only the last in a line of selfish, ethnocentric American policies. <input type="checkbox"/> File your finished paper in your Grammar and Composition Notebook under “Completed Work.”
8	<input type="checkbox"/> Story Writing (Week 3 of 5)	<input type="checkbox"/> Continue writing the rough draft of your story. <input type="checkbox"/> File it under “Work in Progress” in your Grammar and Composition Notebook.

LEVEL	GENRES	INSTRUCTIONS AND TOPICS
9	<input type="checkbox"/> Analytical Essay	<input type="checkbox"/> In <i>Writing Aids</i> , learn or review what an analytical essay is and the benefits for learning to write one well. <input type="checkbox"/> Understand the correct format for an essay and how to construct a proper thesis statement. <input type="checkbox"/> Learn how to use prewriting tools to organize your thoughts. <input type="checkbox"/> Ask your teacher to show you a <i>Writing Aids</i> grading rubric so that you will know how you will be graded on this type of assignment. <input type="checkbox"/> Using one of the topics below, write an analytical essay. <input type="checkbox"/> “The Mexican-American War was a cover up for the seizure of Mexican land on the part of the U.S.” Assess the validity of this statement. <input type="checkbox"/> “James K. Polk was one of the most successful Presidents ever.” Assess the validity of this statement from a governing perspective, an ethical perspective, and an eternal perspective. <input type="checkbox"/> File it under “Completed Work” in your Grammar and Composition Notebook.
10	<input type="checkbox"/> Biography (Week 4 of 6)	<input type="checkbox"/> Take out your rough draft and proof it for grammatical flaws and ways that you can improve your transitions. <input type="checkbox"/> Consider adding some illustrations or diagrams. Remember that these will not count toward your final page count, however. <input type="checkbox"/> If necessary, add more content to your biography if you are still shy of your goal of 10-12 pages of text.
11	<input type="checkbox"/> Story Writing (Week 1 of 3)	<input type="checkbox"/> In <i>Writing Aids</i> , learn about or review story writing. <input type="checkbox"/> You will have a total of three weeks to write a 10-12 page story. <input type="checkbox"/> Begin this week by mapping out a strong plot using a Story Map (<i>Writing Aids</i> Graphic Organizer). <input type="checkbox"/> Think about the characters that you will include in your story. Write one or two solid character sketches. It may be helpful to use the Character Sketch supplement in <i>Writing Aids</i> . <input type="checkbox"/> If you have done your prewriting well, your rough draft will flow much more easily next week when you begin writing.
12	<input type="checkbox"/> Website (Week 1 of 3)	<input type="checkbox"/> If you have never made a website before, read some basic guidelines in <i>Writing Aids</i> . You may also want to ask someone knowledgeable for assistance. Become familiar with web-building software before you actually begin building your site. <input type="checkbox"/> Review your family’s rules for using the Internet. <input type="checkbox"/> When you feel comfortable using your software, begin planning out your website design. Think about the topic that you want to share with others and how you will communicate it. <input type="checkbox"/> Do any necessary research on your topic so that you can begin drafting your website next week.

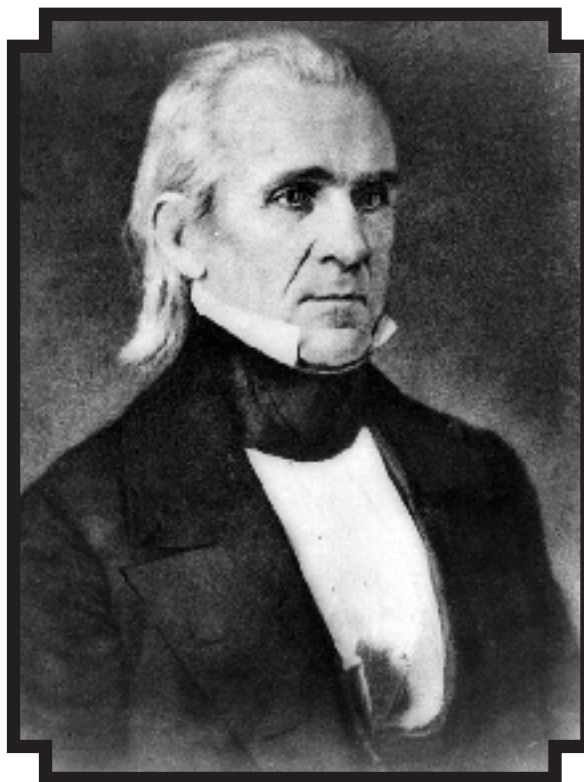
GENERAL INFORMATION FOR ALL GRADES

The one presidential term of James K. Polk was eventful, to say the least! Essentially, the entire course of the nation changed during his tenure. Polk made at least four campaign promises during his campaign in 1844, and he fulfilled them all—and more! During his administration, Americans became eager to expand westward, as we learned last week when we explored the idea of Manifest Destiny. Polk led America into a war with Mexico, and won. The Treaty of Guadalupe Hidalgo (signed in 1848) more than doubled the existing land controlled by America, giving her clear and undisputed claim to what is now Texas, California, Nevada, New Mexico, Arizona, Utah, and parts of Wyoming, Colorado, and Oklahoma.

The western territory gained by the United States added to American national pride and was a key factor in the nation's economic growth. Expansion into the rich interior of the continent enabled the United States to become the world's leading agricultural nation. But the Mexican-American War also helped to widen the gap between the North and South and bring on the Civil War, as Americans continued to disagree about whether new states that were made from this territory would make slavery legal. Furthermore, the Mexican-American War proved to be a training ground for several key generals in the Civil War. None of the settlers crossing the vast wilderness could have foreseen the connections between their brave endeavors and the strife that would rip the nation apart a few years later. As with all of history, we will be learning about this period from both the “prairie level” and from God's perspective!

Some of you have additional readings about inventions that came into use during President Polk's administration. Students will read about Samuel Morse and the advancements made in communication because of the commercial implementation of his invention: the electric telegraph.

Others of you are reading about the people who helped to settle the new western territories, and how they lived. Upper grammar students will read about the early Spanish influence in America through the military commander named Mariano Guadalupe Vallejo. Rhetoric students are reading about the lives of missionaries who were among the first travelers on the Oregon Trail.



James K. Polk

LOWER GRAMMAR LEVEL

FINE ARTS AND ACTIVITIES

1. Begin plans for your Unit Celebration. Think about the theme so that you can begin planning your costume and menu. Your teacher can share ideas with you that she gets from the Unit 2 Introduction.
2. Learn how to count to ten in Spanish. If you have time, also try to learn how to say the alphabet in Spanish.
3. Color a picture of the flag of Mexico and learn what each color represents.
4. Using a brown paper bag, make yourself a brightly colored poncho. Ask your teacher to help you cut openings for your head and arms. Color it with crayons, markers, or paints. If you'd like, you can also use brightly colored scraps of fabric to embellish your poncho.
5. Do you like to cook? Make some Mexican food this week to serve to your family or co-op friends. Check the Year 3 Arts/Activities page¹ of the *Tapestry* website for some recipes.
6. Try to write your name and a Bible verse in Morse code.

From *Westward Ho!*

7. Look ahead to Weeks 17 and 18 for the ideas from this book. You may want to begin some of them this week because there are many to choose from.

GEOGRAPHY

If you are working on a cumulative map project this year, add the following:

- ☐ Texas, which joined the Union in 1845
- ☐ Iowa, which joined the Union in 1846
- ☐ Wisconsin, which joined the Union in 1848



Mexican coat of arms

¹ <http://www.tapestryofgrace.com/year3/artsactivities.php>

LITERATURE

Worksheet for *The White Stallion*, by Elizabeth Shub

Circle the correct answer.

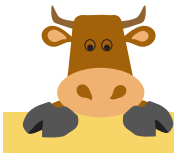
1. How is the family traveling west?



2. Which of the following is probably not packed?



3. Who carries cornmeal on her back?



Write a short answer.

4. What does the family see in the distance? _____
5. What does Gretchen eat while she is alone? _____
6. Who rescues Gretchen? _____

Tell what happens next.

7. The children are quarreling. Then, _____
8. A wagon axle breaks. Then, _____
9. The horses nip Gretchen's legs. Then, _____
10. The white stallion bites through the ropes that tie Gretchen. Then, _____

UPPER GRAMMAR LEVEL

FINE ARTS AND ACTIVITIES

1. Begin plans for your Unit Celebration. Think about the theme so that you can begin planning your costume and menu. Your teacher can share ideas with you that she gets from the Unit 2 Introduction.
2. Learn to say a few simple phrases in Spanish. "Hello," "Goodbye," "How are you," and "My name is _____" are just a few you can choose from.
3. With your teacher, view pictures of Mexican architecture. How do you think the Mexican climate and history might have influenced this art form?
4. Make a piñata (and fill it with candy or other small treats!) by following directions on the Year 3 Arts/Activities page¹ of the *Tapestry* website. Wait to break it open until your Unit Celebration when you can do so with your family and friends.
5. After getting some picture books at the library, make a mural that shows some of the unique cultural aspects of Mexico.
6. Make a president card for James Polk to add to your president card bank. His term in office was 1845-1849.

GEOGRAPHY

1. On a blank map of the United States, shade the area that was known as the Mexican Territory.
2. Talk with your teacher about why many *ranchos* were built with adobe. Think about the climate in California and how adobe would have been beneficial.
3. If you are doing a state card project, add the following this week:
 - ☐ Texas, which joined the Union in 1845
 - ☐ Iowa, which joined the Union in 1846
 - ☐ Wisconsin, which joined the Union in 1848



Above: Convent of San Agustín,
Querétaro. Right: Church of Santa
Prisca in Taxco



¹ <http://www.tapestryofgrace.com/year3/artsactivities.php>

LITERATURE

Worksheet for *Bound for Oregon*, by Jean Van Leeuwen

Chapter 1

List at least three reasons for and against the trip to Oregon, as mentioned in the first chapter.

For	Against

Chapter 2

List at least six things the family does in preparation for the journey westward.

Chapter 3

List at least four things the family does, besides chores, to pass the time while traveling.

Chapter 4

List the names of at least three friends that the family makes on the trail.

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Chapter 5

Identify each character described below.

I wrap up the breakfast supplies and put them in the grub box.	
I am the first to decide to catch fireflies.	
I tell Mr. Grant that building the bridge will be difficult because of the scarcity of wood.	
I am confident that we will be able to build a bridge in order to cross the river.	
I carry in a whole small tree to use for wood to build the bridge.	

Chapter 6

List at least three new challenges that the family encounters.

DIALECTIC LEVEL

HISTORY

Accountability Questions

- How was Polk involved in politics before he became president?
- What nickname was given to Polk?
- What is a dark horse candidate?
- When Polk was president, how was his wife Sarah a help to him?
- Who were the original leaders of the Mormons? How did Mormonism originate?
- Why were the Mormons often scorned by other Americans? Where did they eventually settle?
- Briefly note how the following men participated in the Mexican-American War.

<input type="checkbox"/> General Zachary Taylor	<input type="checkbox"/> Kit Carson	<input type="checkbox"/> General Winfield Scott
<input type="checkbox"/> John Frémont	<input type="checkbox"/> Colonel Stephen Kearny	
- Prepare to discuss the events that led to the declaration of war against Mexico by jotting down brief notes about the following points:

<input type="checkbox"/> Texas border	<input type="checkbox"/> Troops sent to Mexico	<input type="checkbox"/> Polk's response
<input type="checkbox"/> Insulting negotiations	<input type="checkbox"/> The Thornton Affair (1846)	
- What was happening in California (which Mexico legally owned but had not heavily occupied) while American troops were driving towards Mexico City?

Thinking Question

- Why do you think the phrase, 'What hath God wrought?' was an apt first message sent by telegraph in 1844?
- Under the Treaty of Guadalupe Hidalgo (which officially ended the war with Mexico), what land was ceded to the United States? What was significant about the size of this land?
- What do you think American public opinion may have been toward the war with Mexico?

FINE ARTS AND ACTIVITIES

- Begin plans for your Unit Celebration. Think about the theme so that you can begin planning your costume and menu. Your teacher can share ideas with you that she gets from the Unit 2 Introduction.
- Create a short English to Spanish picture dictionary that includes at least 15-20 words. You'll need a pronunciation guide and illustrations for each page.
- James K. Polk is known as the first "dark horse" presidential candidate because he was relatively unknown. Create an ad campaign made up of either a video or informational brochure that introduces the country to the "future" eleventh president.
- Learn about the Mexican art form called "papel picado." Using tissue paper, scissors, and string, make your own papel picado banner that represents Mexican culture. See the Year 3 Arts/Activities page¹ of the *Tapestry* website for instructions.
- Add James K. Polk to your president card bank. His term in office was 1845-1849.

From *Hands-On Rocky Mountains*:

- Make a simple cardboard loom and weave a bag.

GEOGRAPHY

- Start with a "big picture" view of the lay of the land in the American West.

<input type="checkbox"/> On an outline map that shows Mexico, Texas, and the American West, outline in color the area that was known as the Mexican Territory after the Texans won independence from Mexico (c. 1845).
<input type="checkbox"/> Using a different color, outline the disputed territory between independent Texas and Mexico (before the Mexican-American War) that bordered the Rio Grande.

¹ <http://www.tapestryofgrace.com/year3/artsactivities.php>

- ☐ Lightly shade the lands that the United States gained from the Mexican-American War.
- ☐ Outline and indicate by shading the land that the United States gained by the Oregon Treaty of 1846.
- 2. OPTIONAL: If your teacher so directs, label important places associated with the Mexican-American War.
 - ☐ Rio Grande River
 - ☐ Rio Nueces River
 - ☐ Mexico City
 - ☐ Santa Fe (present-day NM)
 - ☐ Sonoma (present-day CA)
 - ☐ San Diego (present-day CA)
 - ☐ San Pasqual (present-day CA)
- 3. Begin a three-week project using an outline map of the United States with state outlines. Your outline map should specifically show the American territory west of the Mississippi River. We will be studying various western states in detail and adding labels to this map each week for Weeks 16-18. This week, we're studying the natural features of the unsettled territories in states that the Mormon Trail went through: Nebraska, Wyoming, and Utah. Label the following in these western states,¹ then put the map away for use next week.

Major Mountain Ranges of the West

- ☐ Shade regions that include the Rocky Mountains
- ☐ Outline and label the Continental Divide
- ☐ Label these major mountain ranges:
 - ☐ Uinta Range
 - ☐ Wasatch Range
 - ☐ Colorado Rockies
 - ☐ Laramie Range
 - ☐ Bighorn Mountains
 - ☐ Absaroka Range
 - ☐ Wind River Range
 - ☐ Granite Mountains
 - ☐ Teton Range
 - ☐ Cascade Range

Major Rivers of the West

- ☐ Platte River (and tributaries, especially the North and South Platte Rivers)
- ☐ Loup River
- ☐ Elkhorn River
- ☐ Niobrara River
- ☐ Missouri River
- ☐ Laramie River
- ☐ Snake River
- ☐ Sweetwater River
- ☐ Green River
- ☐ Sevier River

- 4. Draw the course of the Mormon Trail on your outline map. Then label the landforms and places found along the trail that are listed below:

Utah

- ☐ Great Salt Lake
- ☐ Bear Lake
- ☐ Colorado River
- ☐ Sevier Lake
- ☐ Great Salt Lake Desert
- ☐ Utah Lake
- ☐ Echo Canyon
- ☐ Emigration Canyon
- ☐ Salt Lake City

Wyoming

- ☐ Black Hills
- ☐ Ft. Laramie
- ☐ Ft. Casper
- ☐ Independence Rock
- ☐ Ft. Bridger

Nebraska

- ☐ Sand Hills
- ☐ Council Bluffs
- ☐ Winter Quarters (Omaha)
- ☐ Kearney
- ☐ Courthouse Rock
- ☐ Chimney Rock

- 5. If you are doing a cumulative map project for the states of America, this week add the following:
 - ☐ Texas, which joined the Union in 1845
 - ☐ Iowa, which joined the Union in 1846
 - ☐ Wisconsin, which joined the Union in 1848

CHURCH HISTORY***The Church in History, by B.K. Kuiper***

There are no follow-up questions in your book this week. Ask your teacher if you are to discuss your reading.

¹ You can use the supporting links on the *Tapestry* website or printed atlases to complete this work (<http://www.tapestryofgrace.com/year3/geography.php>).

LITERATURE

Worksheet for *The Princess and the Goblin*, by George MacDonald

Answer the following questions in preparation for a discussion with your teacher.

1. With whom do the goblins have a conflict?

2. Why is Curdie concerned about having no light as he follows some goblins to their palace?

3. As Irene tries to find her way back to her grandmother's rooms, how is the stair that leads to the tower described?

4. What did Grandmother do with the large silver basin?

5. What is the purpose of the pickaxe?

6. Why did the men-at-arms need to be on guard every minute?

7. When Irene believes that she is being attacked by a creature like a cat, where does she run?

8. How does Irene find her way home again?

9. Irene is concerned about getting her grandmother's beautiful blue dress dirty. How does the dress become clean again?

10. What does Grandmother give to Irene?

RHETORIC LEVEL

HISTORY

Accountability Questions

1. Summarize James K. Polk's political career before becoming president.
2. What four campaign promises did President Polk make? How many of these promises did he keep, and how?
3. From your readings in *Antebellum America* this week, list ways that 1846 was an amazing year for America.
4. Which northern states were admitted to the Union, and when, so as to balance the entrance of the slave states of Texas and Florida?
5. For how long was the Oregon Trail heavily traveled as the West was settled?
6. Why was it a struggle for Morse in America and Cooke in Great Britain to gain public and financial support for the electric telegraph? List factors and events that finally won over skeptics in both countries.

Thinking Questions

1. What was the challenge that Americans faced as they neared the midpoint of the nineteenth century? How did the promotion of western expansionism (Manifest Destiny) help Americans rediscover their identity?
2. How was it argued that western expansion benefited the economy and the makeup of society?
3. How was the Mexican-American War a natural result of the mood of the country in 1846? Where have you seen this kind of connection between ideals and wars before in history?
4. In what ways did the Mexican-American War change Americans' views of western territories and of themselves?
5. How did the outcome of the war with Mexico enhance America's prestige and power internationally?
6. In what ways was the Mexican War a preface to the Civil War?
7. How was the Mexican War viewed in 1846-1848? How is it viewed today? Based on Supplement 5, do you think it was a just war?
8. Second only to George Washington, President James Polk has been called the most successful president ever. By what criteria do secular historians award him this rating? Are these wise criteria to use in estimating a successful presidency?
9. In your assigned reading in *The Rise and Fall of Waiilatpu*, we learn about Narcissa's family and early life. Think about (and answer) these questions:
 - ☐ How does the author portray Narcissa's family? How are Narcissa's dreams portrayed? Would you have written about this earnest Christian family and Narcissa's dreams a little differently? If so, how?
 - ☐ Who first asked for Narcissa's hand in marriage? What vocation did she choose instead?
 - ☐ What motivated Narcissa and Marcus to marry? What is your view of this kind of marriage?

GEOGRAPHY

- Start with a “big picture” view of the lay of the land in the American West.
 - ☐ On an outline map that shows Mexico, Texas, and the American West, outline in color the area that was known as the Mexican Territory after the Texans won independence from Mexico (c. 1845).
 - ☐ Using a different color, outline the disputed territory between independent Texas and Mexico (before the Mexican-American War) that bordered the Rio Grande.
 - ☐ Lightly shade the lands that the United States gained from the Mexican-American War.
 - ☐ Outline and indicate by shading the land that the United States gained by the Oregon Treaty of 1846.
- OPTIONAL: If your teacher so directs, label important places associated with the Mexican-American War:
 - ☐ Rio Grande River
 - ☐ Rio Nueces River
 - ☐ Mexico City
 - ☐ Santa Fe (present-day NM)
 - ☐ Sonoma (present-day CA)
 - ☐ San Diego (present-day CA)
 - ☐ San Pasqual (present-day CA)
- If you are doing a cumulative map project for the states of America, this week add the following:
 - ☐ Texas, which joined the Union in 1845
 - ☐ Iowa, which joined the Union in 1846
 - ☐ Wisconsin, which joined the Union in 1848
- Begin a three-week project using a second outline map that shows the American territory west of the Mississippi River and has state outlines. We will be studying various western states in detail and adding labels to this map each week for Weeks 16-18. This week, we’re studying the natural features of the unsettled territories in states that the Mormon Trail went through: Nebraska, Wyoming, and Utah. Label the following major landforms in these western states,¹ then put the map away for use next week.

Major Mountain Ranges of the West

- ☐ Shade regions that include the Rocky Mountains
- ☐ Outline and label the Continental Divide
- ☐ Label these major mountain ranges:
 - ☐ Uinta Range
 - ☐ Wasatch Range
 - ☐ Colorado Rockies
 - ☐ Laramie Range
 - ☐ Bighorn Mountains
 - ☐ Absaroka Range
 - ☐ Wind River Range
 - ☐ Granite Mountains
 - ☐ Teton Range
 - ☐ Cascade Range

Major Rivers of the West

- ☐ Platte River (and tributaries, especially the North and South Platte Rivers)
- ☐ Loup River
- ☐ Elkhorn River
- ☐ Niobrara River
- ☐ Missouri River
- ☐ Laramie River
- ☐ Snake River
- ☐ Sweetwater River
- ☐ Green River
- ☐ Sevier River

- Draw the course of the Mormon Trail on your outline map. Then label the landforms and places found along the trail that are listed below:

Utah

- ☐ Great Salt Lake
- ☐ Bear Lake
- ☐ Colorado River
- ☐ Sevier Lake
- ☐ Great Salt Lake Desert
- ☐ Utah Lake
- ☐ Echo Canyon
- ☐ Emigration Canyon
- ☐ Salt Lake City

Wyoming

- ☐ Black Hills
- ☐ Ft. Laramie
- ☐ Ft. Casper
- ☐ Independence Rock
- ☐ Ft. Bridger

Nebraska

- ☐ Sand Hills
- ☐ Council Bluffs
- ☐ Winter Quarters (Omaha)
- ☐ Kearney
- ☐ Courthouse Rock
- ☐ Chimney Rock

¹ You can use the supporting links on the *Tapestry* website, printed atlases, and also this week’s Church History resource book to complete this work (<http://www.tapestryofgrace.com/year3/geography.php>).

LITERATURE

Literary Introduction

Into this festal season of the year. . . the Puritans compressed whatever mirth and public joy they deemed allowable to human infirmity; thereby so far dispelling the customary cloud that, for the space of a single holiday, they appeared scarcely more grave than most other communities at a period of general affliction.

— Nathaniel Hawthorne, *The Scarlet Letter* (178-179)

As you learned in the author description last week, Nathaniel Hawthorne was a third-generation Puritan with a complex attitude towards his heritage. In “The Custom-House,” Hawthorne writes of his hometown of Salem that, though he is “invariably happiest elsewhere, there is within me a feeling for old Salem, which, in lack of a better phrase, I must be content to call affection” (9).

Hawthorne’s portrayal of the seventeenth century, and particularly of the Puritan community, has raised comment over the years. He describes it as a sterner, harsher, coarser age than his own, but also one of a certain austere magnificence that faintly echoes the golden Elizabethan period that preceded it (179). The early Puritans are pictured at first as necessarily harsh and somber because of the time and place in which they lived and due to the strictness of their moral code. However, as the story continues, Hawthorne’s portrait of the unsympathetic, self-righteous, and even hypocritical Puritans gradually softens as he shows their flinty attitude towards Hester melting into a warm regard and respect. Nevertheless, his descriptions of seventeenth-century New England (or at least, his readers’ interpretations of them) have had the unfortunate result of fixing the Puritans in American imagination as harsh, gloomy, unsympathetic, fanatically religious, joyless, and lacking basic human kindness.

Because Hawthorne was a native of New England and a descendant of Puritans, his portrayal of them carries a good bit of credibility. However, it isn’t the whole picture. If you studied the Puritans in Year 2, or if you read the Puritan prayers included in the Literature Supplement at the end of this week-plan, you can see that they were not as dour as Hawthorne imagines. They were zealous, to be sure, and deeply aware of sin, but also passionately devoted to their Savior and eager to celebrate His beauty and love, and above all His salvation from sin.

Doubtless, Hawthorne’s view of his ancestral community was overshadowed by the dry, joyless, and brittle spirituality that many descendants of the Puritans exhibited in nineteenth-century New England. This may have tipped the balance of his depiction towards cold self-righteousness. Also, Hawthorne seems haunted by the awareness of the part that his ancestor, as a judge, played in the Salem witch trials.¹ The guilt of that terrible misjudgment weighs heavy on descendants of the judges, but it seems to have been particularly strong for Hawthorne. This also may have influenced his image of the Puritan community’s harshness towards a condemned woman like Hester Prynne.

Reading

- ☐ From *Poetics* — Book I
 - ☐ IV.C.2: “Progression (Dramatic) Plot”
 - ☐ IV.E.5: “Symbolic Settings”
- ☐ Appendix A: Review Foreshadowing and Suspense as needed.
- ☐ Literature Supplement on Puritan prayers at the end of this week-plan
- ☐ READING NOTE: At the end of *The Scarlet Letter*, Hawthorne speaks of a coat of arms that bore “a device, a herald’s wording of which might serve for a motto and brief description of our concluded legend . . . ‘ON A FIELD, SABLE, THE LETTER A, GULES’” (204). “Sable” and “gules” mean black and red.

Recitation or Reading Aloud

Your teacher may let you pick your own selection for recitation or reading aloud this week, or may assign you one of the following selections (for one student only):

- ☐ “God knows; and He is merciful!” (p. 199)
- ☐ Continuing Student Only: “The Destined “Prophetess” (p. 203-204, from “And Hester Prynne had returned” to “downward at the scarlet letter”)

¹ Hawthorne’s ancestor, John Hathorne, was one of the men who, though acting out of good intentions, mistakenly condemned innocent women to death for their supposed crime of witchcraft during the Salem witch trials of 1692-1693.

Defining Terms

You should continue your index card bank of literary terms this week and make cards for whichever of these terms you do not already have. Be sure to write down exactly what you see here.

- ☐ Climax: The point(s) towards which the plot of the story builds and from which it falls away into lesser significance.
- ☐ Denouement:¹ The phase of the plot that follows the climax and resolves any leftover concerns.
- ☐ Exposition: The opening phase of a plot, in which the writer presents the background information that the reader needs in order to understand the plot that will subsequently unfold (Ryken, *Words of Delight* 514).
- ☐ Further Complication: The part of the plot that falls between the turning point and the climax, often includes increasing suspense, and advances the story towards its resolution.
- ☐ Inciting Force: The force that triggers a reaction and sets in motion the events which make up a particular story.
- ☐ Inciting Moment: The part of the plot in which an inciting force triggers a reaction that changes the original situation into one that is moving towards a climax and resolution.
- ☐ Progression Plot: A type of plot structure which arranges events into several distinct phases that form a roughly bell-shaped curve peaking at a climax.
- ☐ Rising Action: The part of a plot in which the action is progressing from the inciting moment towards the turning point, usually with increasing suspense and complexity.
- ☐ Storyline (Plotline): A complete progression of events that revolve around a character or set of characters in a narrative.
- ☐ Symbolic Setting: A place, time, or culture in a story that is at once a setting and a representation of something else, often an ideal or greater reality.
- ☐ Turning Point: The point in the plot at which the story turns towards what will be its final conclusion.

Beginning Level

1. Thinking Question: Hawthorne's descriptions of seventeenth-century New England have had the unfortunate result of fixing the Puritans in American imagination as harsh, gloomy, unsympathetic, fanatically religious, joyless, and lacking basic human kindness. Do you think this is what he intended? Why or why not?
2. Written Exercise: List the major cultural, physical, and temporal settings of this novel. How does Hawthorne portray these, and how does he use them to artistically enhance his themes and modes?
3. Written Exercise: Write down which chapters of *The Scarlet Letter*, in your opinion, belong to which phases of the progression plot that you learned about this week. You can refer to the chapter summary in this week's Literature Supplement.
4. Written exercise: Describe the changes that Hester's and Dimmesdale's experiments in living undergo in the second half of the story.
5. Thinking Questions:
 - ☐ What topics does Hawthorne address in *The Scarlet Letter*?
 - ☐ What seems to be his view of reality, morality, and values?
 - ☐ Putting together these topics with these views, what would you say are the themes of *The Scarlet Letter*? Which examples provided by the characters, or which of their experiments in living support these themes?
 - ☐ Do you think that Hawthorne's themes and worldview, as expressed in *The Scarlet Letter*, are overall biblical?
6. Thinking Question: Did you observe that Hawthorne drew an artistic parallel between the "black flower" of crime (40) and Chillingworth's "black flower" of revenge (136)? What meaning does this artistic symmetry seem to you to convey?
7. Thinking Question: This week you read in *A Poetry Handbook* about universal imagery that is understandable for all people, such as the sun or a rose. Throughout *The Scarlet Letter*, Hawthorne makes exquisite use of the universal images of light and darkness. What do you think he use them to symbolize?
8. Written Exercise: Artistic contrasts abound in this story, many of them ironic. Try to name at least three examples of irony from *The Scarlet Letter*. How do these ironies enhance Hawthorne's themes?

¹ Pronounced "dey-noo-MAH."

Continuing Level

Do everything in the Beginning level above, plus the following:

9. Written Exercise: When studying a story's plot, we may also consider artistic plot devices such as foreshadowing and suspense (which is often aroused by foreshadowing). Give examples of Hawthorne's skill with these devices from *The Scarlet Letter*.
10. Thinking Questions:
 - ☐ We know that in the end Hester truly repents (204) and becomes a source of strength and good counsel to the community, as well as a person who communicates hope to other women. What hope does she have?
 - ☐ Hester is a fallen woman "stained with sin" and therefore incapable of becoming the "destined prophetess" of that "divine and mysterious truth." But is there a character in the story who might become that prophetess?
 - ☐ What do you think the rose by the prison door symbolizes? How does Hawthorne connect it to Pearl?
 - ☐ On pages 201-202 and elsewhere (125-126), Hawthorne expresses his belief that love and hate lie very close together, and that someday hate will be transformed into love by a gradual process. Do you think this is a biblical belief?
11. Thinking Question: Some critics of *The Scarlet Letter* have felt that at times Hawthorne overdid his symbolism and suggestiveness. For instance, was it necessary to give so many possibilities for the origin of Dimmesdale's scarlet letter, or to so often remind the reader of his symbolic act of putting his hand to his heart? What do you think?

WORLDVIEW***Unveiling Grace*, by Lynn K. Wilder**

1. Based on this week's reading in *Unveiling Grace*, continue the chart that you began in Week 15 by adding more observations. You will review some sections of the chart with your teacher in class.
2. In this week's reading from *Unveiling Grace*, Wilder provides several arguments against the validity of Joseph Smith's prophetic calling and teachings. Which of these arguments, if any, did you find compelling? Why?
3. At the end of Chapter 11 in *Unveiling Grace*, at a public Mormon gathering, Micah Wilder chooses to emphasize only the last statement of a Mormon testimony. "Jesus is all you need," he told his fellow Mormon missionaries (161-162). Based on your reading this week in *Unveiling Grace*, what is the difference between what the Wilders believed as Mormon about salvation, and what they came to know as Christians after reading the New Testament?
4. Lynn Wilder comments at length about her experience of coming to know God, whom she affirms is "a different God" than the God of Mormonism (195), by reading the New Testament and attending a Christian church. How does she describe this "different God" in Chapter 14?
5. Wilder had been taught by Mormonism to view Jesus as a fully human "exalted man" (194), but not as a Person who alone could give her salvation because He is, and always has been, fully God. Consider 2 Corinthians 11:4 and Galatians 1:6-10. Why is the God-man nature of Christ so fundamental to orthodox Christian theology?
6. How does Wilder contrast Mormon and Christian understandings of trials in Chapter 14 (196)?



Joseph Smith

GOVERNMENT

In the opening section of Volume Two, Tocqueville explains the purpose of the second volume of *Democracy in America*. His first volume dealt with American law and politics. The second volume deals with new feelings, opinions, and relationships that have emerged in America which were unknown to the Old World.

Tocqueville views democracy as inevitable, but not an unmixed blessing. He warns his readers that he often speaks severely to democracies—but not as an enemy of democracy. “Men do not receive the truth from their enemies, and their friends scarcely offer it to them; that is why I have spoken it.”

Part one of Volume Two deals with the influence of democracy on the intellectual movements in the United States. This week’s reading addresses philosophy and religion. Tocqueville believes that Americans characteristically think for themselves, but societies and individuals still need some degree of “dogmatic religion.” He argues that popular opinion determines American beliefs far more effectively than any aristocracy or hierarchy ever could.

Democracy in America, Volume Two, Part One, Chapter 1

1. Tocqueville claims there is no country in the civilized world less occupied with philosophy than the United States. Does this mean that Americans do not or cannot think for themselves?
2. When does Tocqueville believe this democratic method of thought began? Do you agree?

Democracy in America, Volume Two, Part One, Chapter 2

3. Does Tocqueville believe that humans should think for themselves when it comes to religious beliefs? Why or why not?
4. What determines the basic belief systems of most Americans, in Tocqueville’s opinion? Would you agree?

Democracy in America, Volume Two, Part One, Chapter 5

5. Why does Tocqueville say, “Religious peoples are naturally strong in precisely the spot where democratic peoples are weak”?
6. How does Tocqueville contrast the appeal of Islam and Christianity to enlightened democratic societies? Do you agree with his reasoning and conclusions?

Democracy in America, Volume Two, Part One, Chapter 7

7. Tocqueville says that pantheism “nourishes the haughtiness and flatters the laziness” of democratic minds. What is pantheism, and why does Tocqueville think it has this effect?

Democracy in America, Volume Two, Part One, Chapter 8

8. Why does Tocqueville say that political equality suggests the idea of the indefinite perfectibility of man? What practical difference does it make to democratic societies?

PHILOSOPHY

Rehearse *Ralph Waldo Emerson*, which is this week’s *Pageant of Philosophy* material. Did you include your father? If he is available, make an effort to have him rehearse with you at least one time.

THE PAGEANT OF PHILOSOPHY

RALPH WALDO EMERSON

(*Simplicio stands alone on the stage, holding his Bible. Emerson enters, carrying a sign that reads “Ralph Waldo Emerson, 1803-1882.”*)

Emerson: Good day, young fellow.

Simplicio: Hi.

Emerson: What have we here? Can it be a youth, clearly filled to the brim with the vigor of the dawn of life’s day, and yet he responds to a manly greeting with a single word—no, less than a word, a mere monosyllable?

Simplicio: Yes.

Emerson: For shame, son! On a day like this, it is a luxury to draw the breath of life. Look around you: the grass grows, the buds burst, the meadow is spotted with fire and gold in the tint of flowers! The air is full of birds, and sweet with the breath of the pine, the balm-of-Gilead, and the new hay! Night brings no gloom to the heart with its welcome shade.¹ How can you be sad?

Simplicio: I’ve been looking for the truth for ages, but I’m getting nowhere.

Emerson: Ah, I see! Your soul burns with the age-old questions: “What am I?” “What is?”

Simplicio: That’s it. That’s me.

Emerson: Yes, yes. The human spirit pursues these mysteries with a curiosity ever kindled, never quenched. We behold the beginnings of these laws of nature, pointing off into the mists of the unknown, yet cannot see them come around full circle. We see these infinite relations within nature: so like, so unlike; many, yet one. You say, “I would study, I would know, I would admire forever.” There is nothing new, my boy; such thoughts have been the entertainments of the human spirit in all ages.²

Simplicio: They have?

Emerson: Yes—but there is no reason to despair! The truth is within your reach! Just **look at the stars.**³

Simplicio: Ah, the stars. You remind me of Professor Kant; he was amazed by “**the starry heavens above.**”⁴

Emerson: **If the stars should appear one night in a thousand years, how would men believe and adore!**⁵

Simplicio: Professor Kant also said he was amazed by “**the moral law within me.**”⁶

Emerson: Ah, yes, the moral law! That glimpse of **the perfection of the laws of the soul.**⁷

Simplicio: Does the moral law have anything to do with truth?

Emerson: It does! **This sentiment [of virtue] is divine and deifying. It is the beatitude of man. It makes him illimitable. Through it, the soul first knows itself. It corrects the capital mistake of the infant man, who seeks to be great by following the great, and hopes to derive advantages from another,—by showing the fountain of all good to be in himself, and that he, equally with every man, is an inlet into the depths of Reason.**⁸

Simplicio: So ... I can find the truth I seek by thinking about virtue?

1 Paraphrased from Ralph Waldo Emerson, “Divinity School Address,” in *Nature: Addresses/Lectures* (1849). Taken from *Ralph Waldo Emerson Texts*. Ed. John Johnson Lewis. Accessed 4 September 2008. <<http://www.emersoncentral.com/divaddr.htm>>.

2 Paraphrased from Emerson’s “Divinity School Address.”

3 Emerson, “Nature,” in *Nature: Addresses/Lectures* (1849).

4 Immanuel Kant, *The Critique of Practical Reason*, translated by Thomas Kingsmill Abbott, conclusion.

5 Emerson, “Nature,” in *Nature: Addresses/Lectures* (1849).

6 Kant, *The Critique of Practical Reason*, conclusion.

7 Emerson, “Divinity School Address.”

8 Ibid.

Emerson: Not by just thinking about virtue! **Thought may work cold and intransitive in things, and find no end or unity; but the dawn of the sentiment of virtue on the heart, gives and is the assurance that Law is sovereign over all natures; and the worlds, time, space, eternity, do seem to break out into joy.**¹

Simplicio: So I should feel virtue, not just think about it?

Emerson: Feel it, but even more importantly, *desire* it. When a man desires virtue, he first discovers the meaning of these words: He ought. **He knows the sense of that grand word, though his analysis fails entirely to render account of it. When in innocency, or when by intellectual perception, he attains to say,—‘I love the Right; Truth is beautiful within and without, forevermore. Virtue, I am thine: save me: use me: thee will I serve, day and night, in great, in small, that I may be not virtuous, but virtue;’—then is the end of the creation answered, and God is well pleased.**²

Simplicio: That’s a bold statement!

Emerson: Is it? I will go further! **If a man is at heart just, then in so far is he God; the safety of God, the immortality of God, the majesty of God do enter into that man with justice.**³

Simplicio: If a man is just, you say. You’re very optimistic! Professor Schopenhauer had a much more pessimistic view of our desires.

Emerson: Schopenhauer? What did he say?

Simplicio: He thought the will could never be satisfied. He said that even our fulfilled desires were **“like the alms thrown to a beggar, which reprieves him today so that his misery may be prolonged till tomorrow.”**⁴

Emerson: Not the desire to do good! **Whatever opposes that will, is everywhere balked and baffled, because things are made so, and not otherwise.**⁵

Simplicio: As far as I can tell, Professor Schopenhauer says that Will itself is evil, the source of all things, and the source of all suffering.

Emerson: Then Mr. Schopenhauer is simply wrong! It is not some evil will that is the source of all things, but **benevolence, or good will! For all things proceed out of this same spirit, which is differently named love, justice, temperance, in its different applications, just as the ocean receives different names on the several shores which it washes. All things proceed out of the same spirit, and all things conspire with it.**⁶

Simplicio: All things proceed from the good will?

Emerson: Yes, which is the same as virtue, and which is the fountain of truth. When a man says, **“I ought;” when love warms him; when he chooses, warned from on high, the good and great deed; then, deep melodies wander through his soul from Supreme Wisdom. Then he can worship, and be enlarged by his worship; for he can never go behind this sentiment.**⁷

Simplicio: Worship? Hardly anyone seems to care about worship anymore.

Emerson: Yes, you’re right about that! **What hold the public worship had on men is gone, or going. It has lost its grasp on the affection of the good, and the fear of the bad.**⁸ But there is a reason for that!

Simplicio: What is it?

Emerson: It is the preaching, nowadays. Why, it has become so empty that **I have heard a devout person, who prized the Sabbath, say in bitterness of heart, “On Sundays, it seems wicked to go to church.”**⁹

Simplicio: What do you mean, “empty”?

1 Emerson, “Divinity School Address.”

2 Ibid.

3 Ibid.

4 Arthur Schopenhauer, *The World as Will and Representation*, Vol. II, p. 196.

5 Emerson, “Divinity School Address.”

6 Ibid.

7 Ibid.

8 Ibid.

9 Ibid.

Emerson: Dead formalism reigns! **Whenever the pulpit is usurped by a formalist, then is the worshipper defrauded and disconsolate. We shrink as soon as the prayers begin, which do not uplift, but smite and offend us.**¹

Simplicio: I've heard preachers like that.

Emerson: **I once heard a preacher who sorely tempted me to say, I would go to church no more. It was obvious that this man had lived in vain. He had no one word intimating that he had laughed or wept, was married or in love, had been commended, or cheated, or chagrined. If he had ever lived and acted, we were none the wiser for it. The capital secret of his profession, namely, to convert life into truth, he had not learned. Not one fact in all his experience, had he yet imported into his doctrine. This man had ploughed, and planted, and talked, and bought, and sold; he had read books; he had eaten and drunken; his head aches; his heart throbs; he smiles and suffers; yet was there not a surmise, a hint, in all the discourse, that he had ever lived at all.**²

Simplicio: What do you mean, "convert life into truth"?

Emerson: **The true preacher can be known by this, that he deals out to the people his life,—life passed through the fire of thought. But of the bad preacher, it could not be told from his sermon, what age of the world he fell in; whether he had a father or a child; whether he was a freeholder or a pauper; whether he was a citizen or a countryman; or any other fact of his biography.**³

Simplicio: Maybe that is what I've been missing: "life passed through the fire of thought."

Emerson: It certainly is missing, my boy! **In how many churches, by how many prophets, tell me, is man made sensible that he is an infinite Soul; that the earth and heavens are passing into his mind; that he is drinking forever the soul of God? Where now sounds the persuasion, that by its very melody imparadises my heart, and so affirms its own origin in heaven? Where shall I hear words such as in elder ages drew men to leave all and follow,—father and mother, house and land, wife and child?**⁴

Simplicio: That's what Jesus said: to leave all and follow Him.⁵

Emerson: To follow Him? Or to follow His truth?

Simplicio: Aren't they the same?

Emerson: It seems so, to the simple. **A great and rich soul, like his, falling among the simple, does so preponderate, that, as his did, it names the world. The world seems to them to exist for him, and they have not yet drunk so deeply of his sense, as to see that only by coming again to themselves, or to God in themselves, can they grow forevermore.**⁶

Simplicio: You remind me of Pastor Schleiermacher. He said the Romantics were **"the only ones capable, and thus also worthy, of having the sense for holy and divine things aroused in [them]."**⁷

Emerson: Yes, look to the artists, the poets! **Always the seer is a sayer. Somehow his dream is told: somehow he publishes it with solemn joy: sometimes with pencil on canvas; sometimes with chisel on stone; sometimes in towers and aisles of granite, his soul's worship is builded; sometimes in anthems of indefinite music; but clearest and most permanent, in words.**⁸

Simplicio: I felt like Schleiermacher reduced God down to humanity. Jesus became a man, but He still was God. He did miracles!

Emerson: **He spoke of miracles; for he felt that man's life was a miracle, and all that man doth, and he knew that this daily miracle shines, as the character ascends. But the word Miracle, as pronounced by Christian churches, gives a false impression; it is a Monster.**⁹

1 Emerson, "Divinity School Address."

2 Ibid.

3 Ibid.

4 Ibid.

5 Matthew 10:37.

6 Emerson, "Divinity School Address."

7 Friedrich Schleiermacher, *On Religion: Addresses to Its Cultured Despisers*, Address 2 (Cambridge, UK: Cambridge UP, 1996).

8 Emerson, "Divinity School Address."

9 Ibid.

Simplicio: You don't mean that!

Emerson: I do! **It is a Monster! It is not one with the blowing clover and the falling rain.**¹

Simplicio: I'm confused. What do you mean? Look, what do you say about Jesus?

Emerson: Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived in it, and had his being there. Alone in all history, he estimated the greatness of man. One man was true to what is in you and me.

Simplicio: But was He just a prophet, or was He God incarnate?

Emerson: **He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his world. He said, in this jubilee of sublime emotion, 'I am divine. Through me, God acts; through me, speaks. Would you see God, see me; or, see thee, when thou also thinkest as I now think.'**²

Simplicio: So Jesus was divine?

Emerson: Yes—as we all are! But **what a distortion did his doctrine and memory suffer in the same, in the next, and the following ages! The understanding caught this high chant from the poet's lips, and said, in the next age, "This was Jehovah come down out of heaven. I will kill you, if you say he was a man."**³

Simplicio: But the Bible says He was the son of God.

Emerson: Was? **It is the office of a true teacher to show us that God is, not was; that He speaketh, not spake.**⁴

Simplicio: But Christians say that He still is God!

Emerson: **The true Christianity,—a faith like Christ's in the infinitude of man,—is lost. None believeth in the soul of man, but only in some man or person old and departed.**⁵

Simplicio: I haven't met any true Christians who believe in the infinitude of man, but more and more philosophers sure seem to.

Emerson: There is that! And it is a great consolation.

Simplicio: Thanks for your time, sir. I should be getting on.

Emerson: Keep looking at the stars, boy! And keep your eye out for my young friend Henry David Thoreau. He ought to be around here somewhere.

Simplicio: I will. Good day!

(Simplicio walks off stage. Emerson gazes towards the stars. Curtain.)

¹ Emerson, "Divinity School Address."

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

HISTORY: BACKGROUND INFORMATION

World Book on James Knox Polk¹

James Knox Polk (1795-1849) was President when the United States achieved its greatest territorial growth. During his presidency, the American flag was raised over most of the area now forming nine Western States, and Texas became a member of the Union. Polk successfully directed the Mexican War, which won much of this territory. He carried out every item of his political program. Of all other American Presidents, only George Washington had such a clear record of success.

Polk's era was the "**Fabulous 40's.**" The country seethed with excitement, energy, and prosperity. Covered wagons were beating out the Oregon Trail westward across the prairies and mountains to the Pacific Coast. The **telegraph**, a new wonder, carried news of Polk's nomination. The **discovery of gold** in California started one of the greatest movements of people in American history. On their way west, the "**Forty-niners**" sang such songs as "Be Kind to the Loved Ones at Home" and Stephen Foster's "Oh! Susanna." Such authors and poets as Emerson, Thoreau, Hawthorne, Longfellow, Lowell, Whittier, and Poe produced the "Golden Age of American letters."

The national scene had its unpleasant side, too. Reformers called attention to the hardships of children working in factories and to the poverty of immigrants. Slavery rested uneasily in the thoughts of many Americans.

A lack of concern by Polk for these social problems made reformers dislike him. They regarded him as a tool of the slave owners. Their unfriendly writings outlived Polk's reputation for success. This explains why, for a time, history held Polk in low regard.

Although Polk was a close friend and follower of Andrew Jackson, he lacked Jackson's personal attraction. He was a cold, silent, narrow, and ungenerous person. He did not seek a second term, and few people regretted it.

The nomination of Polk by the Democratic Party surprised the nation. But he defeated the Whig candidate, the famous Henry Clay, because he understood the desire of Americans to see the United States become more powerful. Like most Americans of his day, Polk believed it was the "manifest destiny" of the United States to expand across North America. In this sense, he appears to deserve the tribute of George Bancroft, the great historian who served as his secretary of the Navy. Bancroft called Polk "prudent, farsighted ... one of the very foremost of our public men, and one of the very best and most honest and most successful Presidents the country ever had."

Education. Polk studied for a year in the Zion Church in Maury, then entered the Murfreesboro Academy. In 1815, he entered the sophomore class of the University of North Carolina. He graduated at the top of his class in 1818. After graduation, Polk returned home and entered the law office of Felix Grundy, one of the foremost lawyers and politicians in Tennessee. Grundy introduced him to the great Andrew Jackson. After a year of study, Polk was admitted to the bar in 1820. He began to practice in Columbia and soon had all the cases he could handle.

Political and Public Activities

Lawyer and legislator. Local politics proved more attractive than law. Polk's short height and his speeches on behalf of the Democratic Party won him the nickname of "Napoleon of the Stump." In 1821, while still practicing law, he became chief clerk of the Tennessee Senate. He was elected to the Tennessee House of Representatives in 1823. There he worked to improve the state school system and to reduce taxes. More important to his future, he decided to support Andrew Jackson's presidential ambitions. "Old Hickory" took a keen interest in Polk's political career. Jackson and Polk became so close that Polk received the nickname of "Young Hickory."

Polk's family. In nearby Murfreesboro, Polk met and courted Sarah Childress (Sept. 4, 1803-Aug. 14, 1891). She was the daughter of a well-to-do country merchant. She had been brought up in a strict religious environment, and attended the Salem Female Academy, founded by the Moravians. A friend said that Mrs. Polk's black hair, dark eyes, and dark complexion made her look like "one of the Spanish donnas." She and Polk were married in a large country wedding on New Year's Day in 1824. Mrs. Polk encouraged her husband's political career and was devoted to Jackson, whom she called "Uncle Andrew." In turn, Jackson called her "Sally." The Polks had no children.

Congressman. In 1825, Polk was elected to the first of seven consecutive terms in the United States House of Representatives. He was one of its youngest members, and quickly established himself as a loyal Democratic Party man. He attracted attention by his bitter opposition to the policies of President John Quincy Adams, who had defeated Jackson in 1824.

¹ Excerpted from a *World Book* article entitled *James Knox Polk*. Contributor: Henry Steele Commager, Ph.D., Professor Emeritus, Amherst College.

In 1835, during Jackson's presidency, Polk became Speaker of the House. He worked hard, and in 14 years as a congressman was absent only once. During his three years as Speaker, Polk claimed that he had "to decide more questions of parliamentary law and order" than all his predecessors combined. No other Speaker ever became President.

Governor. In 1839, Jackson persuaded Polk to run for governor of Tennessee. He felt that only Polk could unite the state Democratic Party, which had been torn by internal strife and by Whig victories of the previous four years. Polk won the election. In his inaugural address, he announced that he supported states' rights and slavery and opposed the centralization of powers in Washington.

Polk shunned the social life of the state capital. He complained that he "could not lose half a day just to go and dine." He lost his bid for reelection in the Whig landslide of 1841. He ran again in 1843, but lost.

Meanwhile, Polk's interests had shifted back to the national scene. He felt he had Jackson's support for the vice presidency. He probably toyed with the idea of the presidency, but neither he nor anyone else took his chances for that office seriously in 1843.

Election of 1844. A combination of circumstances now played into Polk's hand. Former President Martin Van Buren was again the leading candidate for the Democratic nomination. The annexation of Texas was the chief political issue of the day. Van Buren opposed immediate annexation because it might lead to war with Mexico. This position cost Van Buren the support of the West and of the South, which sought to expand slave territory. Polk cleverly argued that Texas and Oregon had always belonged to the United States by right. He called for "the immediate re-annexation of Texas" and for the "reoccupation" of the disputed Oregon Territory.

At the Democratic presidential convention of 1844, Van Buren failed to win the two-thirds vote then required for nomination. The delegates could not agree on Van Buren or his chief rival, Lewis Cass of Michigan, a former U.S. minister to France. On the eighth ballot, the historian George Bancroft, a delegate from Massachusetts, proposed Polk as a compromise candidate. On the next roll call, the convention unanimously accepted Polk, who became the first "dark horse," or little-known, presidential candidate. The delegates selected Senator Silas Wright of New York for Vice President. But Wright, an admirer of Van Buren, rejected the nomination. This was the first time a man actually nominated for Vice President refused to run. The Democrats then nominated George M. Dallas, a Pennsylvania lawyer.

Polk was not well known nationally, and many people asked: "Who is James K. Polk?" This question became a Whig campaign slogan. The Democrats countered with their slogan of "54-40 or Fight!" They meant that the United States should have the entire Oregon Territory, north to the latitude of 54 degrees 40 minutes, even if the country had to go to war with Britain for it.

The Whigs nominated former Senator Henry Clay of Kentucky for President and Senator Theodore Frelinghuysen of New Jersey for Vice President. Polk, a relative unknown, was opposing a man who twice had run for the presidency and lost. Clay tried to keep the Texas issue out of the campaign because he feared he would lose the Northern anti-slavery vote if he supported annexation. Polk took a forthright position for annexation. He won the election by about 40,000 votes.

Polk's Administration (1845-1849)

A cold, steady rain swept the unpaved streets of Washington during Polk's inauguration. The new President confided to Bancroft, whom he had appointed secretary of the Navy, that "there are four great measures which are to be measures of my Administration." Polk's four goals were to: (1) reduce the tariff, (2) reestablish an independent treasury, (3) settle the Oregon boundary dispute with Great Britain, and (4) acquire California. He was to achieve all these objectives.

Life in the White House changed greatly during Polk's Administration. The Polks held informal evening receptions twice a month in the Executive Mansion, where gaslights for the first time replaced oil lamps and candles.

Mrs. Polk became the first wife of a President to serve as her husband's secretary. Throughout his career, she looked over and approved his writings. She read newspapers and clipped items for her husband to see.

Because of Mrs. Polk's strict Moravian beliefs, she and the President refused to attend the theater or the horse races. Mrs. Polk banned dancing, card-playing, and alcoholic drinks from the White House. She also refused to permit visitors in the White House on the Sabbath. Polk even declined to accept the credentials of the Austrian minister who called on him at the White House on a Sunday. The Polks attended the First Presbyterian Church regularly, although Polk himself joined no church until shortly before he died.

Tariff reduction. Polk had long favored a tariff for revenue only, with "protection being incident and not the object." Robert J. Walker, Polk's secretary of the treasury, drafted a tariff law, and Congress passed it in 1846. The Walker Tariff

included some protective features. But it admitted tea and coffee duty-free and also generally lowered rates. This law was the first tariff to be drafted by the executive branch of the government, and the first to be based on the value, rather than on the quantity, of imports.

An independent treasury. Less than a week after passing the tariff bill, Congress set up an independent treasury to hold and disburse federal funds. Sub-treasuries were established in several major cities. President Van Buren had persuaded Congress to create such federal depositories, independent of private business and state banks. But the Whigs had repealed the law in 1841. The Independent Treasury Act of 1846 formed the basis of the nation's fiscal system until Congress passed a law that established **the Federal Reserve System** in 1913.

"Oregon fever" swept the country in the early 1840's. Beginning in 1843, thousands of pioneers plodded along the Oregon Trail and settled along the banks of the Willamette and Columbia rivers in the Oregon Territory. The British, who were strongly established north of the Columbia, claimed the entire territory. The dispute between the United States and Britain had been "settled" in 1818 by an agreement for joint occupation. Now many congressmen demanded an end to that agreement. They clamored for American possession of the territory, all the way north to the latitude of 54° 40'.

During the 1844 presidential campaign, Polk maintained that title to the Oregon Territory was "clear and unquestionable" because of American settlements there. As President, he modified his position. He did not want to fight Britain over the disputed territory, particularly because war with Mexico appeared near. But he confided in his diary that "the only way to treat John Bull is to look him straight in the eye." First, Polk renewed an earlier offer to compromise on the 49th parallel. Britain rejected the offer, but later made the same proposal, which became the basis of the Oregon Treaty of 1846.

The Mexican War achieved the fourth of Polk's goals, the acquisition of California. Earlier he had offered to buy California from Mexico. But Mexico had no intention of selling, particularly because it was then engaged in a dispute with the United States over Texas, a former Mexican possession.

The United States had annexed Texas, but Mexico refused to give up its claims or agree to a boundary for the new state. Negotiations broke down. Polk then ordered American troops to occupy disputed territory south of the Nueces River. American General Zachary Taylor advanced to the bank of the Rio Grande.

On April 25, 1846, Mexican troops crossed the river near Matamoros and battled American cavalry. Many historians believe Mexico had as good a claim as the United States to the land where the battle took place. But on May 11, Polk asked Congress to declare war, saying that "Mexico has passed the boundary of the United States, has invaded our territory, and shed American blood on American soil."

The Mexican War ended in an American victory. Under the peace treaty signed in 1848, Mexico gave up all claims to Texas and also ceded land forming all or part of present-day Arizona, California, Colorado, Nevada, New Mexico, Utah, and Wyoming.

"The Polk Doctrine." A few months after the Mexican War, Polk reaffirmed and extended the Monroe Doctrine in a special message to Congress. The President said that the doctrine was "our settled policy, that no further European colony or dominion shall, with our consent, be planted or established on any part of the North American Continent." Polk extended the doctrine to cover European interference in the relations among American countries.

Retirement. When Polk had accepted the nomination for President in 1844, he declared he would "enter upon the discharge of the high and solemn duties of the office with the settled purpose of not being a candidate for reelection." He was the first President not to seek reelection. Polk left the nation not only his record of political accomplishment and territory acquired, but also a diary that is an invaluable record of his presidency.

After his successor, Zachary Taylor, was inaugurated, the white-haired Polk returned to his home in Nashville, Tenn., worn out by four years of hard work. He became ill with cholera and died on June 15, 1849. Polk was buried in the city cemetery, and later in the garden tomb east of his estate, "Polk Place." For a time, Mrs. Polk managed a plantation on the Yalobusha River. She died in 1891 and was buried beside her husband. In 1893, their tombs were moved to the Tennessee Capitol in Nashville.

World Book on the History of Mexico¹

Revolt against the Spaniards. In 1807, French forces occupied Spain and imprisoned King Ferdinand VII. Confusion spread in the colony. Some **creoles** plotted to seize the colony's government. One of these men was Miguel Hidalgo y Costilla, a priest. Late on the night of Sept. 15, 1810, he called Indians and **mestizos** to his church in the town of Dolores. He made a speech known as the Grito de Dolores (Cry of Dolores), in which he called for a rebellion so that Mexicans could govern Mexico. Today, late on September 15, Mexico's president rings a bell and repeats the Grito de Dolores. Mexicans celebrate September 16 as Independence Day.

Hidalgo's untrained followers armed themselves and attacked Spanish officials and those who supported the Spaniards. At first, Hidalgo gained support for his cause. But most of his followers were Indians and mestizos, and not creoles. Some Indian communities also refused to support Hidalgo because of the violent ways of the rebels. Hidalgo was forced to retreat. In 1811, Spanish troops captured and executed him.

Jose Maria Morelos y Pavon, another priest, continued Hidalgo's struggle. In 1813, Morelos held a Congress that issued the first formal call for independence. The Congress wrote a constitution for a Mexican republic. Morelos hoped to attract the creoles who wanted reform. He succeeded further than Hidalgo. In 1815, however, Morelos too was captured and executed by the Spaniards.

By 1816, Spanish troops had captured or killed almost all of the rebels. Mexico was again at peace, and King Ferdinand VII had returned to the Spanish throne. But the king did not realize that most creoles supported him, and that they still only wanted reform. Instead, the king thought that all Mexicans were traitors to Spain. Ferdinand taxed the creoles and organized a large army to put down any revolutionary movement. His actions convinced many creoles that they no longer could trust Spain.

Independence. In 1820, a revolt by liberals swept Spain. Ferdinand's power weakened, and many creoles saw their chance for revolution. A group of powerful creoles supported Agustin de Iturbide, a military officer. Iturbide had been given command of a Spanish army to crush the last rebel leader, Vicente Guerrero. Instead of fighting Guerrero, Iturbide met with him peacefully. In February 1821, the two leaders agreed to make Mexico independent. They joined their armies and won the support of the liberal and conservative creoles. Only a small part of the Spanish forces in Mexico remained loyal to Spain. By the end of 1821, the last Spanish officials withdrew from Mexico, and Mexico became independent.

Following independence, the creoles could not agree on a form of government. Conservatives wanted a monarchy, but liberals called for a republic. The conservatives, who formed the majority, sought a monarch. They could not persuade a member of the royal family of Spain to be king, and so Iturbide became Emperor Agustin I in 1822. But Iturbide was a poor ruler, and most groups turned against him. In 1823, a military revolt drove him from power.

Mexico's Congress then followed the wishes of the liberals and began to write a constitution for a federal republic. But the creoles still disagreed on how the constitution should be written. Conservatives wanted a strong central government and wanted Roman Catholicism to be the national religion, as it had been under Spanish rule. Liberals wanted the central government to have less power and the states more, and they called for freedom of religion. The groups finally reached a compromise, though many conservative creoles did not support it. In 1824, Mexico became a republic with a president and a two-house Congress heading the national government, and governors and legislatures heading the states. Guadalupe Victoria, a follower of Hidalgo and Morelos, became the first president.

War with Texas and the United States. The mid-1800's was a time of great troubles in Mexico. Many creoles still did not support the Constitution, and Mexicans had little experience in lawmaking and self-government. Military men frequently revolted. One of them, **General Antonio Lopez de Santa Anna**, became the most important political figure in the country. He was president 11 times between 1833 and 1855. The people elected him president in 1833, and he favored the liberal policies of the government that was temporarily heading the country. But he did not serve right away. In 1834, he joined the conservatives in a revolt against the temporary government, took control, and became a dictator.

Texas was then part of Mexico, but many people from the United States had settled there. When Santa Anna changed the Constitution to give himself more control over the provinces, Americans and Mexicans who supported the liberals in Texas revolted. In 1836, Santa Anna defeated a Texas force in the Battle of the Alamo at San Antonio. But later that year, Texas forces defeated his army at San Jacinto and captured him. Santa Anna signed a treaty recogniz-

¹ Excerpted from a *World Book* article entitled *Mexico*. Contributors: James D. Riley, Ph.D., Associate Professor of History, The Catholic University of America; Roderic A. Camp, Ph.D., Professor, Latin-American Studies Center, Tulane University.

ing the independence of Texas. In addition to what is now the state of Texas, the new republic of Texas included parts of present-day Colorado, Kansas, New Mexico, Oklahoma, and Wyoming.

The Mexican government did not recognize Santa Anna's treaty. Texas joined the United States in 1845, but Mexico still claimed it. Border disputes developed between Mexico and the United States. In April 1846, U.S. soldiers entered the disputed area and were attacked by Mexican soldiers. In May, the United States declared war on Mexico.

U.S. soldiers occupied what was then Mexican territory in Arizona, California, and New Mexico. In February 1847, U.S. **General Zachary Taylor** fought Santa Anna—who was again president—in Mexico, at the Battle of Buena Vista near Saltillo. Both sides claimed victory. Taylor became a national hero in the United States and was elected president the next year. Other U.S. forces landed at Veracruz under **General Winfield Scott**. In September 1847, Scott captured Mexico City after the bitter Battle of Chapultepec. In this battle, six military students threw themselves from Chapultepec Castle to their deaths, rather than surrender. Today, the Monument to the Boy Heroes stands in Chapultepec Park in their honor.

The **Treaty of Guadalupe Hidalgo**, signed in February 1848, ended the Mexican War. Under the treaty, Mexico gave the United States the land that is now California, Nevada, and Utah; most of Arizona; and parts of Colorado, New Mexico, and Wyoming. Mexico also recognized Texas, down to the Rio Grande, as part of the United States. Mexico received \$15 million from the United States. In the Gadsden Purchase of 1853, the United States paid Mexico \$10 million for land in what is now southern Arizona and New Mexico.

World Book on the Mexican War¹

Background of the war. In 1835, Texas revolted against the Mexican government, which then controlled the region. Texans established the Republic of Texas in 1836, but Mexico refused to recognize Texas's independence. The Mexican government warned the United States that if Texas were admitted to the Union, Mexico would break off diplomatic relations with the United States. James K. Polk was elected U. S. President in 1844. He favored the expansion of U.S. territory and supported the annexation of Texas. Texas was made a state in 1845, and Mexico broke off relations with the United States. At this point, the dispute could have been settled by peaceful means. But the United States wanted additional Mexican territory, and other quarrels developed.

One of these disputes was the question of the boundary between Texas and Mexico. Texas claimed the Rio Grande as its southwestern border. Mexico said that Texas had never extended farther than the Nueces River. Also, the U.S. government claimed that Mexico owed U.S. citizens about \$3 million to make up for lives and property that had been lost in Mexico since Mexico's war for independence from Spain ended in 1821. By the 1840's, many Americans demanded that the United States collect these debts by force.

More important was a growing feeling in the United States that the country had a "manifest destiny" to expand westward into new lands. The westward movement had brought Americans into Mexican territory, especially California. Mexico was too weak to control or populate its northern territories. Both American and Mexican inhabitants were discontented with Mexican rule. California seemed almost ready to declare itself independent.

Events leading up to the war. In the fall of 1845, President Polk sent John Slidell to Mexico as American minister. Slidell was to offer Mexico \$25 million and cancel all claims for damages if Mexico would accept the Rio Grande boundary and sell New Mexico and California to the United States. If Mexico refused to sell the territories, Slidell was to offer to cancel the claims on condition that Mexico agreed to the Rio Grande boundary. While Slidell was in Mexico, a new Mexican president came to power. Both the old and new presidents were afraid their enemies would denounce them as cowards if they made concessions to the United States. They refused to see Slidell, who came home and told Polk that Mexico needed to be "chastised."

Meanwhile, Polk had ordered Major General **Zachary Taylor**, who was stationed with about 4,000 men on the Nueces River, to advance to the Rio Grande. Taylor reached the river in April 1846. On April 25, a party of Mexican soldiers surprised and defeated a small group of American cavalry just north of the Rio Grande.

Polk had wanted to ask Congress to declare war on Mexico. The news of the battle gave him the chance to say that Mexico had "invaded our territory and shed American blood on American soil." In reality, Mexico had as good a claim as the United States to the soil where the blood was shed. But on May 13, 1846, Congress declared war on Mexico.

¹ Excerpted from a *World Book* article entitled *Mexican War*. Contributor: Joseph A. Stout, Jr., Ph.D., Professor of History, Oklahoma State University.

The War

The Americans had two aims. They wanted to add to the United States the territory that Mexico had been asked to sell. They also wished to invade Mexico to force the Mexicans to accept the loss of the territory.

The occupation of New Mexico and California. In June 1846, General Stephen W. Kearny set out with about 1,700 troops from Fort Leavenworth, Kansas, to capture New Mexico. In August, the expedition entered the New Mexican town of **Santa Fe** and took control of New Mexico. The next month, Kearny pushed across the desert to California.

Meanwhile, in June 1846, a group of American settlers led by U.S. Army officer **John C. Fremont** revolted in California against the Mexican government. This rebellion became known as the **Bear Flag Revolt** because of the portrayal of a grizzly bear on the settlers' flag. In July, U.S. naval forces under Commodore John D. Sloat captured the California town of Monterey and occupied the San Francisco area. On December 6, Kearny led about 100 troops in the bloody Battle of San Pasqual near San Diego. Reinforcements from San Diego helped save the small American army. In January 1847, U.S. troops under Kearny and Commodore Robert F. Stockton of the Navy won the Battle of San Gabriel near Los Angeles. This victory completed the American conquest of California.

Taylor's campaign. Before war officially began, General Zachary Taylor had driven the Mexicans across the lower Rio Grande to Matamoros in the two battles of Palo Alto and Resaca de la Palma. These battles occurred on May 8 and 9, 1846. On May 18, Taylor crossed the river and occupied Matamoros. After waiting for new troops, he moved his army up the river and marched against the important city of Monterrey. Monterrey fell on September 24, after a hard-fought battle. Before the end of the year, Taylor had occupied Saltillo and Victoria, important towns of northeastern Mexico. However, Mexico still refused to negotiate with the United States.

Polk and his advisers decided to land an army at Veracruz, on the east coast, and strike a blow at Mexico City. Many of Taylor's best troops were ordered to join **Major General Winfield Scott**, who was placed in charge of the new campaign. **President Antonio Lopez de Santa Anna** of Mexico commanded the Mexican Army. He learned of the American plans and immediately led a large army against Taylor at Buena Vista, in the mountains beyond Saltillo. Although the Mexican forces nearly overran the U.S. positions, Taylor's troops eventually defeated them. General Taylor became a hero because of his victories and was elected President of the United States in 1848.

Doniphan's victories. In December 1846, Colonel Alexander W. Doniphan led about 850 troops south from Santa Fe to capture the Mexican city of Chihuahua. The American troops defeated a Mexican army at El Brazito on Christmas Day. Doniphan's army won the furious Battle of the Sacramento, fought just outside Chihuahua on Feb. 28, 1847. The Americans occupied the city on March 1.

Scott's campaign. General Scott was at this time the officer of highest rank in the United States Army. With a force of about 10,000 men, he landed near Veracruz on March 9, 1847. Twenty days later he captured the city, and on April 8 he began his advance toward the Mexican capital. The American army stormed a mountain pass at Cerro Gordo on April 17 and 18 and pushed on. Near Mexico City, American troops fought and won the battles of Contreras and Churubusco on August 19 and 20. The Mexican Army was superior in numbers but poorly equipped and poorly led.

After a two weeks' armistice, the Americans won a battle at Molino del Rey and stormed and captured the hilltop fortress of Chapultepec. On the following day the Americans marched into Mexico City.

The peace treaty. Despite all the American victories, Mexico refused to negotiate a peace treaty. In April 1847, Polk had sent Nicholas P. Trist, Chief Clerk of the Department of State, to join Scott's army in Mexico and attempt to open diplomatic negotiations with Santa Anna. When the armistice of August failed, the President recalled Trist. But Santa Anna resigned shortly after Scott entered the Mexican capital. Mexico established a new government, and it feared that it might lose even more territory if it did not accept the American demands.

Wilmot Proviso,¹ pronounced WIHL muht pruh VY zoh, was an amendment proposed in 1846 that would have banned slavery in any territory acquired by the United States from Mexico. David Wilmot, a Democratic representative from Pennsylvania, offered the amendment to a bill proposed by President James K. Polk. Polk asked Congress to appropriate \$2 million to negotiate peace with Mexico, then at war with the United States. He hoped to use this money as compensation for land the United States expected to acquire from Mexico. The Wilmot Proviso declared that slavery should be forbidden in any territory obtained with the money.

The House of Representatives approved the amendment on Feb. 15, 1847. But the Senate, where Southern representation was stronger, refused to pass it. For several years, the Wilmot Proviso was offered unsuccessfully as an amendment to many bills. It reopened the bitter debate over the issue of slavery in the territories. The issue was settled in 1862, when Congress banned slavery in any U.S. territory.

¹ From a *World Book* article entitled *Wilmot Proviso*. Contributor: Dan L. Flores, Ph.D., Hammond Professor of Western History, University of Montana.

At the request of the Mexican leaders and General Scott, Trist agreed to remain in Mexico against Polk's orders and negotiate a settlement.

The treaty was signed on Feb. 2, 1848, at the village of Guadalupe Hidalgo, near Mexico City. By this time, many people in the United States wanted to annex all Mexico. But the treaty required Mexico to give up only the territory Polk had originally asked for. The United States paid Mexico \$15 million for this territory, known as the Mexican Cession. In 1853, the Gadsden Purchase gave an additional 29,640 square miles to the United States.

Results of the war. The United States gained more than 525,000 square miles of territory as a result of the Mexican War. But the war also revived the quarrels over slavery. Here was new territory. Was it to be slave or free? The **Compromise of 1850** made California a free state and established the principle of "**popular sovereignty**" [as we'll discuss in Week 18]. That meant letting the people of a territory decide whether it would be slave or free. However, popular sovereignty later led to bitter disagreement and became one of the underlying causes of the American Civil War.

The Mexican War gave training to many officers who later fought in the Civil War. Civil War officers who also fought in the Mexican War included **Ulysses S. Grant, William T. Sherman, George B. McClellan, George Gordon Meade, Robert E. Lee, Stonewall Jackson, and Jefferson Davis.**

Principal Battles of the Mexican War:

Palo Alto, pronounced PAL oh AL toh, was one of the earliest battles of the war. General Taylor's troops defeated Mexican forces under General Mariano Arista on May 8, 1846, on a plain northeast of Brownsville, Tex.

Resaca de la Palma, pronounced ray SAH kuh day lah PAHL muh. A 2,300-man army under Taylor crushed 5,000 Mexican soldiers under Arista in Cameron County, near Brownsville, Texas, on May 9, 1846. General Taylor's two victories allowed him to cross the Rio Grande and to invade Mexico.

Buena Vista, pronounced BWAY nah VEES tah. Near the ranch of Buena Vista, Mexico, Taylor's force of about 5,000 men defended a narrow mountain pass against Santa Anna's army made up of from 16,000 to 20,000 men. Through this battle, fought on Feb. 22 and 23, 1847, the American forces established their hold on northeastern Mexico.

Cerro Gordo, pronounced SEHR oh GAWR doh, ranks among the most important battles the Americans fought between Veracruz and Mexico City. A mountain pass near Jalapa, Cerro Gordo lies 60 miles northwest of Veracruz. General Scott's 9,000-man force attacked 13,000 Mexicans under Santa Anna, and forced them to flee. The battle on April 17-18, 1847, cleared the way to Mexico City.

Churubusco, pronounced choo roo VOOS koh. In the small village of Churubusco, 6 miles south of Mexico City, Scott's invading army won another major victory on Aug. 20, 1847. Scott's soldiers stormed the fortified camp of Contreras, then attacked the Mexican force at Churubusco. The Mexicans finally fled, and sought refuge within the walls of the capital city. The Americans had about 9,000 men in the battle; the Mexicans, about 30,000.

Chapultepec, pronounced chuh PUHL tuh pehk, was the last battle of the war before the capture of Mexico City. On Sept. 12, 1847, Scott's men attacked Chapultepec, a fortified hill guarding the city gates. The attacks continued the following day until the Mexicans retreated to Mexico City. On September 14, Scott's troops entered the Mexican capital.

World Book on California's History¹

The California missions. Franciscan friars of the Roman Catholic Church played an important part in the Spanish settlement of California. In 1769, during the Portola expedition, Junipero Serra established the first California mission. This mission was San Diego de Alcalá, originally established in what is now San Diego. By 1823, the Franciscans had built a chain of 21 missions. Each mission was about a day's walk from the next. Many Indians who lived near the missions were forced to farm, weave, and perform other tasks for the friars and the local communities. A number of Indians were exposed to new diseases. Many became ill and died.

Cowboys¹

American cowboys copied much of the equipment, techniques, and language of Mexican cowboys, who were called *vaqueros* (pronounced vah KAIR ohs). The big sombrero worn by Mexican cowboys became the American cowboy hat. *La reata* (pronounced lah ray AH tuh), the rope in Spanish, became the lariat used by cowboys to rope cattle. Even the word *vaquero* became buckaroo, another English word for cowboy. The cowboy fashioned much of his clothing and equipment from leather made from cowhide.

¹ Excerpted from a *World Book* article entitled *Cowboy*. Contributor: Richard W. Slatta, Ph.D., Professor of History, North Carolina State University.

¹ Excerpted from a *World Book* article entitled *California*. Contributors: William A. Bowen, Ph.D., Professor of Geography, California State University, Northridge; Clark Davis, Ph.D., Former Assistant Professor of History, California State University, Fullerton.

Many people in California and Mexico wanted the missions broken up. In the early 1830's, the government began giving mission land to private citizens. By 1846, almost all the mission property had been given away. During this period, the government gave or sold many large estates, called *ranchos*, to private landowners, called *rancheros*. Some *rancheros* became wealthy by raising cattle for hides and tallow (fat used in making candles, soap, and other products).

Mexican rule. California became a province of Mexico in 1822, after Mexico won its independence from Spain. The province set up its own legislature and established a military force. But, beginning in 1825, Mexico sent a series of governors to California. Many Californians rebelled against having their affairs dictated by these outsiders. Manuel Victoria, who became governor in 1831, ruled with a strong hand and was especially resented by the Californians. A group led by Pio Pico and others clashed with Mexican government troops in 1831. This fighting was not severe. But the continuing opposition forced Victoria to give up the governorship and return to Mexico City. After that, Mexico's control over the region remained weak.

American settlement. *The Otter*, the first American sailing vessel to reach the coast from the East, appeared in California waters in 1796. After that, American skippers made many trading trips to harbors along the coast of California.

The first American explorer to reach California by land was Jedediah Strong Smith, a trapper who crossed the southwestern deserts in 1826. Other trappers and explorers followed Smith. They included Kit Carson, Joseph Redford Walker, and Ewing Young.

In 1841, the first organized group of American settlers came to California by land. These settlers were led by John Bidwell, a schoolteacher, and John Bartleson, a wagon master and land speculator. Soon other overland pioneers arrived to settle in the Mexican territory. They drove long wagon trains through the mountain passes. The new settlers wanted California to become a part of the United States. The United States offered to buy the land from Mexico, but Mexico refused to sell.

The Mexican War in California. Between 1844 and 1846, the military explorer John C. Fremont led two surveying parties into California. The Mexicans did not trust Fremont because his parties were made up of U.S. soldiers. In March 1846, the Mexicans ordered Fremont to withdraw his troops, who were camped near Monterey. Instead, Fremont raised the U.S. flag over Hawk's Peak, about 25 miles from Monterey. He began to build a fort there. Fighting was avoided when Fremont withdrew to the north under cover of darkness. On May 13, 1846, the United States and Mexico went to war.

In June 1846, without knowing that war had been declared, a band of American settlers took over Sonoma, Mexico's headquarters in northern California. The group was led by frontiersman Ezekiel Merritt. After capturing the fort, the settlers unfurled a homemade flag bearing a star, a grizzly bear, and the words California Republic. This action became known as the Bear Flag Revolt.

The real conquest of California was carried out by United States soldiers, sailors, and marines. They were led by Fremont, Commodore Robert F. Stockton, and General Stephen W. Kearny. After the United States won the Mexican War in 1848, Mexico surrendered its claim to California in the Treaty of Guadalupe Hidalgo. California then became part of the United States.

World Book on the Telegraph¹

[The] **telegraph** was an important means of communication from the mid-1800's to the mid-1900's. The telegraph was the first instrument used to send messages by means of wires and electric current. Telegraph operators sent signals using a device that interrupted the flow of electric current along a wire. They used shorter and longer bursts of current, with spaces in between, to represent the letters of the message in what became known as **Morse code**. A device at the receiving end converted the signals to a series of clicks that a telegraph operator or a mechanical printer translated into words. The message was called a telegram if it was sent over wires stretched across land and a cablegram, or simply a cable, if it was sent through cables laid underwater. Today, the original telegraph technology is rarely used. The telephone took the place of the telegraph for many uses.

Development of the Telegraph

Before the telegraph, most long-distance messages traveled no faster than the fastest horse. An exception was the **semaphore** method, in which a sequence of lights or other markers signaled from point to point. However, semaphore systems did not work well at night or in bad weather. Even in good weather, they could transmit only a small amount of information.

¹ From a *World Book* article entitled *Telegraph*. Contributor: Arthur R. Brodsky, M.S.J., Telecommunications writer.

Developments in the 1800's

The English inventor William Sturgeon developed an early electromagnet in 1825. A few years later, the American physicist Joseph Henry greatly improved on Sturgeon's design. In 1830, Henry set up a crude telegraph using electromagnets that sent signals over more than 1 mile of wire. In 1837, he invented a device to boost the electrical signal along a wire when the signal became weak.

The most notable early device using electromagnets and needles was the one invented in England by **William F. Cooke**, an inventor, and **Charles Wheatstone**, a physicist. Cooke and Wheatstone created a telegraph that used five needles, each of which was connected to a separate wire, to transmit messages. Pulses of electric current caused two needles at a time to move and point to individual letters. Cook and Wheatstone patented their telegraph in England in 1837. They continued to develop their telegraph, eventually creating a version that used two wires and two needles. A later version used only one wire and one needle.

The Morse telegraph. The American inventor and painter **Samuel F. B. Morse** is credited with making the first practical telegraph in 1837. He received a U.S. patent for his telegraph in 1840. However, Morse's invention came after several decades of research by many people. He did not accomplish his feat alone.

Morse became interested in the telegraph in 1832. In November of that year he built his first model, which used a device called a portrulle to turn the flow of electric current on and off at intervals. Morse also began work on a code for the telegraph, though not the code for which he is best known. His original code was based on the idea that a certain sequence of numbers would represent a word.

In 1835, Morse built a larger model that used an electromagnet to deflect a pencil suspended from a small picture frame. The pencil made short marks, called dots, or longer marks, called dashes, on a paper tape. The length of the marks was determined by the amount of electric current sent over a wire.

In 1836, Morse began to work with a chemistry professor named Leonard Gale. Gale helped Morse to improve the battery and the electromagnet in the telegraph so that electric current could be sent greater distances. Morse demonstrated this improved version of the telegraph on Sept. 2, 1837, sending a message over 1,700 feet of wire.

At that demonstration, Morse met machinist **Alfred Vail**, whose father agreed to help pay for further development of the telegraph. Later that year, Vail suggested that the dots and dashes represent letters rather than numbers. Vail assigned the simplest codes, such as one dot or one dash, to the most commonly used letters. Less frequently used letters have more complicated codes. For example, in Morse code the letter e is one dot, but the much more rarely used letter x is a dot, a dash, and two dots.

Vail also developed a sending and receiving device called a **key**. The key had a lever that the operator moved up and down to send signals. It also had a receiving device called a **sounder**. In the sounder, each burst of electric current caused an electromagnet to attract an iron bar called an **armature**. The armature struck the electromagnet and made a clicking noise that represented either a dot or a dash in Morse code. With each click, a pointed instrument attached to the armature marked the code on a strip of paper.

Construction and growth. In 1843, the U.S. Congress approved \$30,000 for Morse to build a telegraph line from the Capitol in Washington, D.C., to Baltimore. The first demonstration of the line occurred on May 1, 1844, when the Whig Party met in Baltimore to nominate candidates for president and vice president. Vail, who was waiting at the end of the telegraph line near Baltimore, found out from the passengers on a train traveling from Baltimore to Washington that the Whig Party had nominated Henry Clay for president and Theodore Frelinghuysen for vice president. He telegraphed the message to Morse where he sat at a sending device in the Supreme Court chamber of the Capitol. The first official telegraph message was, "What hath God wrought!"

A year after the demonstration of the Washington-to-Baltimore telegraph line, Morse formed the Magnetic Telegraph Company. The company controlled his telegraph patents. Morse licensed the patents to others, setting off a great wave of telegraph line construction.

The telegraph quickly became an important means of transmitting news. Six New York City newspapers founded the Associated Press in 1848 to share the expense of gathering news by telegraph. In 1849, a German businessman named Paul Julius Reuter began a service that used homing pigeons to carry stock-market quotations between the terminal points of the telegraph lines in Belgium and Germany. In 1851, he founded the news service Reuters in London to relay European financial news.

By 1851, the United States had more than 50 telegraph companies. Each one had short telegraph lines, and many lines were poorly built. As a result of faulty construction, lawsuits, and fierce competition, several companies went

bankrupt. The public came to view the telegraph as unreliable. Delivery was unpredictable, many messages did not arrive, and rates were high.

Before beginning your discussion, please read the following:

- ☐ History Background Information
- ☐ Geography Background Information
- ☐ Church History Background Information

HISTORY: DIALECTIC DISCUSSION OUTLINE

1. Ask your student, "How was Polk involved in politics before he became president?"
 - ☐ *Although Polk had no formal education until he was 18, when he began attending the University of North Carolina, he quickly found his footing in the political arena.*
 - ☐ *He won a seat in the Tennessee House of Representatives in 1823, when he was 28.*
 - ☐ *In 1825, he began a fourteen-year tenure as a member of the U.S. House of Representatives. He also served as the House speaker for four years.*
 - ☐ *Throughout his years in Congress, Polk strongly supported President Jackson's policies. Jackson encouraged Polk to run for the office of governor of Tennessee after he left office. Polk served in this position from 1839-1841.*
2. Ask your student what nickname was given to Polk.
Because of his strong support and admiration for Andrew Jackson, Polk was often called Young Hickory, a derivative of Jackson's nickname, Old Hickory.
3. Polk is considered the first dark horse candidate. Make sure your student understands what this term means and why it applied to Polk.
 - ☐ *A dark horse candidate is one who is not well known when nominated. Often, political insiders give little credence to such a candidate during an election.*
 - ☐ *Polk was considered the first dark horse candidate because, although he had served in politics for many years, he had not been considered for the nomination. In fact, one of his opponents' slogan was, "Who is James K. Polk?"*
4. Ask, "When Polk was president, how was his wife Sarah a help to him?"
 - ☐ *She was very well-educated and used her gifts to serve her husband.*
 - ☐ *She helped him by drafting speeches and letters.*
 - ☐ *It is said that she asked Dolley Madison (considered one of the best first ladies) for advice on how to be an excellent first lady. She must have taken Dolley's advice in earnest because she was considered a graceful hostess, and even her husband's opponents regarded her with respect.*
5. Polk confided to a friend in the early days of his presidency that he had "four great measures" for his administration.¹ Discuss these four measures or goals with your student. As you look at Polk's presidency, keep these four goals in mind and evaluate whether or not he was able to attain them.
 NOTE: This was not in your student's readings, so we suggest you lecture from these points.
 - ☐ Restructure the tariff, making it acceptable to both Northerners and Southerners
 - ☐ Reestablish an independent treasury to stabilize the federal government's finances
 - ☐ Settle the Oregon boundary dispute with the United Kingdom
 - ☐ Acquire California from Mexico
6. Students did not read about the ways that Polk accomplished his first two goals. If you wish to fill your student in, use the rhetoric discussion outline and History Background Information as your guide.
7. Look with your student at previous events that led to the declaration of war with Mexico by the United States.
 - ☐ Texas border
 - ☐ *Mexico insisted that Texas rightfully belonged to them, even after Texans had won independence in 1837.*
 - ☐ *The annexation of Texas in 1845 deepened the bitterness of Mexican leaders towards the United States.*
 - ☐ *The United States believed that the border between Mexico and American territory should be at the Rio Grande, while the Mexicans believed that it should be placed farther north, at the Rio Nueces.*

¹ From a *World Book* article entitled, *Polk, James Knox*. Contributor: Sam W. Haynes, Ph.D., Associate Professor of History, University of Texas, Arlington.

- ☐ Insulting negotiations
 - ☐ When Polk became president, he sent an ambassador to Mexico in an attempt to end the border dispute and to negotiate an offer to purchase New Mexico and California. Polk's ambassador also offered to forgive the 3 million dollar debt that the Mexican government owed American settlers.
 - ☐ The Mexican government was insulted and angered by the propositions. In their minds, they still owned Texas; to them, the United States's "kind" offers arrogantly assumed that they were in agreement with the terms.
 - ☐ The Mexican government recalled their ambassador from the United States, ending diplomatic relationships.
- ☐ Troops sent to Mexico

Believing that war with Mexico was imminent, Polk sent General Zachary Taylor and U.S. troops to patrol the border along the Rio Grande.
- ☐ The Thornton Affair (1846)
 - ☐ American troops had been misled to believe that a particular fort was abandoned. When they advanced on the fort, they quickly discovered that it was occupied by 2,000 Mexican soldiers.
 - ☐ Although it is not clear who fired the first shot, a battle began that lasted throughout the evening. The result of the battle was that American soldiers, led by Seth Thornton, were killed, and most of the American troops were taken prisoner.
- ☐ Polk's response

Polk's famous response to the news of the Thornton Affair in 1846 was, "American blood has been shed on American soil!"¹ He asked Congress to declare war on Mexico. Two days later, war was declared.

NOTE: The fact that the border was in dispute made Polk's claim questionable. To the Mexicans, the Americans were the invaders of their territory.

8. Ask, "What was American public opinion of the war with Mexico?"
 - ☐ A majority of Americans warmly supported the war, heavily influenced by the doctrine of Manifest Destiny.
 - ☐ The war was not universally popular. There were quite a few outspoken opponents.
 - ☐ Senator Abraham Lincoln believed that the war was unnecessary and not permitted under the Constitution.
 - ☐ A famous philosopher, essayist, and poet named Henry David Thoreau was so opposed to the war that he famously demonstrated his disapproval by not paying his taxes.
 - ☐ Some Americans said that war with Mexico was a just a scheme to acquire the territory of California, which belonged to Mexico.
 - ☐ Others, particularly Northerners, believed that the war was an angle to acquire more slave territory.
9. Ask your student what was happening in California, which Mexico legally owned but had not heavily occupied, while American troops were driving towards Mexico City.
 - ☐ American settlers in California caught wind of the war, and instead of waiting for U.S. troops to liberate them from Mexican authority, they took matters into their own hands.
 - ☐ At one point, thirty-three men marched towards a Mexican fort in California. To their surprise, the Mexican general did not put up a fight; he admitted that he wanted to be governed by the United States rather than by Mexico.
 - ☐ Explorer John Frémont also led a force into Monterey, which was easily captured for the Americans.
 - ☐ A small group of California settlers declared themselves to be the California Republic.
 - ☐ Although there were still a few skirmishes and battles, the American army was victorious. The terms to end the part of the Mexican War in California were signed in the Articles of Capitulation in 1847.
10. Talk about some leading figures in the Mexican-American War.
 - ☐ General Zachary Taylor
 - ☐ He was nicknamed "Old Rough and Ready" by his soldiers, both because of his firm leadership as a general and his often-disheveled appearance.
 - ☐ His involvement in the Mexican-American War would later support him in his run for the presidency after the war. Like Jackson and Harrison before him, he ran as a war hero.
 - ☐ John Frémont

He was an American explorer and writer who, with the aid of American troops, was tasked to lead a group of adventurers in rebellion against the Mexican army to create the California Republic.
 - ☐ Kit Carson
 - ☐ Carson became a famous frontiersman who was known for his skill as a soldier, trapper, and scout.

1 Sheila Nelson, *From Sea to Shining Sea* (Philadelphia: Mason Crest Publishers, 2005), p. 24.

- ☐ He became well-known throughout the nation, in part due to the reports written by John Frémont.
- ☐ He played an important role in helping Colonel Stephen Kearny fight for California's independence.
- ☐ Colonel Stephen Kearny
 - ☐ Kearny led the march on Santa Fe in New Mexico, which he captured without a shot fired. Once Santa Fe was taken, he also helped set up the civil government.
 - ☐ Later, he left for California and met up with Kit Carson, who told him about the California Republic and the skirmishes still taking place.
 - ☐ Kearny and his men were overwhelmed at one of the battles, but Carson escaped and sent for reinforcements. With the help of these reinforcements, Kearny's troops were victorious. They made the march to San Diego where the Articles of Capitulation were signed, and the California rebellion was ended.
- ☐ General Winfield Scott
 - ☐ Scott led the final march towards Mexico City. His forces captured the city, which helped to establish victory for the United States.

NOTE: Some other men who fought in the Mexican-American War include Robert E. Lee, Ulysses S. Grant, "Stonewall" Jackson, William T. Sherman, Jefferson Davis, and Joseph Hooker, who would later become some of the most prominent figures of the American Civil War.

11. Ask your student, "Under the Treaty of Guadalupe Hidalgo (which officially ended the war with Mexico), what land was ceded to the United States? What was significant about the size of this land?"
 - ☐ In exchange for \$15 million, Mexico ceded one third of its territory to the United States.
 - ☐ The territory in this treaty included the entire states of California, Utah, Nevada, and parts of Arizona, New Mexico, Colorado, and Wyoming.
 - ☐ The treaty also fixed the Texas border at the Rio Grande.
 - ☐ The amount of land given to the United States was the largest amount of land ever added to the United States.
12. During his presidential campaign, Polk's slogan had been "54-40 or Fight!" This meant that he believed that the Oregon Territory was rightfully American territory, that the border should be at the 54th parallel, and that to gain it, he would even support war with Britain. Talk to your student about how this issue was resolved during his presidency. Your student may not have read in much detail about this issue, so we recommend that you lecture on most of the points below.
 - ☐ The Oregon Territory included the area south of today's Alaska, north of present-day California, and west of the Rocky Mountains.
 - ☐ In 1818, Great Britain and the United States had agreed to share the Oregon Territory by means of joint occupancy.
 - ☐ However, Polk and many other Americans, influenced by Manifest Destiny, believed that the United States had the sole right to the territory because of the numerous American settlers already in the land.
 - ☐ Because neither country wanted to declare war over the territory, a compromise agreement was drawn up (called the Oregon Treaty of 1846), in which Britain gave the land south of the 49th parallel, except for Vancouver Island, to the United States. Though it was south of the 54th parallel, Americans were still satisfied.
 - ☐ The land controlled by the United States included present-day Idaho, Oregon, and Washington, and part of Montana and Wyoming.
 - ☐ The Oregon Territory was organized in 1848. Oregon was admitted as a state to the Union in 1859.
13. Polk accomplished the four goals he had determined in his early presidency. If desired, review the four goals (topic 5) and then assess Polk's presidency.

Polk is considered by historians to have been the most successful one-term president because he kept every campaign promise and accomplished much that profited the United States. But, of course, he was by no means perfect. You can simply ask your student what he thinks about Polk, and what he's learned in reading about him.
14. Discuss the early Mormons and the reasons why they began their journey west during Polk's administration.
 - ☐ Ask, "Who were the original leaders of the Mormons?"

Joseph Smith was the founding leader of the Mormons. When he was killed, Brigham Young took over leadership.
 - ☐ Ask, "How did Mormonism originate?"
 - ☐ Joseph Smith said he had a vision of an angel named Moroni who led him to find the golden plates on which, he claimed, the Book of Mormon was written.

- ☐ *The Book of Mormon, supposedly translated by Smith, contained a history that was different from the Bible. It told the tale about a Hebrew family who traveled to America and became ancestors to Indian tribes.*
- ☐ *As he founded and developed his church, Smith also taught and supported many ideas and practices that were very different from Christianity. For instance, Smith allowed the practice of polygamy (having more than one wife), recording that God had revealed to him that this was a new command.*
- ☐ Ask, "Why were the Mormons often scorned by other Americans?"
 - ☐ *The Mormon community grew rapidly. Wherever they settled, they established whole towns that were economically independent from the outside world. Some people were afraid that the Mormons would ruin the American economy because they were so self-sufficient.*
 - ☐ *Some people began to see the Mormons' beliefs, practices, and lifestyle as strange and as a threat to orthodox Christian beliefs.*
 - ☐ *Others were afraid of the potential power that the Mormons could wield due to their numbers, isolationism, and their commitment to their faith.*
- ☐ Ask, "Where did the Mormons eventually settle?"

In the late 1840's, the Mormon's settled in the Salt Lake Valley of Utah.

15. Returning to our thread on inventions and industrialization, ask your student, "Why do you think the phrase, 'What hath God wrought?' was an apt first message sent by telegraph in 1844?"

Answers will vary.

- ☐ *Prior to the electric telegraph, news traveled as fast as a horse could ride and letters were the only way of sending news at a distance. The telegraph, created by Samuel F.B. Morse, was nothing short of a miracle in its time.*
- ☐ *Six years after the first message was sent, an underwater cable connected England to France.*
- ☐ *In 1866, the Atlantic Telegraph Cable linked the United States with Europe.*
- ☐ *The process continued to link countries together in this modern method of communication.*

HISTORY: RHETORIC DISCUSSION OUTLINE

1st Hour: Discuss America's mood in 1846 and the Mexican-American War in that context.

1. Ask, "What was the challenge that Americans faced as they neared the mid-point of the nineteenth century? How did the promotion of western expansionism (Manifest Destiny) help Americans rediscover their identity?"
 - ☐ *The challenge of transition from an agrarian society to an industrial one was difficult. As factories replaced farms and urban leaders gained political control over rural communities, Americans struggled to find their core beliefs and values in a rapidly changing world. The market-based economy placed new emphasis on materialism, commitment to trade and industry, and a wider, more "common" electorate.*
 - ☐ *Growth in population and recent financial panics threatened to undermine the mobility and independence of everyday people. They needed renewed vision for a direction in which they could carve out a prosperous future.*
 - ☐ *Additionally, some Americans feared that reactionary (pro-monarchy) Europeans were planning to lay claim to lands to the south and west of America. Thus, they sought to contain American growth so that slavery would die and democracy decay in the hopes that they might regain control of the continent.*
 - ☐ *Republican values (which included self-sacrifice for the good of the nation as a whole, self-government, and patriotism) were endangered by a stagnant and increasingly materialistic society. Expansionism offered an opportunity for renewed patriotism and fervor for republican values. It would give the growing population a place to put their energies and take America from a localized, parochial, insulated people to a hemispheric power (Antebellum America, p. 256).*
2. Ask, "How was it argued that western expansion benefited the economy and the makeup of society?"
 - ☐ *Farm surpluses and overstocked warehouses could find new markets if Americans expanded westward.*
 - ☐ *Those who were alarmed at rapid industrialization and urbanization of America saw the West as a balance. It would open up new lands for agrarian living, thereby slowing the growth of industrialization overall.*
 - ☐ *Full of idealism and patriotism, many Americans viewed their government and lifestyles as the apex of mankind's experiment in living. They had zealous desires to see that bounty spread to "oppressed" regions of North America, such as Texas, California, and Oregon.*
3. Ask, "How was the Mexican-American War a natural result of the expansionist mood of America in 1846?" Ask your student where we have encountered such rhetoric before and how (indeed, if) this was a different kind of war.

- ☐ Since Americans felt that their society was the finest available and, indeed, God's gift to mankind, the war of conquest was not presented as such. It was said to be heroic, patriotic, and dictated only by benevolent desires to share American institutions with those less fortunate.
 - ☐ Connect this notion of spreading American ideals with Napoleon's desire to spread French institutions (liberty, equality, and fraternity) over the rest of Europe—at the point of a gun or bayonet.
 - ☐ Another parallel can be drawn to the spread of both Islam and Christianity via warrior crusaders.
 - ☐ Share with your student that Great Britain and other Europeans claimed (and would claim more and more) such altruistic motivations as they colonized Africa, China, Japan, Indonesia, and India during the 1800's (a process that we will discuss more in Units 3 and 4).
4. Ask, "How did the Mexican-American War change Americans' views of western territories and of themselves?"
- ☐ Since many Easterners sent their sons to war, the events and ideals of expansionism became personal to them and to their neighbors. They were no longer just the abstract ideas of remote visionaries, editors, and politicians.
 - ☐ The soldiers who fought this war returned with many stories to tell of lands, peoples, and customs that were entirely different than the domesticated East. Imagine the contrast for such soldiers between the terrains in the east and west, their foods, their expanses of sky and land, the trees (or lack thereof), and the mountains. All these, for Easterners, were exotic and intoxicating. After the war, they seemed nearer than they had before it.
 - ☐ As is typical, people were united in a new way against a foreign enemy. On July 4th, 1848, Washingtonians celebrated their military victory and patriotic optimism by remembering their recent victory over the Mexicans and by laying the foundation stones for the Washington Monument. By day's end, the news of the successful completion of the Treaty of Guadalupe Hidalgo was announced as well (and American territory increased by 525,000 square miles)!
5. Ask, "How did the war with Mexico enhance America's prestige and power internationally?"
- ☐ Europeans understood and affirmed America's impressive military victories in this war. This led to both national pride and an enhanced sense of security for most Americans on a scale not experienced since Andrew Jackson's belated victory in New Orleans after the War of 1812.
 - ☐ America had engaged in a foreign war by mobilizing volunteers and resources and without compromising its democratic values (unlike France, for instance, which changed from a republic to mob rule to a dictatorship, and then returned to a monarchy).
 - ☐ America became the undisputed major power of the Western Hemisphere (though not ranked with the Great Powers of Europe quite yet). Europeans could never again challenge America for control of bordering territories.
 - ☐ In gaining control of the Pacific coast of North America, Americans could now contemplate involvement in Asian affairs. They also controlled shipping on that coast, since they controlled all the finest harbors of that western seaboard. Thus, America acquired a springboard to significantly influence Pacific commerce. (Within a decade, Americans had negotiated favorable trading contracts with Asian nations, as we will learn in Unit 3.)
 - ☐ As your student will study in more depth in Week 18, there were concurrent waves of revolution again in 1848 in Europe, especially in France, where the monarchy was replaced with a republic. Americans could imagine this to be a product, at least in part, of their stellar example of the glories of republican government.
6. Ask, "In what ways was the Mexican-American War a preface to the Civil War?"
- ☐ Obvious to all was the hypocrisy of the rhetoric of a just war to spread the blessings of liberty and republicanism juxtaposed against the support for the spread of slavery into the newly conquered territories. This juxtaposition of values gave abolitionists even more ammunition, but slave owners were more than ready to defend themselves.
 - ☐ Men such as Robert E. Lee, Ulysses S. Grant, "Stonewall" Jackson, and William T. Sherman, who were soldiers in this war, became famous generals and military leaders of the Civil War.
 - ☐ The war (and especially the Wilmot Proviso to a war appropriations bill in Congress) caused both Democrats and Whigs to split along sectional lines by reintroducing the question of slavery in the newly won territories. They never really recovered cross-sectional unity.
 - ☐ Northern Democrats saw in Wilmot's Proviso an opportunity to raise objections to the further spread of slavery without being branded rabid abolitionists. Southern Democrats labeled Congressman Wilmot and those who stood with him as traitors.
 - ☐ Whigs split into the "Conscience Whigs," who opposed slavery and welcomed the Proviso as heaven-sent, and the "Cotton Whigs," who supported slavery and censured Wilmot and his Whig supporters as troublemakers.

7. Go over Supplement 5 with your student, helping him to define the attributes of a just war.
8. Ask, "How was the Mexican War viewed in 1846-1848? How is it viewed today?" Does your student think it was a just war?
 - ❑ *The student's readings show him that the socio-political values of the era were far different than they are today. American society has come a long way in valuing the rights and worth of each individual, regardless of handicaps or differences in race, religion, or ethnic background. So different are we today than Americans were in the mid-1800's that it's hard for us to understand aright the views of Americans back then. Below are a few differences that you can highlight:*
 - ❑ *Open and ardent patriotism was a positive trait. All of society reinforced and fueled it.*
 - ❑ *Most Americans revered and esteemed America as a divine gift to mankind. She truly was, in their eyes, the city set upon a hill so that the whole world could be inspired and helped.*
 - ❑ *Classes were still regarded as "natural" and "right" by the majority of Americans. Though the distinctions were not as stratified or fixed by traditions as in the United Kingdom, and though there was much talk of egalitarianism and the merits of the "common man," most Americans were uncomfortable with the logical conclusions of these platitudes, such as abolition (as we noted last week).*
 - ❑ *Given these truths, we can note that when it was going on, the Mexican-American War was seen by most Americans as a just war, because if Americans could control western lands, they could spread the blessings of America (and all that American represented) to more of the earth's population. For most, the war was just because America was righteous.*
 - ❑ *There were some who decried the war. These tended to be radical abolitionists who were concerned with the advance of slavery in the new territories that Americans were seeking to gain control over, or those who opposed the expense of the war and the whole agenda of expansionism for its own sake. These would have been people in the tradition of Thomas Jefferson: those for states' rights, limited federal government, and a strict interpretation of the Constitution. Such voters were usually against nationalistic policies, urbanization, and industrialization as well. These people tended to be anti-slavery Whigs. But, student readings are quick to point out that even those who opposed the war did so on mild sentiments compared to today's mentality.*
 - ❑ *Relative to Supplement 5, those who supported the war in the day would have said that their government had decreed it (point 1), that the Mexicans had done wrong by attacking Americans on "American soil" (point 2), and that America was advancing good and not evil by extending the blessings of American institutions over land that the Mexicans did not deserve because of their disorderly government, practices of tyranny, and lack of an occupying population in the territories in question.*
 - ❑ *Modern Americans view the Mexican-American War with distaste. Along with the Trail of Tears and Plains Indian Wars that occurred later in the century as the West was settled, they see the Mexican-American War as an unpardonable, unvarnished war of conquest without any redeeming characteristics. Gone are the patriotic pride and sense of a divinely ordained "Manifest Destiny" that sustained and justified the war to those who fought it. Though this war brought about huge changes in America (mostly for the good), modern Americans would like to forget that it ever happened. Using Augustine's points in Supplement 5, modern Americans would say that though the government declared the war (point 1), the charge of wrongdoing (attacking Americans on "American soil") was conveniently trumped up and highly debatable, since the border was in question. Modern people might also say that Americans had an inflated view of the "goodness" that they were bringing to the new territories (point 3), given the practices of slavery, materialism, and oppression of the Indians that they perpetrated.*

2nd Hour: Discuss President Polk, the Oregon Trail, and the electric telegraph.

1. Go over James K. Polk's political career before becoming president. The most crucial facts are below:
 - ❑ *Polk served for four years as Speaker of the House, where he supported Jackson's controversial policies.*
 - ❑ *Polk was a nationalist and expansionist. He was committed to the annexation of Texas, an issue on which Van Buren, concerned about sectional issues, waffled.*
 - ❑ *As he had with Van Buren, Andrew Jackson, who remained the undisputed leader of his party even after his terms were over, made Polk president. Polk and Jackson were political allies, and Jackson died just after having the satisfaction of seeing Polk elected and inaugurated as president. Polk was so Jacksonian that he was dubbed "Young Hickory."*

2. Polk's campaign slogan ("54-40 or Fight!") in 1844 reflected the growing American value of Manifest Destiny (western expansionism). Polk made a series of campaign promises and is notable in that he kept all of them. Ask your student what four specific promises he made.
 - ☐ *He would serve only one term.*
 - ☐ *He would pass a new tariff that would be acceptable to both North and South.*
 - ☐ *He would restore fiscal order to the federal government via the establishment of an independent treasury.*
 - ☐ *He would settle the Oregon border, which was disputed by Great Britain.*
3. Go over all four of these goals with your student. Ask, "How did Polk accomplish each one?"
 - ☐ *He refused to run for reelection when the time came; he was the first U.S. president to do so.*
 - ☐ *He had the new protectionist tariff legislation drafted and ready when Congress convened after his election.*
NOTE: Share with your student that the tariff rate was lowered and the prices were fixed by a new method. Rather than figuring the tax on the basis of the quantity of items in a shipment, the new tariff was assigned according to the value of imported items.
 - ☐ *Polk likewise authored a bill that he had worked successfully to pass when he was in Congress, but was repealed by the Whigs a year later. Now, Democrats created Polk's Independent Treasury System to hold government funds, rather than independent banks or a national bank.*
 - ☐ *The Oregon territory was disputed. America wanted a northern border that would include all of the Columbia and Fraser Rivers. The campaign slogan, "54-40 or Fight!" expressed the most extreme U.S. claim. Polk purposefully broke off negotiations when the British refused to accept the modified proposal of a border on the 49th parallel. He returned to demands for "all Oregon," which escalated tensions along the border. The British saw the light and signed the Oregon Treaty in 1846. The treaty established the compromise border of the 49th parallel, as it is today.*
4. Polk, himself a slave holder and supporter of slavery, supported the eleventh-hour annexation of Texas by a joint resolution of Congress under John Tyler. Ask your student, "Which states balanced the admission of Texas and Florida as slave states?"
Students learned last week that it was at the very end of Tyler's administration that Florida entered the Union as a slave state. Texas was also annexed, but it was not admitted as a state until after Polk became president. During Polk's tenure, Iowa, in 1846, and Wisconsin, in May of 1848, entered as free states to balance Texas and Florida.
5. Second only to George Washington, President James Polk has been called the most successful president ever. Ask, "By what criteria do secular historians award him this rating?"
 - ☐ *One reason that Polk is deemed successful is because he fulfilled all of his political agenda. On the other hand, biographers note that he was not a kind or merciful individual, and that he was quick to sacrifice others' welfare in pursuit of his agendas.*
 - ☐ *Polk was not highly esteemed during his day, and he paid dearly for his achievements. He may have literally worked himself into the grave. Three months after leaving office, he died.*
 - ☐ This is another opportunity to hold a thoughtful discussion of what a biblical definition of success is while also reviewing the details of Polk's presidency. This is kind of a messy discussion. Don't try to make it linear; rather, like a little mouse going in and out of all the layers of meaning, explore the question with your student. The goal here is not to arrive, but to travel together! Here are some suggestions on how to proceed:
 - ☐ Ask your student to define "success." (If you have a large group, brainstorm together using the white board, putting all the students' ideas up together. If you have fewer students, you might allow each to write a definition and then share it.)
 - ☐ Then, assess with him the definition(s) he has come to. Is the criteria biblical? Is it God-centered? Does it keep eternity in mind? With your student, amend the definition as needed, noting that while different situations do afford different criteria for evaluating "success," ultimately we must keep in mind Matthew 16:25-27: "For whoever wants to save his life will lose it, but whoever loses his life for me will find it. What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul? For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done."
 - ☐ Now, add the political component by asking, "Does the definition for success differ with different situations?" In other words, are there ways that a president is successful that a businessman or scientist is not?

(Remember that in the Student Activity Pages your student was asked to determine the criteria for a successful presidency.)

Introduction to the Oregon Trail

6. Ask your student, "For how long was the Oregon Trail heavily traveled as the West was settled?"
It was heavily traveled for about twenty years, from the 1840's to the 1860's. Point out that Narcissa's trip (about which they will read in detail next week) was one of the very early expeditions.
7. Talk with your student about specific ways Narcissa's family is portrayed. Ask, "How are Narcissa's dreams portrayed?" Ask your student whether he might have written about this earnest Christian family a little differently, and if so, how.
Answers will, of course, vary. Students who love Jesus would probably write about the family as faithful, persistent, and God-fearing in their observances of the Sabbath and about Narcissa's desire to bring the gospel message to the heathen Indians when the call for help came forth.
8. Think with your student about the relationships in the story as it opened.
 - ☐ Ask, "Who first asked for Narcissa's hand in marriage? What vocation did she choose instead?"
Rev. Henry H. Spaulding (also known as "Hank") asked for her hand in marriage on many occasions. Narcissa made it known to the American Board that she desired to engage in missionary work.
NOTE: If you have girls, this is a chance to discuss what a godly girl's criteria for marriage should ideally be. In the end, it is God who puts people together. Sometimes godly character in either a man or a woman is not enough to form the sacred union that we call marriage.
 - ☐ Ask, "What motivated Narcissa and Marcus to marry? What is your view of this kind of marriage?"
The book states that Narcissa married because it was a means for her to gain her goal of missionary work in the West. This appears to have been Marcus's initial goal as well. Marriages arranged for practical reasons or by parents have been the norm far longer than emotion-based marriages (for love). Talk with your student. How does he view Narcissa and Marcus's practical reasons for marriage?

Electric Telegraph

9. Ask, "Why was it a struggle for Morse in America and Cooke in Great Britain to gain public and financial support for the electric telegraph?"
 - ☐ *In both nations, there was widespread skepticism concerning the practical applications of the telegraph.*
 - ☐ *One major problem with envisioning onlookers was Morse's code and Cooke's jumping needles. Ordinary people could not connect these with real communication. The telegraph seemed to be a conjurer's trick until it communicated with events and messages that they really cared about.*
 - ☐ *Morse marketed his invention in America, Great Britain, and on the European continent fruitlessly for years. He finally returned to Washington for one final effort. In December of 1844, he did a demonstration that won enough support from Congressmen that he was given an appropriation of \$30,000.*
 - ☐ *In Britain, Cooke won approval to string a line between two railway stations: Paddington and Slough (about 18 miles), but found he had to finance the majority of the line out of his own funds. Cooke sold the license for this line to a promoter, who attempted to interest the public. Most people thought of the electric telegraph as a scientific curiosity, and the project seemed to be losing ground in 1843.*
10. List factors and events that finally won over skeptics in both countries.
 - ☐ In America
 - ☐ *Even after Morse won his funding, many congressional leaders remained highly skeptical of the telegraph until a line was strung between Washington and Baltimore, and messages about real, important news ran between the two cities faster than trains could.*
 - ☐ *The first message from Baltimore to Washington, "What hath God wrought?" did cause a ripple of sensation, as did his ability to transmit from Baltimore to Washington the names of the Whig nominees from their convention in Boston to Washington D.C. Still, Morse faced an apathetic public and government, who could not envision the usefulness of the telegraph.*
 - ☐ *An attempt to charge for messages sent between Baltimore and Washington ended in dismal failure. The government lost interest completely and turned the line over to private individuals who agreed to maintain it at their own expense.*

- ❑ Morse's partners extended the line to Philadelphia and New York, and charged \$0.25 per ten-word message. The initial results were encouraging, and the idea finally took hold. There was explosive demand for the invention, with miles of telegraph lines being erected in a few short years.
- ❑ In Great Britain
- ❑ The first message that made the British public sit up and take notice of the telegraph was when Queen Victoria gave birth to her second son, Alfred. The news came by wire from Windsor Castle to London with impressive speed.
- ❑ In a related incident, when the Duke of Wellington boarded a train in London for Windsor Castle to attend a celebratory dinner, he forgot his evening wear. He telegraphed back to London, and his suit was put onto the next train. The story was related amongst the lords and ladies in attendance at the dinner, who all saw the merit of the invention.
- ❑ Even more impressive were two successive arrests of fleeing criminals within days of one another. Promoters hailed the worth of the telegraph in protecting life and property from thieves in the Commonwealth.
11. Take this opportunity to join the strands of this week-plan together by raising the topic of perseverance. Ask, "How did the people we read about this week demonstrate this character trait, and what were the fruits?"
- ❑ Clearly, these inventors had a vision that they believed in and worked towards for years on end without reward. They became the butt of jokes, scorn, and ridicule. They were rejected time and again.
- ❑ Often, inventors or dreamers are right when others are disbelieving. In many cases, the fruits of perseverance can be achievement of goals or dreams, the development of godly character, increased dependence on God, and a deeper humility.
- ❑ Talk about the costs of pursuing dreams, either in the world at large or, more importantly, dreams that relate directly to the glory of God in the earth, through building the Lord's Church, as Narcissa Whitman desired to do.
- ❑ Our young people need to be prepared for the fact that great deeds are costly and to remember Paul's message in Acts 14:22, "Through many tribulations we must enter the kingdom of God." We can expect to encounter more, not less, opposition and pain when we attempt to serve our Lord (or our fellow men in His name). It is good to remember in the darkness that Jesus Himself suffered for the sake of all who accept Him as Lord. We need to be prepared to accept the honor of doing nothing less.

LITERATURE: LOWER LEVEL QUESTIONS AND ANSWERS

Answers to Lower Grammar Worksheet for *The White Stallion*

Your student has been instructed to circle the correct answer.

1. How is the family traveling west?



2. Which of the following is probably not packed?



3. Who carries cornmeal on her back?



Your student has been instructed to write a short answer.

4. What does the family see in the distance?
A herd of mustangs

5. What does Gretchen eat while she is alone?

Sweet grass

6. Who rescues Gretchen?

A white stallion

Your student has been instructed to tell what happens next.

7. The children are quarreling. Then, *Father sees a herd of mustangs.*
 8. A wagon axle breaks. Then, *the train stops and Anna strays away.*
 9. The horses nip Gretchen's legs. Then, *Gretchen screams and a white stallion appears.*
 10. The white stallion bites through the ropes that tie Gretchen. Then, *the horse lifts her to the ground and gallops away.*

Answers to Upper Grammar Worksheet for *Bound for Oregon*

Chapter 1

Your student has been asked to list at least three reasons for and against the trip to Oregon, as mentioned in the first chapter.

For

- ☐ *Stories of a western paradise*
- ☐ *Free land*
- ☐ *Times are hard and people are poor where they currently live.*

Against

- ☐ *Stories of previous Indian massacres*
- ☐ *At least a six-months' journey*
- ☐ *Leaving behind family members, particularly grandmother*
- ☐ *Storms and blizzards could make the journey dangerous.*
- ☐ *The trip is at least 2,000 miles.*

Chapter 2

Your student has been asked to list at least six things the family does in preparation for the journey westward.

- ☐ *Making and packing soap and butter*
- ☐ *Purchasing or trading for a wagon and eight oxen, a tent, saddles, a gun, and tools*
- ☐ *Gathering and wrapping provisions: food, clothing, medicines, extra wagon parts*
- ☐ *Father has to make yokes, pins, bows, and a driving whip for the oxen.*
- ☐ *Making clothing*
- ☐ *Louvina and Mary Ellen make a reticule to carry toys, needles, thread, and fabric.*
- ☐ *Stretching a canvas cover over the wagon*
- ☐ *Packing the wagon*
- ☐ *Fastening a water keg to the side of the wagon*
- ☐ *Tying easy chairs and a tar bucket to the wagon*
- ☐ *Sweeping out the empty house*
- ☐ *Gathering up animals*
- ☐ *Telling relatives and friends good-bye*

Chapter 3

Your student has been asked to list at least four things the family does, besides chores, to pass the time while traveling.

- ☐ *Sing*
- ☐ *Identify constellations*
- ☐ *Play with dolls*
- ☐ *Stretch legs by walking*
- ☐ *Pick flowers*
- ☐ *Play a game of fetch with Rover*
- ☐ *Make up games with a yarn ball*
- ☐ *Read*
- ☐ *Rest on the Sabbath*

Chapter 4

Your student has been asked to list the names of at least three friends that the family makes on the trail.

<i>Grant family</i>	<i>Charlie</i>	<i>Matilda</i>
<i>An old grandmother</i>	<i>Lucinda</i>	<i>A man with a red dog</i>

NOTE: You may want to discuss the response of Father and Mother regarding possibly being taken advantage of by another wagon train (51-52).

Chapter 5

Your student has been asked to identify each character.

I wrap up the breakfast supplies and put them in the grub box.	Mother
I am the first to decide to catch fireflies.	Mary Ellen
I tell Mr. Grant that building the bridge will be difficult because of the scarcity of wood.	Father
I am confident that we will be able to build a bridge in order to cross the river.	Mr. Grant
I carry in a whole small tree to use for wood to build the bridge.	John

Chapter 6

Your student has been asked to list at least three new challenges that the family encounters.

- ☐ *There is lots of rain and mud.*
- ☐ *Mother begins to feel sick.*
- ☐ *Discouraging words from returning travelers cause fear and uncertainty.*
- ☐ *A river needs to be crossed.*
- ☐ *Daisy, the two-year old heifer, drowns in the river.*

Discussion and Answers to Dialectic Worksheet for *The Princess and the Goblin*

Begin by defining “allegory,” and have your student write down the definition. An allegory is a work in which the author embodies realities in a fictional story in such a way that there is a clear one-to-one correspondence between those external realities and the internal elements of the story. Simply put, an allegory is a story (or drama or poem) that has a deeper meaning than may be understood upon a simple surface reading. One thing in the story stands for something else that is intangible.

Allegory is one form that an author can use to communicate a deeper meaning. *The Princess and the Goblin* is not a strict allegory, but it does have some allegorical elements. All of the questions asked on your student’s worksheet are pointing to these elements. In this case, they are biblical truth as set forth in God’s Word.

Go over your student’s worksheet and the associated discussion questions. The Scripture references provided are not exhaustive, but they do give you a starting place for discussion. Also be aware of the fact that these small allegories and symbolisms are a part of the bigger allegorical picture which we will discuss in Week 18. (The answer that your student should have written on his worksheet is found under “understand the allegorical element” in italics.)

1. With whom do the goblins have a conflict?

- ☐ Read Ephesians 6:12 and Matthew 4:1-11.
- ☐ Ask: With whom does Satan have a conflict?

Satan has a conflict with God and His followers. In our Scripture references, notice that the powers of the dark world are associated with the spiritual forces of evil.

- ☐ Understand the allegorical element.

We see over and over again that the goblins live underground and are scheming against the people who live on the land. This may represent how Satan lives and schemes against God’s people.

2. Why is Curdie concerned about having no light as he follows some goblins to their palace?

- ☐ Read Psalm 119:105, Psalm 119:130, and Isaiah 42:16.
- ☐ Ask: Do Christians have to be concerned about having no guide?

No, we have the Bible to illumine our path as we follow Christ.

- ☐ Understand the allegorical element.

Curdie realizes that it is important to have a guide so that he will not remain underground amongst the goblins (70). This represents our need to have a guide so that we know the right path from the wrong one. While Christ also left us His Holy Spirit, this particular allegory is referring to an object that is visible to the human eye.

3. As Irene tries to find her way back to her grandmother’s rooms, how is the stair that leads to the tower described?

- ☐ Read Matthew 7:13-14 and Romans 8:37-39.

- ☐ Ask: Through which gate will the Christian enter? Will the length of our journey separate us in any way from the love of God?

It is stated that the road to eternal life is narrow, but we also know that nothing will separate us from the love of God.

- ☐ Understand the allegorical element.

Irene goes through passage after passage and then finds the narrow passage that leads straight to the tower where her grandmother is (85). The narrow path and the fact that she is confident that she will not lose her way reminds us that when we, too, follow the narrow path, God promises that nothing will separate us from Him.

4. What did Grandmother do with the large silver basin?

- ☐ Read Ephesians 5:25-27.

- ☐ Ask: Why does Jesus cleanse the Church?

He cleanses the Church through His word so that His people can be with him forever.

- ☐ Understand the allegorical element.

Grandmother washes Irene's feet so that she will be clean in order to sleep in bed (90). This reminds us of the fact that our hearts need to be clean in order to be in the presence of God. (Do you remember that last week we read that Grandmother washed Irene with a white towel? This is another reminder of the purity of Christ and the need for cleansing from sin.)

5. What is the purpose of the pickaxe?

- ☐ Read Hebrews 6:16-20a.

- ☐ Ask: What is a Christian's anchor for his soul?

The hope that we have in Christ Jesus, who went before us.

- ☐ Understand the analogy.

The pickaxe acts as an anchor, holding string in place, so that Curdie can find his way back from the goblins' underworld (94). He has the hope and confidence that the pickaxe will be secure. Just as Curdie has hope and confidence, Christians, too, can have the hope and confidence that Jesus has become our High Priest and anchor, who intercedes for us to God the Father and ensures that we can stay in His presence.

6. Why did the men-at-arms need to be on guard every minute?

- ☐ Read 1 Peter 5:8-9.

- ☐ Ask: Why should Christians be on guard?

We should be on guard because our enemy, the devil, is looking for someone to devour.

- ☐ Understand the allegorical element.

The men-at-arms need to be on guard because the goblin creatures are watching the lawn for a moment when the palace is all clear so that they can attack (103). We can easily see that this represents the truth that, as Christians, we must resist the devil and cannot let down our guard.

7. When Irene believes that she is being attacked by a creature like a cat, where does she run?

- ☐ Read 1 John 4:18.

- ☐ Ask: What does love do to fear?

Perfect love casts out fear.

- ☐ Understand the allegorical element.

Irene runs away from her grandmother, into the court, straight out of the gate, and up the mountain (106). When tempted to be afraid, Irene should have run right to her grandmother, but fear prods her to make a foolish decision. As Christians, we, too, are prone to make foolish decisions as a result of fear. But when we are afraid, we should remember God's love and go directly to Him.

8. How does Irene find her way home again?

- ☐ Read Psalm 27:1-3, John 8:12, and 1 John 1:7.

- ☐ Ask: How can a person be purified of sin?

Anyone can be purified from all sin when he walks by repentance and faith in Jesus Christ, who is the Light.

- ☐ Understand the allegorical element.

After choosing the wrong path as a result of fear, Irene finds her way home again by the light of the great silvery globe that is her grandmother's lamp (108). She recognizes that the light enables her to see in the darkness and

follow the right path. Those who are Christians also know that we must walk in the light of the Lord. He will illumine our path and we can walk without fear.

9. Irene is concerned about getting her grandmother's beautiful blue dress dirty. How does the dress become clean again?
- ☐ Read Isaiah 1:18, Acts 3:19, and 1 Timothy 2:5-6.
 - ☐ Ask: How does a person become free from sin?
The blood of Jesus washes away the sin that separates us from God, who is holy and cannot allow sin into His presence.
 - ☐ Understand the allegorical element.
 - ☐ Grandmother is dressed in a pale blue velvet dress. After Irene's frantic run up the mountain, she has become dirty because of rain and mud. Hugging her grandmother would result in spoiling the beautiful blue dress. Irene feels that she cannot approach Grandmother, but Grandmother insists on hugging her. *Grandmother then purifies her dress by passing a burning rose over it three times. Afterward, the dress hasn't a single stain (114).* This allegorical scene portrays the fact that it is God who purifies.
 - ☐ You may want to note, however, that this scene also has some questionable theological implications, because Grandmother's insistence on hugging Irene might imply that God loves us so much that He welcomes us into His presence even with our sin. In truth, God loves us so much that He gave His Son Jesus to pay the penalty of our sin and to cleanse us from all unrighteousness, so that we can stand justified and pure in God's presence.
10. What does Grandmother give to Irene?
- ☐ Read 2 Corinthians 5:7 and Hebrews 11:1-3.
 - ☐ Ask: How should Christians walk?
We should walk by faith and not by sight.
 - ☐ Understand the allegorical element.
Grandmother gives Irene a ring that is tied to a thread of the shimmering ball (119). No one can see the thread, but Irene knows that she should follow the thread because it will lead to Grandmother. What a beautiful mental visualization of walking by faith and not by sight! This vivid allegory will be expanded upon in the student's reading next week, so he should be on the lookout for this as he reads.
11. Inform your student that the following word is subject to the literary terminology quiz at the end of this unit: allegory.

LITERATURE: RHETORIC DISCUSSION OUTLINE

- ☐ We recommend that all teachers read the Literary Introduction in the Student Activity Pages and look over the short sections in *Poetics* that your student was assigned this week for your own literary background reading.
- ☐ The Literature Supplement at the end of this week-plan contains a chart that summarizes *The Scarlet Letter's* plot (see topic 2) and a selection of Puritan prayers (see topic 1).
- ☐ If you have time to read a few sections from *The Scarlet Letter* itself, we particularly recommend p. 116-124, 132-138 (middle), 148-159 (top), 163-166, and 196-204. (You do not need to read these in order to conduct class.)

Recitation or Reading Aloud

We encourage you to let your student pick his own selection for recitation or reading aloud, or assign him the following possible selections for a single student:

- ☐ "God knows; and He is merciful!" (p. 199). This selection can be read aloud or recited at any time, but we recommend it with topic 3, since it pertains to the themes and worldview of the story.
- ☐ Continuing Student Only: "The Destined Prophetess" (p. 203-204, from "And Hester Prynne had returned" to "downward at the scarlet letter"). This can be done at any time, but we recommend it with topic 4, since it has to do with Hester's redemption.

Defining Terms

This week your student has been asked to make cards for some literary vocabulary terms, which have been given to him with definitions. Please check his cards.

Class-Opening Question: Hester's name is a version of "Esther" and means "star." Explain how this name, and the names Dimmesdale and Chillingworth, are artistically suited in meaning or sound to each of these three characters.

- ❑ Hester: *Like Queen Esther, Hester is a woman of strength and purpose (though she sins in a way that Esther did not). Also, though Hawthorne does not draw this connection, her beauty is vivid and bright enough for comparison with a star, and she is like one in her steadfastness of course and purpose, and in the way the letter "A" on her breast is said to throw off unearthly but comforting gleams to those who are afflicted or unhappy, especially at night (126).*
- ❑ Dimmesdale: *The sounds of the word "dimmesdale" suggest a softness, dimness, and even weakness. These are all in keeping with the minister's character and traits.*
- ❑ Chillingworth: *The physician's very name suggests a cold, chilling effect, which is a suitable description of his personality, especially as Hester viewed him in their married life, where he failed to warm her to love (60, 137-138).*

Class Topics

1. Discuss settings in *The Scarlet Letter* and Hawthorne's portrayal and artistic use of them. (Student Questions #1-2)
 - ❑ Of the three kinds of settings that appear in *The Scarlet Letter* (cultural, physical, and temporal), Hawthorne's portrayal of the cultural setting of seventeenth-century Puritan New England has raised the most comment. How does Hawthorne portray this era? How does he portray the Boston community of the early Puritans?
 - ❑ *Hawthorne's portrayal is of a sterner, harsher, coarser age than his own, but one also with a certain austere magnificence that faintly echoes the golden Elizabethan period which preceded it (179).*
 - ❑ *The early Puritans are pictured at first as necessarily harsh and somber because of the time and place in which they lived, and the strictness of their moral code. He initially depicts them as unsympathetic, self-righteous, and even hypocritical. However, Hawthorne does take steps to soften this picture as he progresses.*
 - ❑ Hawthorne himself was a third-generation native of New England and a descendant of Puritans, so his portrayal carries a good bit of credibility. However, it is also overshadowed by the dry and brittle spirituality that he must have experienced in nineteenth-century New England. Read the Puritan prayers found in the Literature Supplement with your student. Do you think they were really as judgmental and joyless as he portrays them? *No, their prayers show that the Puritans were not joyless, though they lived in stern and harsh times, and they did in fact make some terrible mistakes of judgment (including the Salem witch trials).*
 - ❑ Hawthorne's descriptions of seventeenth-century New England have had the unfortunate result of fixing the Puritans in American imagination as harsh, gloomy, unsympathetic, fanatically religious, joyless, and lacking basic human kindness. Do you think this is what he intended? Why or why not? *That is a difficult question. He certainly meant to portray both the age in general and this community in particular as harsher and more somber than his own. However, his positive comments about the Puritans (which are so often overlooked) seem to indicate that he did not view them wholly negatively and would not wish us to do so.*
 - ❑ What are the major physical and temporal settings in this novel? How does Hawthorne portray these, and how does he use them to enhance (especially by making the settings symbolic) his themes and modes? NOTE: Your student should be able to give the substance of some of the following observations, though he probably will not have noticed all the things that we point out about these various settings:

Physical

- ❑ *America (Boston, New England): In keeping with the historical era, Hawthorne presents America as an uncivilized wilderness with the city of Boston as a rude settlement. His descriptions of this setting emphasize the harshness of the people's lives as they seek to establish a new society.*
- ❑ *The Prison*
 - ❑ *Hawthorne uses the prison as a symbol of man's sin and crime; it is the "black flower of civilized society" (39). He also implies that criminal activity is as ancient as society: "Like all that pertains to crime, it seemed never to have known a youthful era" (39).*

- ❑ He emphasizes that sin and death follow human beings everywhere: “The founders of a new colony, whatever Utopia of human virtue and happiness they might originally project, have invariably recognized it among their earliest practical necessities to allot a portion of the virgin soil as a cemetery, and another portion as the site of a prison” (39).¹
- ❑ By devoting a chapter to such meditations on crime and then opening the story with the scene of Hester’s various punishments (wearing the scarlet letter in public for the first time, standing on the pillory, etc.), he establishes the story from the beginning as “a tale of human frailty and sorrow” (40).
- ❑ *The Scaffold or Pillory*
 - ❑ Symbolically, Hawthorne portrays the scaffold as a place for the revelation of sin or crime, which involves excruciating shame but brings the kind of freedom and relief that comes from a full and true confession.
 - ❑ It is also a place consecrated and sacred, after a fashion, to the execution of the law (180).
 - ❑ Hawthorne uses the symbolic importance of the scaffold in various ways to reinforce both the shame and the necessity of repentance. To Hester, it seems almost the unifying point of her life (190). To Dimmesdale, it is the one place he most fears and where he most longs to stand (116-117). To Chillingworth, it is the one place on earth where Dimmesdale is able to escape him (197).
- ❑ *Nature and the Forest:*² They seem to symbolize two contrary things at once: on the one hand, sympathy with wild passions and natural (including sinful) impulses; on the other hand, repulsion of criminals and a demand for confession.
 - ❑ *Sympathy with Wild, Natural Passions*
 - ❑ The forest is the haunt of the lawless Indian and the feared Black Man to whom all transgressors belong (40, 64, 91-92, 145).
 - ❑ Hawthorne also says that the “mother forest, and all these wild things which it nourished, all recognized a kindred wildness in the human child [Pearl]” and became her “playmate” (159-160).
 - ❑ Finally, Hawthorne says explicitly that just as Hester wandered in the forest, she “had wandered, without rule or guidance, in a moral wilderness; as vast, as intricate and shadowy, as the untamed wilderness” (142, 156).
 - ❑ Nature and the forest are sometimes portrayed as sympathetic to those who have done wrong (40), though Hawthorne does not present this sympathy in a positive light: “Such was the sympathy of Nature—that wild, heathen Nature of the forest, never subjugated by human law, nor illumined by higher truth—with the bliss of these two spirits [Hester and Dimmesdale, when they are deciding to run away together]!” (159).
 - ❑ Nature is sympathetic to natural passions: “Love... must always create a sunshine, filling the heart so full of radiance, that it overflows upon the outward world. Had the forest still kept its gloom, it would have been bright in Hester’s eyes, and bright in Arthur Dimmesdale’s!” (159).
 - ❑ *Repulsion of Criminals and Confession of Sin*
 - ❑ Chillingworth says that all nature calls for the confession of sin, as in the example of the black weeds growing from the dead murderer’s grave (103).
 - ❑ The forest seems to repulse crimes by being “stern... to those who brought the guilt and troubles of the world into its bosom” (159).
 - ❑ Hester is at first denied sunshine (144), but later she is given it in a flood of sympathy for her love (158).
- ❑ *The Brookside*
 - ❑ The brook seems at first to symbolize the sadness of a heart burdened with secrets of nature (here probably meaning the natural passions of the human heart), which it cannot tell (146). It also represents the joy of a heart when filled with natural affections: “The course of the little brook might be traced by its merry gleam afar into the wood’s heart of mystery, which had become a mystery of joy [to Hester and Dimmesdale, after they decide to run away together]” (159).
 - ❑ Hawthorne ties Pearl symbolically to the brook (146), perhaps indicating that sin, too, has its place in the human heart. Also, Pearl acts in this scene as the contradiction to nature’s sympathy for the lovers and as a warning that conscience and truth cannot be transgressed for the sake of subjective natural passions.

¹ Since Hawthorne was part of a failed attempt to form an ideal society or utopia at Brook Farm, his observation comes from experience.

² This rather complicated symbolism may result from Hawthorne’s attempt to use the same imagery, particularly of sunlight, in two ways: first, in the Romantic manner of juxtaposing uncivilized natural passions with civilization’s constraints and crime, and second, in the biblical sense of sunshine representing truth and God’s blessing, whereas the lack of it represents unconfessed sin.

Pearl refuses to cross the brook towards her parents until Hester replaces the letter on her bosom (163-164). The brook is the “boundary between two worlds” (162)—if the lovers follow their passionate impulse, they will have buried the truth, which Pearl, being the symbol both of sin and confession, will not allow.

Temporal

- ☐ *Early Puritan Era: This temporal setting (c. 1642-1649) should remind us to view the characters and community in light of the physical harshness of the age, its moral sternness, and the spiritual zeal of the Puritan community.*
- ☐ *Seven Years of Penance: Hawthorne repeatedly mentions the fact that seven years have elapsed between the beginning of the story and Dimmesdale’s eventual confession. Seven years is a significant number in the Bible; it is the number of completeness. Hester’s years of secrecy, Dimmesdale’s years of hypocrisy, and Pearl’s years of unnatural childhood, are now completed because the sin of the Scarlet Letter is now fully confessed and expiated.¹*
- ☐ *Night on the Scaffold: The choice of nighttime for Dimmesdale’s vigil on the scaffold is significant. It symbolizes the hidden nature of his sin (it is called the “gloomy night of sin” [118]), and also the dark oppression of his soul.*
- ☐ *Election Day: It is important that the scene of Dimmesdale’s confession is both daytime and a highly public occasion. He most fears the light of day and public shame; because he faces both, his confession and redemption are complete.*

2. Discuss the progression plot in *The Scarlet Letter*. (Student Questions #3, 9)

- ☐ What is a storyline?
 - ☐ *It is a complete progression of events that revolve around a character or set of characters in a narrative.*
 - ☐ The terms “storyline” and “plot structure” are often used interchangeably, though there can be more than one storyline within the overall plot structure of a story.
- ☐ How can you tell when a plot structure might contain more than one storyline?
 - ☐ *One good way to tell is by asking yourself whether there are at least two distinct strands of events that follow separate characters or sets of characters, so that there seem to be almost two complete stories that intersect.*
 - ☐ In *Les Misérables*, for instance, we could argue that there is a “Fantine” storyline, and a “Marius” storyline, each of which, though intersecting with the other, could almost stand on its own.
- ☐ Is there more than one storyline in *The Scarlet Letter*?

We think that there is only one storyline in The Scarlet Letter, because all the events revolve around one set of characters and cannot be separated into different strands of events surrounding different characters.
- ☐ Every plot has a beginning, middle, and end, but there are various ways of arranging events and describing a plot structure, including progression plot, pattern plot, proliferation plot, etc. What is a progression plot?

It is a type of plot structure which arranges events into several distinct phases that form a roughly bell-shaped curve peaking at a climax.
- ☐ Describe the seven phases of the progression plot, and tell which chapters of *The Scarlet Letter*, in your opinion, belong to which phases.² Use the chapter summary in the Literature Supplement for easy reference.
 - ☐ Exposition
 - ☐ *This phase belongs to the “beginning” part of a plot. As Leland Ryken explains it, this is “the opening phase of a story in which the writer presents the background information that the reader needs in order to understand the plot [or rather, the story] that will subsequently unfold” (Words of Delight 514).*
 - ☐ *We think that the exposition of The Scarlet Letter falls in chapter I and the first part of chapter II.*
 - ☐ Inciting Moment
 - ☐ *This phase is also part of the “beginning” of a plot, though it is also a transition to the “middle” part. The inciting moment is the part of the plot in which an inciting force triggers a reaction that changes the original situation into one that is moving towards a climax and resolution.*
 - ☐ *We think that the inciting moment in this story occurs in chapter II, when Hester emerges from prison.*

¹ To expiate is to make atonement or reparations for some wrong.

² This story could also be described as a pattern plot revolving around the three scenes at the scaffold, or we could describe it as a tragicomic plot, because there is both tragedy and redemption. However, we have chosen to highlight the progression plot for this class plan.

- ❑ Rising Action
 - ❑ We are now distinctly in the “middle” of the plot, at the phase where the action is progressing from the inciting moment towards the turning point, usually with increasing suspense and complexity.
 - ❑ We think that the rising action of *The Scarlet Letter* occurs in chapters III-XX, up until the point where Dimmesdale turns towards the confession of his sexual immorality, with which the story will reach its conclusion.
- ❑ Turning Point
 - ❑ At the heart of the “middle” is the point at which the plot turns in the direction of its final conclusion. A turning point can often only be recognized after the reader has finished the story.
 - ❑ One might say that there is a double turning point, since Dimmesdale and Hester turn towards running away in chapter XVIII and then Dimmesdale turns back towards confession in chapter XX. But strictly speaking, since the story is moving towards Dimmesdale’s confession, the turning point is in chapter XX.
- ❑ Further Complications
 - ❑ This phase is still in the “middle” of the plot. It falls between the turning point and the climax. In it, suspense is usually continued and the action advances with more complexity towards its conclusion.
 - ❑ *The Scarlet Letter* has a brief but intense phase of further complication in chapters XX-XXII, when we learn that Chillingworth has booked passage on the ship and we witness Dimmesdale’s sermon.
- ❑ Climax
 - ❑ This is the transition from “middle” to “end” in many plots. The climax is the point towards which the story has been building throughout; it is usually the most intense moment or event, and the one in which the main conflict is resolved. Also, it is almost always tied to the theme(s) of the story.
 - ❑ Beyond dispute, the climax of *The Scarlet Letter* is Dimmesdale’s confession in chapter XXIII.
- ❑ Denouement (pronounced “dey-noo-MAH”)
 - ❑ This is the very end of the story, the phase of the plot that follows the climax and “unknots” or resolves any leftover concerns into a final resting point for the story.
 - ❑ Hawthorne unknots the climax of *The Scarlet Letter* by telling how the various characters lived out the rest of their lives.
- ❑ When studying a story’s plot, we may also consider artistic plot devices such as foreshadowing and suspense (which is often aroused by foreshadowing).¹ Give examples of Hawthorne’s skill with these devices from *The Scarlet Letter*.
 - ❑ The reader suspects but is not certain that Dimmesdale is Hester’s partner in sin until late in the book, which keeps the reader in suspense for many chapters.
 - ❑ Hester says to Chillingworth, “Hast thou enticed me into a bond that will prove the ruin of my soul?” He replies, “Not thy soul. ... No, not thine!” (62). This foreshadows his pursuit and persecution of Dimmesdale and creates suspense in that it arouses curiosity about what he will do.
 - ❑ Early in the story, Hawthorne makes repeated references to a particular set of eyes or a particular person who shares Hester’s pain but also tempts her to sin again (64, 69), thus reminding the reader of her partner in sin and holding the reader in suspense as to whose the eyes might be.
 - ❑ Chillingworth says, “Saintly men ... would fain ... to walk ... on the golden pavements of the New Jerusalem,” to which Dimmesdale replies, “Nay ... were I worthier to walk there, I could be better content to toil here” (96). This exchange hints at Dimmesdale’s guilt, but because it is inconclusive, it increases suspense.
 - ❑ Chillingworth discovers something on Dimmesdale’s chest that causes him to exult like Satan when he steals a soul from heaven, but the reader is not told at that point that Chillingworth found an “A.” Hawthorne skillfully withholds this information, thereby heightening the suspense.
 - ❑ Dimmesdale and Hester stand together on the scaffold at night, and Pearl urges them to come back during the day when people will see, thus foreshadowing Dimmesdale’s eventual confession (121-123).
 - ❑ At the last moment, we discover that Chillingworth has booked passage on the same ship as Hester and Dimmesdale so that they will not be able to escape him by leaving. This redoubles the suspense just before the climax.

¹ Students learned about foreshadowing and suspense in Weeks 8 and 14.

3. Discuss the content of *The Scarlet Letter*. (Student Questions #4-5)
- ☐ What changes do Hester's and Dimmesdale's experiments in living undergo in the second half of the story?
 - ☐ They decide to make a desperate experiment in flouting human and divine laws again for the sake of their earthly love and a chance at happiness.
 - ☐ However, it quickly becomes clear to Dimmesdale in particular that this experiment is a failure, so he begins to turn toward a new experiment which culminates in his confession of sin and the success of expiation.
 - ☐ Hester, too, finally makes an experiment in genuine repentance and penitence that is crowned with the success of being able to care for others (204).
 - ☐ One might say that up until the end, Hester has confessed but not repented, and Dimmesdale has repented but not confessed.
 - ☐ What topics does Hawthorne address in *The Scarlet Letter*?
 Answers will vary slightly. Your student may give any of the following: romantic love, marriage, the human soul, secrecy, sin, guilt, confession, "human frailty and sorrow" (40), and civilized society with its crime, law, and punishment.
 - ☐ As he treats these various topics, we can begin to see Hawthorne's worldview revealed. What seems to be his view of reality, morality, and values?
 - ☐ Reality: Sin, shame, God, damnation, and repentance are all real. Moreover, God does what He likes with men, according to His holy will and mercy. Repentance seems to be God's gift and work (108, 199).
 - ☐ Morality: Adultery is wrong, and it is wrong to cover up sin or give way to lawless passions. Marriage without love is wrong also, as is a life lived for revenge and the pleasure of torturing another human being.
 - ☐ Values: Sympathy is valuable, freedom from guilt is valuable, love is valuable, to be right with God through confession of sin is valuable (without it, says Dimmesdale, "I should have been lost for ever!" [199]).
 - ☐ Putting together these topics with these views, what would you say are the themes of *The Scarlet Letter*? Which examples provided by the characters or which of their experiments in living support these themes?
 - ☐ Expiation is real and can be gained through genuine repentance and confession (Dimmesdale's example).
 - ☐ Repentance brings about every sort of healing, including the restoration of human relationships, natural sympathies, and real love. All Pearl's affections and sympathies are awakened by Dimmesdale's confession (199).
 - ☐ "Following your heart" (your subjective emotions) in spite of known truth leads to deadly sin.
 - ☐ Cowardly fear of confessing sin avoids truth, causes pain and suffering, and does not bring relief (Dimmesdale).
 - ☐ Confession of sin does not prevent a sinner from helping others, as Dimmesdale once argued (104). In fact, as we see in Hester, it eventually allows her to become a person who can care for others in their sin, which is foreshadowed in her ability to help the poor and sick, for which reason her "A" is said to stand for "Able" (126, 204).
 - ☐ True romantic love is good and is the right basis for a marriage, but it cannot flout the laws of God and man.
 - ☐ One should tell the truth, even about his sin. Hawthorne says, "Among many morals which press upon us from the poor minister's miserable experience, we put only this into a sentence:—"Be true! Be true! Be true! Show freely to the world, if not your worst, yet some trait whereby the worst may be inferred!" (201).
 - ☐ Do you think that Hawthorne's themes and worldview, as expressed in *The Scarlet Letter*, are overall biblical? We think so. Hawthorne emphasizes imagination, emotional sympathies, and intuition perhaps more than the Bible does, but his overall message and portrayal center on truthfulness, genuine repentance, and a biblical view of man's sinfulness and need for God. God is rightly depicted in this story as holy but also merciful. Finally, Hawthorne emphasizes the message, so much needed in our day, that following one's own selfish passions without regard for truth or for God's and man's laws brings a curse and is ultimately an unsuccessful experiment in living.
4. Discuss the redemption of Hester and Pearl. (Student Question #10)
- ☐ We know that in the end Hester truly repents (204) and becomes a source of strength and good counsel to the community, as well as a person who communicates hope to other women. What hope does she have? Hester believes that someday there will be a "brighter period" in which a new truth "would be revealed, in order to establish the whole relation between men and women on a surer ground of mutual happiness" (204). We think this means that she hopes for marriages and relationships between men and women based on "sacred love" (204).
 - ☐ Hester is a fallen woman "stained with sin" and therefore incapable of becoming the "destined prophetess" of that "divine and mysterious truth." But is there a character in the story who might become that prophetess? Pearl, Hester's pearl of great price, was born of sin's experience but is not an agent of it. Through her parents' confessions, which break the spell of her sinful origin, Pearl is destined to "grow up amid human joy and sorrow,

[not] forever [to] do battle with the world, but be a woman in it" (199) and to be "not only alive, but married, and happy" (203). Thus, she might be seen as a type of that "angel and apostle"—a "lofty, pure, and beautiful" woman who is wise "not through dusky grief, but the ethereal medium of joy" and who will show "how sacred love should make us happy, by the truest test of a life successful to such an end!" (204).

- ❑ What do you think the rose by the prison door symbolizes? How does Hawthorne connect it to Pearl?
 - ❑ Hawthorne speaks of the rose's blossoms as a "token that the deep heart of Nature could pity and be kind to [the condemned prisoner]" (39), but he also offers a rose to the reader, saying, "It may serve, let us hope, to symbolize some sweet moral blossom, that may be found along the track, or relieve the darkening close of a tale of human frailty and sorrow" (40).
 - ❑ Hawthorne describes Pearl as a "lovely and immortal flower," which God allowed to grow from guilty passion (71), and who cries for a red rose at the Governor's palace (84), where, upon being asked by Rev. Wilson who made her: "the child finally announced that she had not been made at all, but had been plucked by her mother off the bush of wild roses that grew by the prison door" (88).
- ❑ If Pearl is the "lovely moral blossom" which shall "relieve the darkening close of a tale of human frailty and sorrow" (39), then she is in direct contrast to the black flowers of crime and vengeance (39, 136). On pages 201-202 and elsewhere (125-126), Hawthorne expresses his belief that love and hate lie very close together, and that someday hate will be transformed into love by a gradual process. Do you think this is a biblical belief?
 - ❑ It is biblical in the sense that God is love and has and will triumph over all sin, including hatred. However, at the same time, God's own hatred for sin is eternal and unchanging—it will never be transformed.
 - ❑ If Hawthorne means that human beings will overcome hatred through their own striving for love, then his belief should be answered with the same objections that we made to Hugo's faith in human love in our study of *Les Misérables*.

5. Discuss examples of artistry in this story. (Student Questions #6-8 and 11)

- ❑ Did you observe that Hawthorne drew an artistic parallel between the "black flower" of crime (40) and Chillingworth's "black flower" of revenge (136)? What meaning does this artistic symmetry seem to you to convey? *It conveys the idea that vengeance bent on tormenting a man for a crime is just as much an evil as the crime itself.*
- ❑ In Hawthorne's description of Chillingworth's decline and death, did you notice the artistic reference back to the "black weed" that grew from the murderer's grave (201)? Is the physician, like Pearl, a symbolic character?
 - ❑ Hawthorne describes Chillingworth's decline as if the physician were a weed that has been uprooted—an artistic reference, perhaps, to the black weed found growing in the murderer's chest. Once Dimmesdale confessed his crime, the weed (Chillingworth), which had been feeding on hidden sin, shrivelled up and died.
 - ❑ This passage also suggests that Chillingworth is a symbolic character who represents vengeful torment, perhaps even demonic torment, of an unconfessing sinner. When the confession is made, the torment dies.
- ❑ This week you read in *A Poetry Handbook* about universal imagery that is understandable for all people, such as the sun or a rose. Throughout *The Scarlet Letter*, Hawthorne makes exquisite use of the universal images of light and darkness. What does he use them to symbolize? *Light and darkness symbolize the revelation or hiding of sin, as well as the sympathy or antipathy of Nature. At certain moments, Dimmesdale shuns the sunlight of revelation, and Hester has no sunlight because she is not truly repentant.*
- ❑ Can you name examples of meaning through form in which Hawthorne uses the imagery of light and darkness to enhance his story's meaning? Do you think Oliver is right about the power of these universal images?
 - ❑ When Hester first emerges from prison, the baby Pearl, symbol of her sin, blinks because she is unaccustomed to the light (43). During the same scene, a man in the crowd remarks to Chillingworth that in their community "iniquity is dragged out into the sunshine" (45), and the sunshine seemed to Hester "as if meant for no other purpose than to reveal the scarlet letter on her breast" (63).
 - ❑ Pearl longs to play with the sunshine on the Governor's palace, but Hester says, "Thou must gather thine own sunshine. I have none to give thee!" (83). Later, in the forest scene, the sunshine flees from Hester (144), though it plays freely about Pearl because she wears no letter (144).
 - ❑ When we see Dimmesdale in the Governor's palace, we read that he casts a trembling shadow when the sunlight falls on him (90).

- ❑ In the chapter entitled, “The Minister’s Vigil,” Dimmesdale is convinced “that the gleam of the lantern [being carried through the town square as he stands on the scaffold] would fall upon him, in a few minutes more, and reveal his long-hidden secret,” (118) but it does not.
- ❑ Dimmesdale imagines being found on the scaffold at dawn, “with the red eastern light upon his brow” (119), but refuses to stand with Hester and Pearl on the scaffold “tomorrow noon-tide,” telling Pearl that “the daylight of this world must not see our meeting!” (121), though the light of Judgment Day will.
- ❑ The meteor’s light reveals Dimmesdale, Hester, and Pearl, “with the distinctness of midday” to Chillingworth (121-122). It also foreshadows the end, when “daybreak” does “unite all who belong to one another” (121).
- ❑ At the same time, the meteor reveals a look of demonic malevolence on Chillingworth’s face that is ordinarily hidden. There is more sin than that of the scarlet letter being revealed by the light of the meteor (122-123).
- ❑ The gloom of the forest is preferable to light for Dimmesdale and Hester, who wish to hide their sin: “No golden light had ever been so precious as the gloom of this dark forest. Here, seen only by his eyes, the scarlet letter need not burn into the bosom of the fallen woman. Here, seen only by her eyes, Arthur Dimmesdale, false to God and man, might be, for one moment, true!” (153).
- ❑ Artistic contrasts abound in this story, many of them ironic. Name any examples of irony from *The Scarlet Letter*. How do these ironies enhance Hawthorne’s themes?
 - ❑ Irony of Chillingworth’s Profession: It is ironic that Chillingworth is Dimmesdale’s doctor, who heals his body (or at least holds it together) in order to torment his soul. Chillingworth is contrasted with God, the Physician of the soul, who alone has the power to truly cure Dimmesdale.
 - ❑ Irony of Dimmesdale’s Hidden Scarlet Letter: One of the greatest artistic contrasts in the story is, of course, between the scarlet letter displayed on Hester’s breast and the one hidden on Dimmesdale’s. Hawthorne produces many moments of irony through this, as when Pearl asks whether the minister has a mark from the Black Man like Hester’s, and why therefore the minister does not reveal it as Hester does (147).
- ❑ Some critics of *The Scarlet Letter* have felt that at times Hawthorne overdid his symbolism and suggestiveness. For instance, one might ask if it was really necessary to insist that Hester’s intuition into other people’s sin and Dimmesdale’s beholding of the meteor in the shape of an “A” were products of their imagination, especially since Hawthorne then goes on to give proofs which make it seem as if they are indeed real. And was it necessary to give so many possibilities for the origin of Dimmesdale’s scarlet letter, or to so often remind the reader of his symbolic act of putting his hand to his heart? What do you think?
Answers will vary; this is simply an opinion question and an opportunity for your student to evaluate artistry.
- ❑ What was your favorite artistic aspect of *The Scarlet Letter*, or your favorite example of meaning through form? We invite you to draw your student out on this point.

GEOGRAPHY: BACKGROUND INFORMATION

Mexican-American War

The top map on the next page is of the key battles of the Mexican-American War. It shows the locations of military campaigns during the Mexican War. Major battles took place chiefly in Mexico, California, and Texas. The war ended soon after United States troops, led by Major General Winfield Scott, won a series of major battles and occupied Mexico City.

The bottom map on the next page shows the growth of America during the Polk administration. Be sure to note with students that the Mexican-American War, the addition of Texas as a state to the Union, and the acquisition of the Oregon Territory more than doubled the size of the United States!

Three-week Study of Western Lands

Students of all ages will begin a three-week study of the American West this week, each on his own level. In a general way, we will work our way from east to west. What follows is a summary of how this geography assignment relates to studies in other disciplines:

- ❑ This week, students will note the boundaries of the land added during Polk’s administration (and the states that were eventually formed from them): the entire Mexican cession (which gave America California, Nevada, Utah, and parts of Colorado, New Mexico, and Arizona) and the Oregon Treaty of 1848 with Great Britain (which gave America Idaho, Oregon, Washington, and parts of Montana and Wyoming). Optionally, older students will be studying places that are associated with the war itself. Generally speaking, we’re viewing the West from airplane

height this week, with the exception of the geography of three states: Nebraska, Wyoming, and Utah. Because rhetoric and dialectic students are reading details about the Mormon's emigration to Utah, we recommend that dialectic and rhetoric students study the states through which ran the so-called Mormon Trail. (It became part of the Oregon Trail in many places.) Students should also study the climate of Utah in some detail this week.

- Next week, we study details of the large-scale pioneer movement west and focus on the Oregon Trail. Thus, students will study details about the following states from "prairie level": Idaho, Nevada, and Oregon.
- In Week 18, we'll study the California Gold Rush of 1848 and the problem that statehood for California presented to the nation. Students will complete their geographical survey of the western states by focusing attention on regions that became California, Nevada, Arizona, and New Mexico.

In organizing the following background notes, we found that Nebraska, Utah, Colorado, Idaho, Wyoming, Arizona, and New Mexico shared common geographic regions. We therefore combined *World Book* articles to form the following overview, parts of which will serve you for each of the three weeks in this study.

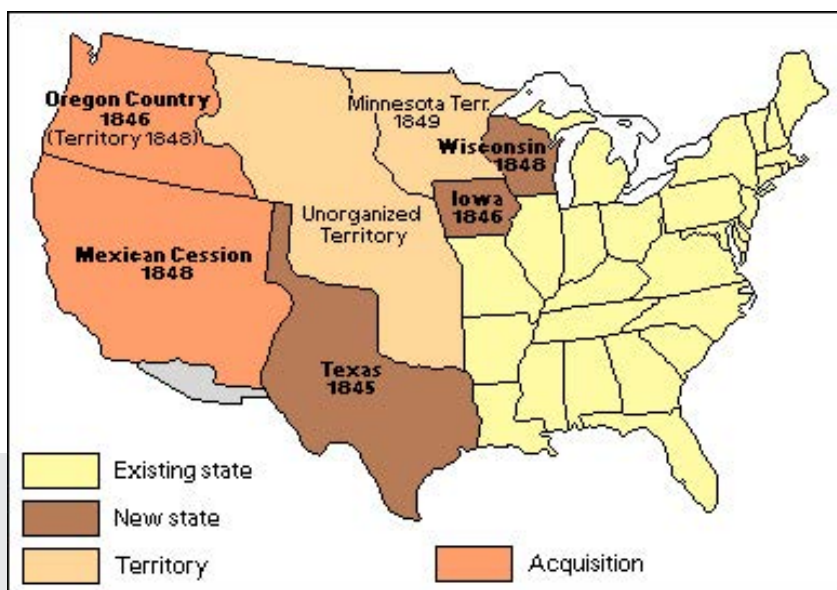
NOTE: There will be additional details on the states in focus in the Geography Background Information for Weeks 17 and 18 as well. Students won't be labeling any features of Colorado or Montana.

World Book on Geographic Features of Nebraska, Utah, Colorado, Idaho, Wyoming, Arizona, and New Mexico¹

These states share parts of three major land regions: (1) the **Rocky Mountains**, (2) the **Basin and Range Region**, and (3) the **Colorado Plateau**.



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1 Excerpts from *World Book* articles entitled *Nebraska, Utah, Colorado, Idaho, Wyoming, Arizona, and New Mexico*. Contributors for each article are as follows: David Wishart, Professor of Geography, University of Nebraska and Donald R. Hickey, Professor of History, Wayne State College; George F. Hepner, Professor of Geography, University of Utah and Thomas G. Alexander, Professor of Western American History, Brigham Young University; Duane A. Smith, Professor of History and Southwest Studies, Fort Lewis College and John L. Dietz, Professor Emeritus of Geography, University of Northern Colorado; Harley Johansen, Professor of Geography, University of Idaho and Ronald L. Hatzenbuehler, Professor of History, Idaho State University; Phil Roberts, Assistant Professor of History, University of Wyoming; Ronald E. Beiswenger, Professor and Chair, Department of Geography and Recreation, University of Wyoming; Lay James Gibson, Professor of Geography and Regional Development and Director, Economic Development Research Program, University of Arizona and Thomas E. Sheridan, Author, *Arizona: A History* and Stanley A. Morain, Director, Earth Data Analysis Center, University of New Mexico.

The Rocky Mountains extend generally north and south across a large part of western North America. In Utah, two ranges of the Rocky Mountains—the Uinta and the Wasatch—form an angle in the northeast corner of the state. The **Uinta Range** extends westward from Colorado almost to Salt Lake City. It is the only major range of the Rocky Mountains that runs east and west. Several peaks in the Uinta Range are more than 13,000 feet high. Kings Peak, the highest point in Utah, rises 13,528 feet near the center of the range. Many lakes and flat-bottomed canyons in the Uinta Range were formed by glaciers that once covered the area.

The **Wasatch Range** extends from Mount Nebo, near Nephi, northward into Idaho. The steep western side of this range rises 6,000 to 8,000 feet above the valleys that border it. The Wasatch Range also has many canyons. The canyons provide water and serve as recreation areas for the people in Utah's largest cities, just west of the mountains. Some of the canyons were glaciated (cut by glaciers).

The Rocky Mountains cover the middle two-fifths of Colorado. The **Colorado Rockies** have been called the Roof of North America because about 55 peaks reach 14,000 feet or more above sea level. These peaks are the tallest in the entire Rocky Mountain chain, which stretches from Alaska to New Mexico.

The **Continental Divide** runs through the Rockies. Streams east of the divide flow into the Atlantic Ocean. Those west of it flow into the Pacific.

The Rocky Mountains extend into north-central New Mexico from Colorado south to a point near Santa Fe. In winter, deep snow piles up on the mountains. In spring, the snow melts and provides water for irrigated crops in the fertile Rio Grande Valley. The **Rio Grande**, which rises in Colorado, cuts between ranges of mountains. To the east are the **Sangre de Cristo** (Blood of Christ) **Mountains**. Wheeler Peak, 13,161 feet high, is the highest point in the state [of Nevada]. The Nacimiento and Jemez ranges are west of the river.

The Rocky Mountains sweep across Wyoming in huge ranges, most of which extend from north to south. In the north, the **Bighorn Mountains** form the front range of the mountain area. The **Laramie Range** stretches north from Colorado. Between these two front ranges lies a wide plateau. In the 1800's, pioneers traveled westward on trails through this area. The **Absaroka Range** rises along the east side of **Yellowstone National Park**. The rugged **Wind River Range** to the south includes nine peaks that tower above 13,000 feet. Among them is the highest mountain in Wyoming, 13,804-foot **Gannett Peak**. The **Granite Mountains** extend eastward from near the southern tip of the Wind River Range. The Gros Ventre, Salt River, Snake River, Teton, and Wyoming ranges are near the western border. The scenic **Teton Mountains** rise nearly straight up for more than 1 mile from the **Jackson Hole Valley**. Other major mountain ranges include the **Medicine Bow** and **Sierra Madre** in southern Wyoming.

There is one special link between the flat land of the plains and the heights of the mountains. It is in southeastern Wyoming, where a narrow finger of land rises gently from the plains to a point high in the **Laramie Mountains**. Along the slope are major rail and highway routes that quickly bring a traveler from the plains to the mountains. This slope, sometimes called the Gangplank, is only about 100 yards wide.

The Rocky Mountains region of Idaho has some of the most rugged areas in the United States. Throughout the region, steep canyons and plunging gorges have been carved by swift mountain streams. The region has several wilderness areas that the U.S. Forest Service has preserved without roads, logging developments, or modern improvements. The federal government owns about two-thirds of Idaho's land. Many plateaus and valleys lie among the mountains and ranges of Idaho's Rocky Mountains region. These plateaus and valleys include fertile areas.

The Basin and Range Region covers parts of several states, including most of southern Arizona, one third of New Mexico, and the western part of Utah. It is one of the driest regions in the United States. Small mountain ranges and broad basins cover the center of the region. Higher ranges and plateaus border it on the east and the west. Great Salt Lake lies in the northeast part of the region. West and southwest of the lake is a barren area called the Great Salt Lake Desert. The desert has about 4,000 acres of flat salt beds that are as hard as concrete.

The extreme southwestern corner of Utah's Basin and Range Region is the lowest and warmest area. It is known as **Utah's Dixie**. The early settlers grew cotton and grapes there.

In New Mexico, the Basin and Range Region extends south and west from the Rockies to the borders of Arizona and Mexico. This region includes scattered ranges of rugged mountains—the Guadalupe, Mogollon, Organ, Sacramento, and San Andres ranges. Broad desert basins (low places where the streams have no outlet) lie between the mountains. The largest basins are the Jornada del Muerto (Journey of the Dead) and the Tularosa. The Rio Grande flows through the Basin and Range Region.

The Intermontane Basins include several fairly flat areas between Wyoming's mountain ranges. The word *intermontane* means between mountains. The major basins include the Bighorn and **Powder River** basins in the north, and

the **Wind River Basin** in central Wyoming. The Green River, **Great Divide**, and **Washakie** basins are in southwestern Wyoming.

The basins are mostly treeless areas that get less rainfall than the mountains. Short grasses and other low plants make most of the basins good areas for grazing sheep and cattle. The Great Divide Basin is an exception. It lies along the Continental Divide, but has no drainage of water either to the Atlantic or the Pacific. The divide splits and runs around the 3,000 square miles of this basin. The little rain that falls there soaks quickly into the dry ground. A part of the Great Divide Basin and the area to the south of it are sometimes called the **Red Desert**. Pronghorns and wild horses feed on the thinly scattered plant growth and sagebrush. Sometimes sheep are grazed there.

The Colorado Plateau stretches over parts of Utah, Arizona, Colorado, and New Mexico. It covers most of the southern and eastern sections of Utah. This region consists of broad, rough uplands cut by deep canyons and valleys. High plateaus in the western part of the region include the Aquarius, Fish Lake, Markagunt, Paunsagunt, Pavant, Sanpitch, Sevier, and Tushar. These plateaus have elevations of more than 11,000 feet. The famous Bryce, Cedar Breaks, and Zion canyons are in this area. The Henry Mountains rise west of the Colorado River, and the Abajo and La Sal mountains are east of the river. Utah's southeastern corner meets the corners of Arizona, New Mexico, and Colorado. This is the only point in the United States where four states meet.

In northern Arizona, the Colorado Plateau covers about two fifths of the state. The region consists of a series of plateaus with fairly level surfaces. This pattern is broken here and there by a few mountains and canyons. **Humphreys Peak**, the highest mountain in the state, rises 12,633 feet near Flagstaff. The deepest canyon is the famous **Grand Canyon** on the **Colorado River**. Tributaries of the Colorado have cut other beautiful canyons into the flatland. These include Canyon de Chelly and Oak Creek Canyon.

Along the Arizona-Utah border in the northeast, strange and beautiful rock formations rise from the floor of a broad valley. Because of these formations, the valley is called **Monument Valley**. The colorful **Painted Desert** and the **Petrified Forest** are two well-known parts of the region. The series of level plateaus that make up the region end in the Mogollon Rim on the south. The Mogollon Rim is a steep rock wall almost 2,000 feet high. It extends from central Arizona to the Mogollon Mountains in southwestern New Mexico.

In northwestern New Mexico, the Colorado Plateau is a broken country of wide valleys and plains, deep canyons, sharp cliffs, and rugged, lonely, flat-topped hills called mesas. The best-known mesa in the state is **Acoma**. The Indians built a city on top of Acoma. To the west of Acoma is a 40-mile strip of *malpais*, an area of extinct volcanoes and lava plains. **Ship Rock**, a steep hill that resembles a ship under full sail, has been a famous landmark in San Juan County for hundreds of years. Ship Rock rises 1,678 feet above the flat land around it. The San Juan Basin lies in the northwest section of the Colorado Plateau.

The Transition Zone is a narrow strip of land that lies just south of the Colorado Plateau. This region has a number of mountain ranges. The ranges are close together in an area of rugged peaks and narrow valleys. This rough country includes the Mazatzal, Santa Maria, Sierra Ancha, and White mountain ranges.

The Great Plains cover roughly the eastern two-fifths of Colorado, one-third of New Mexico, and the eastern part of Wyoming. Colorado's Great Plains region is part of the vast **Interior Plain of North America** that stretches from Canada to Mexico. It slopes gently upward from east to west toward the base of the Rocky Mountains. Farmers once thought the area was too dry for farming. But irrigation projects in the valleys and dry farming on the higher lands have made large-scale agriculture possible.

In New Mexico, the Great Plains cover roughly the eastern third of the state. They extend from a high plateau in the north to the **Pecos River Valley** in the south. Streams have cut deep canyons in the plateau as it slopes away from the Rocky Mountains. [Today,] cattle and sheep graze there. To the south are dry farming and irrigated agriculture. The eastern edge of the state, south of the **Canadian River**, is called the **High Plains** or **Llano Estacado** (Staked Plain). (The Llano Estacado also covers much of northwestern Texas.)

Wyoming lies where the Great Plains meet the Rocky Mountains. The Continental Divide winds through Wyoming from the northwest corner to the south-central edge of the state. Here, short-grass prairie covers much of the land and provides good grazing for cattle and sheep. Cottonwoods and shrubs grow along the rivers. Little rain falls on the plains, but irrigation has turned portions of this region into valuable farmland. A portion of the famous **Black Hills** lies in the northeastern part of the state. About a third of the Black Hills area is located in Wyoming, and the rest is in South Dakota.

Nebraska rises in a series of rolling plateaus from the southeast to the extreme southwest. The land rises from about 800 feet above sea level to over 5,400 feet. Nebraska has two major land regions. These are, from east to west, the **Dissected Till Plains** and the **Great Plains**.

The Dissected Till Plains cover about the eastern fifth of Nebraska and extend into South Dakota, Iowa, Missouri, and Kansas. Glaciers once covered the Till Plains. The last glacier melted several hundred thousand years ago [according to modern assumptions]. It left a thick cover of rich, soil-forming material called till. A deep deposit of windblown dust called loess then settled on the till. Streams have dissected (cut up) the region, giving it a rolling surface. In the southeastern section of Nebraska's Till Plains, the action of the streams has exposed glacial materials on the sides of the valleys. The northern section of the Till Plains is known as the Loess Hills. Most of the Dissected Till Plains region is well suited to farming with modern machinery.

The Great Plains region of Nebraska stretches westward from the Dissected Till Plains and extends into Wyoming and Colorado. A series of sand hills rises north of the **Platte River** in the central part of the region. The soil of the **Sand Hills** section consists of fine sand piled up by the wind. The sand was formed into low hills and ridges. The section covers about 20,000 square miles, making it the largest area of sand dunes in North America. Grasses that now cover the Sand Hills hold most of the sand in place. Sometimes, however, overgrazing by cattle and extension of irrigated cropland kill the grass cover. The wind then cuts great holes called blowouts into the hillsides. Most ranchers take care not to overgraze the land. The Sand Hills make exceptionally fine cattle country because of the area's flowing streams, abundant well water, and excellent grasses. Some of the grass is cut as wild hay.

The soil of the Sand Hills acts like a giant sponge. It absorbs and holds most of the area's limited rainfall. The rainfall seeps down and creates vast underground reservoirs of ground water. Movement of the ground water makes it possible to pump irrigation water to the surface in areas around the Sand Hills.

A deep deposit of **loess** covers the central and south-central parts of the Great Plains. Some of this loess country is rough and hilly. But in the southeast, a flat loess area covers about 7,000 square miles. This area, called the **Loess Plain**, is farmed even more intensively than the Till Plains.

North and west of the Sand Hills are the High Plains, which cover about 12,000 square miles. The High Plains in the west rise more than 1 mile above sea level along part of the Wyoming border. The High Plains receive little rainfall. Farmers there must use irrigation or practice dryland farming, methods that make the most of the limited rainfall. Rough parts of the High Plains are used mainly to graze cattle. Some of the rough areas, including the beautiful Wildcat Ridge and Pine Ridge, are covered with evergreen trees. The highest point in Nebraska is 5,426 feet above sea level in [today's] southwestern Kimball County.

Other Important Geographic Features

In Idaho, the **Columbia Plateau** follows the sweep of the Snake River across southern Idaho. The plateau then stretches along Idaho's western border as far north as the Panhandle, where it meets the rolling Palouse hills of the state of Washington. The Columbia Plateau includes the fertile plateau and valley areas of Lewis, Nez Perce, and western Latah counties. In the center of the plateau, the Snake River Plain covers a 20- to 40-mile strip on each side of the Snake River. The plain was built up from many lava flows that came from cracks in the earth. On the plain, farmers grow potatoes, alfalfa, beans, sugar beets, and other crops on land irrigated by well or river water. Cattle and sheep graze on the irrigated lands during the winter and on nearby mountains in summer.

Deserts cover about a third of Utah. Few plants can grow in these deserts because of the lack of rainfall. The **Great Salt Lake Desert** lies west and south of Great Salt Lake. Other deserts include the **Sevier Desert** in west-central Utah, and the **Escalante Desert** in the southwestern part of the state.

Rivers and lakes. The uses of Utah's rivers include providing irrigation for great stretches of farmland that otherwise would be desert. The Colorado River and its main tributary, the Green River, are the largest rivers in the state. These rivers and their many branches drain the eastern half of Utah. The **Snake River** of Idaho and its branches drain Utah's northwest corner. The Bear, Provo, and Weber rivers begin in the Uinta Range and flow through the Wasatch Range into **Great Salt Lake**. The **Sevier** is the chief river of south-central Utah. It begins in the Paunsagunt Plateau and flows north, then bends to the southwest. Most of the Basin and Range Region, which extends across several Western states, has no outlet to the sea. It is the largest area of interior drainage in the United States.

Thousands of years ago, a huge body of fresh water covered parts of Utah. Scientists have named this ancient sea Lake Bonneville. The **Bonneville Salt Flats**, in the middle of the Great Salt Lake Desert, cover part of the bed of Lake Bonneville. Great Salt Lake and Utah Lake are also part of what remains of Lake Bonneville. Great Salt Lake is the largest natural lake west of the Mississippi River. The water in Great Salt Lake is saltier than ocean water. Great

Salt Lake is salty because its waters are not drained by outflowing streams. Instead, some of the water evaporates and leaves salt deposits behind. When heavy precipitation occurs, the lake expands in area, often causing floods. The **Jordan River** drains Utah Lake and keeps its waters fresh. Utah Lake and **Bear Lake**, which Utah shares with Idaho, are important reservoirs in which irrigation waters are stored. Many small lakes lie in the Boulder, Uinta, and Wasatch mountains.

More important rivers begin in Colorado than in any other state. These rivers provide water for many states. Three major tributaries of the Mississippi-Missouri river system rise on the eastern slope of the Rocky Mountains. These are the **Arkansas**, **South Platte**, and **Republican** rivers. West of the Rockies, the Colorado River begins at **Grand Lake**, flows through Middle Park, and winds southwest into Utah. The Colorado drains a twelfth of all the land of the United States. Several of the chief tributaries of the Colorado, including the Uncompahgre, Gunnison, San Juan, and Dolores rivers, also rise in the state. The Rio Grande starts in the San Juan range, and flows east and south into New Mexico. The **North Platte River** flows north from North Park into Wyoming.

Parts of three great river systems start in the mountains of Wyoming. These three river systems are the Missouri, the Colorado, and the Columbia. The tributaries of the Missouri flow both north and east. The Yellowstone, Clarks Fork, Bighorn, Tongue, and Powder rivers flow north. The Cheyenne, Niobrara, and North Platte rivers flow east.

The Green River, the major source of the Colorado River, rises in the Wind River Mountains and flows south across western Wyoming into Utah. The Snake River is part of the Columbia River system. This river starts in the Absaroka Mountains in Yellowstone Park. It flows into Grand Teton National Park, then turns west into Idaho. The Snake leaves Wyoming through a magnificent canyon that cuts through three mountain ranges. The Snake River is joined by the Salt River and eventually reaches the Columbia. Bear River, in the southwestern corner of Wyoming, flows into the **Great Salt Lake** of Utah.

Many of the rivers have cut beautiful canyons, and some plunge over steep cliffs in spectacular waterfalls. The most interesting canyons include the **Laramie River Canyon**, the Grand Canyons of the Snake and the Yellowstone, **Platte River Canyon**, **Shoshone River Canyon**, and the **Wind River Canyon**. The most dramatic waterfalls are the Upper and Lower falls of the Yellowstone River. Wyoming has hundreds of clear, cold, mountain lakes. Among the largest are **Fremont**, **Jackson**, **Shoshone**, and **Yellowstone** lakes.

The Snake River, which is 1,038 miles long, flows into Idaho from its source south of Yellowstone National Park in Wyoming. The river crosses southern Idaho and forms about a third of the state's western border. The Snake River system drains most of Idaho. A main branch of the Snake is the **Salmon River**, which rises in the Sawtooth Mountains. It is called the River of No Return, because travelers once could not navigate upstream against its furious current and rapids. Other branches of the Snake include the Clearwater, Big Wood, Blackfoot, Boise, Payette, and Weiser rivers. Idaho has hundreds of large waterfalls and many small ones.

Southern Idaho has more than a hundred **mineral springs**. Some of them are hot, and some are cold. The most famous springs include Big Creek Springs in Lemhi County, Bald Mountain Springs in Ketchum, Warm Springs in Boise, Lava Hot Springs near Pocatello, and Magic Springs near Twin Falls. The waters of Warm Springs have a temperature of 170° F. They are piped into some homes in Boise to provide heat. The springs in and around Soda Springs are highly charged with carbonic acid and are believed to have healthful qualities.

The Rio Grande runs like a backbone down the length of New Mexico. At the state's southern boundary it turns east and forms the border between Texas and Mexico. Another important river in New Mexico is the **Pecos**. It rises in the Sangre de Cristo Mountains, and then flows south. The Pecos provides irrigation water for the land around Carlsbad and Roswell. The **San Juan River** drains the northwest corner of the state. The Canadian River rises in the northeast part. [Today,] its waters are stored for irrigation at the Conchas Dam, near Tucumcari. The **Gila River**, in the southwest, flows west into Arizona.

Information Specific to Utah Only

Plant and animal life. Forests cover about 30 percent of Utah. The forest land is found in the mountains. Common trees include aspens, firs, junipers, pines, and spruces. Many kinds of grasses, shrubs, and wildflowers grow in the mountains. The dry sections of the state have cactus, creosote bush, greasewood, mesquite, and shadscale. The state's wetter sections have grasses and sagebrush.

Common small animals in Utah include badgers, foxes, martens, muskrats, rabbits, ringtails, skunks, and weasels. Among the larger animals are black bears, bobcats, coyotes, lynxes, and mountain lions. The mule deer is the most common game animal. Buffaloes, elks, moose, and pronghorns are also found in the state. Ducks, geese, grouse, pheasants, and quail are common game birds of Utah. The state has such reptiles as lizards, toads, tortoises, and

several kinds of snakes. Trout is the state's most common fish. Other fish that are found in Utah include bass, catfish, graylings, perch, and whitefish.

Climate. Average July temperatures in Utah range from 60° F in the northeast to 84° F in the southwest. January temperatures average 20° F in the north part of the state and 39° F in the southwest. Utah's record high temperature, 117° F, occurred on July 5, 1985, at St. George. The lowest temperature was -69° F, recorded at Peter's Sink on Feb. 1, 1985.

Yearly precipitation (rain, melted snow, and other moisture) varies from less than 5 inches in the Great Salt Lake Desert to up to 50 inches in the mountains of the northeast. The southwest gets little snow, but Alta, a ski area near Salt Lake City, receives more than 400 inches a year.

FINE ARTS AND ACTIVITIES: BACKGROUND INFORMATION

*World Book on Franz Liszt*¹

Franz Liszt, pronounced frahnts lihst (1811-1886), was a Hungarian pianist, composer, and teacher. He wrote many works for the piano and orchestra, and was the most celebrated concert pianist of the 1800's. He performed an invaluable service to music as the teacher and sponsor of most of the brilliant musicians of his time.

His life. Liszt was born in Raiding, Hungary (now part of Austria) on Oct. 22, 1811. His father, a talented amateur musician, was his first piano teacher. The boy's musical talent appeared early. By the time he was 12, he had been presented in Austria, Germany, and Hungary as a child prodigy at the piano.

In 1823, Liszt went to Paris, where he studied music theory and composition. The French recognized him as a brilliant performer with an almost uncanny ability to improvise on the keyboard. He had once wanted to become a priest, but instead decided to follow a career in music. He was inspired by the success of Niccolò Paganini to become as much a master of the piano as Paganini was of the violin.

Liszt quickly became a favorite of intellectual and artistic circles in France, not only because of his talent but also because of his fascinating personality. In addition, his popularity was enhanced by his generosity, his fine family background, and his ability as a writer and critic.

In the early 1830's, Liszt came to know many influential people in the artistic and literary circles of Paris. He met Niccolò Paganini, the pianist Frederic Chopin, and the composer Hector Berlioz. He also met the Countess Marie d'Agoult, who was his mistress from 1835 until 1844. Liszt was romantically involved with many women during his life, including the writer George Sand and the Princess Carolyne von Sayn-Wittgenstein.

Liszt made triumphal tours throughout most of Europe as a concert pianist. In 1848, he retired to the German Duchy of Weimar, where he had been appointed in 1842 as court music director. In Weimar, he began his productive and successful career as a composer. He also conducted opera performances and orchestral concerts and helped to make Weimar a major center for music. He sponsored the work of Richard Wagner and his new concept of musical theater. While at Weimar, Liszt premiered Wagner's *Tannhauser* and *Lohengrin*. He also produced *Benvenuto Cellini*, an opera by Hector Berlioz, as well as many other works.

While the Princess Carolyne von Sayn-Wittgenstein lived with Liszt at Weimar, she strongly influenced his career as a composer. But in 1858, Liszt resigned his post at Weimar. He went to Rome in 1861. In 1865, Liszt took the vows of the four minor orders of the Roman Catholic Church and received the title of *Abbe*, but he never became a priest. In his later years, Liszt divided his time between Rome, Weimar, and Budapest, and taught piano and composition. In 1886, Liszt toured Europe, attending concerts presented in honor of his 75th birthday. He died at Bayreuth on July 31, 1886.

His works. Liszt composed a great number of important works for the piano. He wrote two complete concertos for piano and orchestra and an unfinished third piano concerto. For solo piano, Liszt wrote one grand sonata, several sets of variations, and numerous shorter works, including ballads, etudes, rhapsodies, and waltzes. He expanded the boundaries of piano technique with broadly sweeping scales and arpeggios, rapid changes of register, unusual divisions of the beat, extremes of tempo and dynamics, and dense chordal textures.

Liszt wrote two symphonies for orchestra, the *Faust Symphony* (1857) and the *Dante Symphony* (1857). He also wrote 13 symphonic poems, which he preferred to call "tone poems." *Les Preludes* (1848, revised before 1854) is the best known of his symphonic poems.

¹ From a *World Book* article entitled *Liszt, Franz*. Contributor: Daniel T. Politoske, Ph.D., Professor Emeritus of Music History, University of Kansas.

Liszt's works include a large number of choral compositions, many of them sacred works. He also wrote many songs for solo voice and piano. In addition, Liszt composed a number of pieces for organ.

Liszt transcribed many orchestral works so that they could be played by two-hand or four-hand piano. His transcriptions of Beethoven's symphonies made it possible to play and hear them in the intimacy of private homes as well as in large concert halls. Liszt also transcribed organ works by Johann Sebastian Bach and violin etudes by Paganini.

CHURCH HISTORY: BACKGROUND INFORMATION

*World Book on Mormons*¹

Church Doctrines

Mormon beliefs are based on ancient and modern revelations from God. Many of these revelations are recorded in scriptures. These scriptures include the Bible, the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price.

Mormons regard the Bible as the word of God, but they believe that it is not a complete record of all that God said and did. The Book of Mormon is a history of early peoples of the Western Hemisphere. Mormons teach that the **Book of Mormon** was divinely inspired, and regard it as holy scripture. The Book of Mormon was translated by **Joseph Smith** from golden plates which he said he received from the angel Moroni. Doctrine and Covenants contains revelations [supposedly] made by God to Smith. The Pearl of Great Price contains writings of Smith and his translation of some ancient records.

Mormons believe in a unique concept of God [that sets them apart from all orthodox Christians]. They teach that this concept was revealed by God through Joseph Smith and other prophets. Mormons believe that the Supreme Being is God the Father, who is a living, eternal being having a glorified body of flesh and bone. The human body is made in the image of God.

Mormons teach that God the Father created all people as **spirit-children** before the earth was made. They regard Jesus Christ as **the first spirit-child** the Supreme Being created. They believe that Christ created the world under the direction of God the Father. This is why Mormons also refer to Christ as the Creator. Jesus Christ came down to earth and was born of the Virgin Mary. He was the only one of God's spirit-children begotten by the Father in the flesh. He is divine. [See sidebar, right, for verses that speak the truth about Jesus' nature. Smith reinterpreted these verses to arrive at LDS Church teachings.]

Jesus Christ died on the cross for the sins of all humanity and brought about the resurrection of all. He lives today as a resurrected, immortal being of flesh and bone.

God the Father and Jesus Christ are two separate beings. Together with the Holy Ghost, they form a Trinity, Godhead, or governing council in the heavens. The Holy Ghost is a third personage, but is a spirit without a body of flesh and bone.

Mormons claim that their doctrine is the one which Jesus and His apostles taught. They believe that the first principles and ordinances of the gospel are faith in Jesus Christ; repentance; baptism by immersion for the remission of sins [but only in an LDS Church]; and the laying on of hands for the gift of the Holy Ghost. They believe that a person must be called of God by those who have the authority [as leaders in the LDS Church] in order to preach the gospel and to administer its ordinances.

Mormons believe in life after death and in the physical resurrection of the body. The spirit [of each person], awaiting the resurrection of the body, continues in an intelligent existence. During this time, persons who did not know the gospel in life may accept it after death. Mormons believe, for this reason, that living persons can be baptized on behalf

John 1:1-5 (ESV)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

Colossians 1:15-20

He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

Col 2:8-10 (NASB)

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority...

John 10:30

"I and the Father are one."

John 17:11

Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are.

¹ From a *World Book* article entitled *Mormons*. Contributor: Critically reviewed by The Church of Jesus Christ of Latter-day Saints.

of the deceased. In this ceremony, a living Mormon acts as a representative of the dead person and is baptized for that person. Other rites are performed for the dead.

Since Mormons believe in life after death, they believe that family life continues after death. Marriages performed in a Mormon temple are for eternity [unless one of the participants proves to be an unworthy Mormon], and not just for this life. Mormons believe in a final judgment in which all people will be judged according to their faith and works. Each person will be rewarded or punished **according to merit**.

Some Mormons practiced **polygamy** (the practice of a man having more than one wife at the same time) as a religious principle during the mid-1800's. But the church outlawed the practice in 1890 after the Supreme Court of the United States ruled it illegal. [There is a sizable, radical wing of the Mormon church which still illegally practices polygamy. Its fruits are incest, violence, loneliness and tragedy for those who participate. The students' readings do not include this information.]

They believe in upholding the civil law of the country in which they are established. For example, they believe the Constitution of the United States is an inspired document. Mormons in the United States are urged by their religion to uphold its principles. [This was *not* the case with Mormons in the late 1800's, as students learned last week.]

Church Organization

Mormons regard the organization plan of their church as divinely inspired. They have no professional clergy. But all members in good standing, young and old, can participate in church government through several church organizations. A body called the **General Authorities** heads the church. It consists of the **President** and two counselors; the **Council of the Twelve Apostles**; the **Patriarch** of the church; the **First Quorum of the Seventy**; and the three-member **Presiding Bishopric**. [Mormons are modern day Gnostics; to be admitted to leadership, one must perform certain secret rites and know certain "secret" knowledge.]

Under the General Authorities are area leaders and then regional and local organizations called stakes and wards. Each stake (diocese) is governed by a president and two counselors, who are assisted by an advisory council of 12 men. A stake has between 2,000 and 10,000 members. A ward (congregation) is governed by a bishop and two counselors. Wards have an average of 500 to 600 members.

Worthy male members of the church may enter the priesthood, which is divided into two orders. The **Aaronic** (lesser) order is for young men 12 to 18 years old. The **Melchizedek** (higher) order is for men over 18. Each order is subdivided into quorums (groups). Mormons believe that the priesthood provides authority to act in God's name in governing the church and in performing religious ceremonies.

Several auxiliary organizations assist the priesthood. The Sunday School, the largest auxiliary organization, provides religious education for adults and children. The Women's Relief Society helps the sick and the poor, and directs women's activities. The Young Men and Young Women organizations provide programs for teenagers. The Primary Association sponsors classwork and recreation for children 3 to 11 years old.

The church operates an extensive educational system. It provides weekday religious education for high school students in about 1,900 seminaries located near public high schools in 42 states and six foreign countries. The church conducts 66 weekday religious institutes for Mormon students near college campuses. It also maintains fully accredited colleges and universities in Utah, Idaho, and the Pacific Islands. Best known of these is Brigham Young University in Provo, Utah. Mormons assist aged, handicapped, and unemployed members through a voluntary welfare program. Projects directed by the wards and stakes help the poor.

Voluntary contributions from members and income from church-operated businesses support the church. Most members give a tithe (one-tenth of their annual income) to the church. Thousands of young men and women and retired people work from 18 to 24 months in a worldwide missionary program without pay.

WORLDVIEW: RHETORIC DISCUSSION OUTLINE

1. Part Two of *Unveiling Grace* is called "Cracks in the Facade." In this section, Lynn Wilder relates how her sons' painful experiences with Mormon leadership, and especially her son Micah's conversion to Christianity, began a process that ultimately culminated in her own conversion to Christianity. Based on your student's reading and continuing chart work, review the following topics with him and discuss contrasting biblical views. You may also wish to discuss Lynn Wilder's particular experiences with these topics as a Mormon.

- ☐ God the Father
- ☐ God the Son (Jesus Christ)
- ☐ The Great Apostasy, the Bible, and Mormon Texts
- ☐ Repentance
- ☐ Authority of Church Leadership
- ☐ The Human Condition, Sin, and Salvation
- ☐ Race

2. In this week's reading from *Unveiling Grace*, Wilder provides several arguments against the validity of Joseph Smith's prophetic calling and teachings. Ask, "Which of these arguments, if any, did you find compelling? Why?"
 - ☐ *Answers will vary, but we hope you will take a little time to draw your student out and hear his thoughts.*
 - ☐ One point that is perhaps worth making: from start to finish, over centuries of time, the Bible relates one coherent, straightforward, and unified message about the nature of God, the nature of mankind, and the relationship of God to mankind. Smith's many "revelations" about the nature of God, of mankind, and of eternity were both progressive *and* contradictory over the course of his one life, whereas the Bible's is *only* progressive and remains consistent. Such consistency would seem to compel respect and trust.
3. Ask your student to list the five statements of a "proper Mormon testimony" from *Unveiling Grace* (161-162).
 - ☐ "I know the church is true"
 - ☐ "I know Joseph Smith was a prophet of God"
 - ☐ "I know the Book of Mormon is the most correct book on the face of the earth"
 - ☐ "I know we have a living prophet today"
 - ☐ "Jesus Christ is the Savior"
4. At the end of Chapter 11 in *Unveiling Grace*, at a public Mormon gathering, Micah Wilder chooses to emphasize only the last statement of a Mormon testimony. "Jesus is all you need," he told his fellow Mormon missionaries (161-162). Based on your reading this week in *Unveiling Grace*, what is the difference between what the Wilders believed as Mormon about salvation, and what they came to know as Christians after reading the New Testament?
 - ☐ *Humans are not separately exalted (or perfected), as the LDS teach, into beings of equal nature and substance as Christ. Rather, God has exalted Christ to the highest place, and all in heaven and earth bow before Him and glorify Him.*
 - ☐ *Humans may be granted to rule and reign with Christ in some ways that have not yet been fully revealed (see Matthew 20:23, 1 Corinthians 6:3, and Revelation 4:4) but He will always be the pinnacle and center of Creation and the spiritual world. (See Ephesians 1.)*
 - ☐ *The Bible never loses sight of the fact that all sanctification (or growth in godliness or greater personal perfection) is a result of salvation, not a means to it (Ephesians 2:8). We are only perfect in that we take on His perfection; only in Him are we seen by God as blameless.*
 - ☐ *Human beings are not saved through striving (understood as human effort). Rather, the indwelling Holy Spirit gives the Christian believer a love for God that empowers him to perform the good works that glorify God and witness to His greatness (Ephesians 2:8-10, Romans 8:1-8, 1 Timothy 1:5, and 1 Peter 1:22 are just a few supportive passages).*
 - ☐ *As Wilder reports in a number of places, Mormon teachings are burdensome because they place a huge responsibility for both earthly righteousness and eternal destiny on their believers (e.g. 191). Are there any areas where your student has slipped into believing that he also bears the primary burden for his salvation or sanctification? If so, revisit Ephesians 2:1-10, 2 Timothy 1:9-10, and related passages that show that salvation occurs before and apart from our works for God.*
5. Lynn Wilder comments at length about her experience of coming to know God, whom she affirms is "a different God" than the God of Mormonism (195), by reading the New Testament and attending a Christian church. Ask your student, "How does she describe this 'different God' in Chapter 14?"
 - ☐ *He is a "much bigger God" (195).*
 - ☐ *He "discerns one's heart, honors meekness, creates universes out of nothing, performs miracles for individuals, loves me like a spouse, and remains God from eternity to eternity. He doesn't change. He hasn't worked his way to godhood. He knows everything. He has power over everything. He is everywhere at once. He is always work-*

ing on our behalf. He answers prayers all day, every day, and every night, and he never sleeps. Therefore he has the love, the desire, the time, the knowledge, and the capacity to be personal. His love is wide and long and high and deep. As I began to know this God, I couldn't get enough [of Him]" (195).

- ❑ At the end of the chapter, Wilder reports, "These things I knew for sure: This new God was big. His love was personal. His words in the Bible were truth. He could save me. I would offer the rest of my life to him" (206).
6. Wilder was taught by Mormonism to view Jesus as a fully human "exalted man" (194), but not as a Person who alone could give her salvation because He is, and always has been, fully God. Read aloud 2 Corinthians 11:4 and Galatians 1:6-10. Ask, "Why is the God-man nature of Christ so fundamental to orthodox Christian theology?"
- ❑ *Jesus must be fully God in order to be sinless, thus having no guilt before God, no sins of His own to pay for. He cannot atone for the sins of others if He bears any of His own, and he cannot be perfectly sinless apart from being one with (the same nature as) the Godhead.*
 - ❑ *Jesus must be fully man in order to be the "second man"—the representative of our race upon whom God poured out His justified wrath for sin (Romans 5:12-21). Jesus essentially redoes Adam's life, living and dying in perfect obedience to His Father and thus restoring mankind to peace with God.*
 - ❑ *We appropriate Jesus' reward for perfect obedience to the Father (the payment of all human sins) by faith. Were Jesus "just like us" in nature, He would have had His own load of sin to carry, and we would have been left with the need to "pay our own way"—as indeed LDS teaching purports that we can and should.*
7. Ask, "How does Wilder contrast Mormon and Christian understandings of trials in Chapter 14 (196)?" Talk with your student about this contrast, and also perhaps gently ask him how he tends to view trials. Does he have a biblical view of them?
- ❑ *Wilder explains that, to a Mormon, trials are a punishment for failure to live righteously. She writes that "as a Mormon, I worked hard to make myself righteous so I could avoid trials. Trials were fodder for the weak and sin-ridden [from a Mormon perspective]" (196).*
 - ❑ *By contrast, Wilder found in the Bible that James teaches Christians to "consider it pure joy" to face trials, because they produce perseverance (James 1:2-4). She also read Paul's statement that "For Christ's sake" he delights in various kinds of trials, "For when I am weak, then I am strong" (2 Cor. 12:10; Wilder 196).*
8. End this discussion wisely!
- ❑ High schoolers are at an impressionable age. Probe a bit: is your student attracted to any of these Mormon teachings? Does he want to know more? If so, you may need to spend significantly more time laying important theological groundwork for a right understanding of biblical truths.
 - ❑ Discuss the difficulties that Mormon doctrines pose to Christians who would persuade them of biblical truth.
 - ❑ The Mormons redefine terms and doctrines that are common to both Mormonism and Christianity. This makes communication cloudy. When a Christian says, "Father God" or "only Begotten Son" he understands something quite different than does a Mormon using the same words! Part of the reason we do this study is to make young people aware of these differences.
 - ❑ Mormons teach a salvation by works (which they term "obedience"). Christians also are called to obedience, but not as a *means* to salvation. Christians believe that salvation is *earned* by Jesus alone on behalf of the human sinner. A regenerated sinner who accepts Christ's sacrifice for him by faith alone, then works because he *has been saved* and not as a means to proving his worth and qualifications for salvation or deity. Regenerated Christian sinners work in gratitude and service to the One who *is worthy* and *has already saved* them because He loved them from eternity past.
 - ❑ Note with girls that Mormon theology highly elevates males who obey perfectly. Mormon women have often had to endure the excruciating heartache of polygamy and other unbiblical practices. Contrast this with verses like Galatians 3:28, Ephesians 5:25, and 1 Peter 3:7.
 - ❑ Mormons are aggressive in their evangelistic activities. They are committed to their mission and their families and often appear to outshine some Christians in terms of earthly works. Your family may know such "good" people and feel challenged by their example! A Mormon neighbor or community leader may be very attractive: well groomed, well spoken, vibrant, kind, and good to his or her family members. This is an expression of God's common grace, and it should provoke us to seek the Lord for the ability to develop similar qualities
 - ❑ However, in the context of service to the Living God, not in pursuit of personal deification. Our goal is to

glorify God, not ourselves. We never can earn our level in Heaven, but we can live to serve our Savior and our fellow creatures each and every day to His glory and praise. (See Revelation 4:4-10 and 5:7-14. Christ is the center of all worship in heaven, not humanity.)

GOVERNMENT: BACKGROUND INFORMATION

In the opening section of Volume Two, Tocqueville explains the purpose of the second volume of *Democracy in America*. His first volume dealt with American law and politics. The second volume deals with new feelings, opinions, and relationships that have emerged in America which were unknown to the Old World.

Tocqueville views democracy as inevitable, but not an unmixed blessing. He warns his readers that he often speaks severely to democracies—but not as an enemy of democracy. “Men do not receive the truth from their enemies, and their friends scarcely offer it to them; that is why I have spoken it.”

Part one of Volume Two deals with the influence of democracy on the intellectual movements in the United States. This week’s reading addresses philosophy and religion. Tocqueville believes that Americans characteristically think for themselves, but societies and individuals still need some degree of “dogmatic religion.” He argues that popular opinion determines American beliefs far more effectively than any aristocracy or hierarchy ever could.

GOVERNMENT: RHETORIC DISCUSSION OUTLINE

Democracy in America, Volume Two, Part One, Chapter 1

1. Tocqueville claims there is no country in the civilized world less occupied with philosophy than the United States. Does this mean that Americans do not or cannot think for themselves?
 - ☐ *Quite the contrary—Tocqueville argues that Americans are uninterested in philosophy, as such, precisely because they do think for themselves.*
 - ☐ *Americans have little patience with expert opinions or speculative theories.*
2. When does Tocqueville believe this democratic method of thought began? Do you agree?
 - ☐ *Tocqueville argues that the Reformers started the process in the sixteenth century by submitting certain dogmas to the judgment of individual believers.*
 - ☐ *He claims the seventeenth-century Age of Reason continued this trend. Philosophers like Sir Francis Bacon and René Descartes set science and philosophy free from external authority. Individuals could decide these matters for themselves.*
 - ☐ *The Enlightenment thinkers of the eighteenth century expanded the realm of independent thought to include all subjects.*
 - ☐ *“Who does not see that Luther, Descartes, and Voltaire made use of the same method, and that they differ only in the greater or lesser use that they claimed one might make of it?”*

Democracy in America, Volume Two, Part One, Chapter 2

3. Does Tocqueville believe that humans should think for themselves when it comes to religious beliefs? Why or why not?
 - ☐ *Tocqueville says that religious beliefs are essential to society and individual happiness.*
 - ☐ *He believes that life is too short and too complicated for humans to figure out everything on their own.*
 - ☐ *It is therefore necessary, in his opinion, that people take some statements on the authority of others.*
4. What determines the basic belief systems of most Americans, in Tocqueville’s opinion? Would you agree?
 - ☐ *Tocqueville thinks that popular opinion has an enormous effect on American beliefs. Americans have almost no faith in any individual, he says, but they have an almost unlimited belief in the judgment of the public. “If one looks very closely, one will see that religion itself reigns there much less as revealed doctrine than as common opinion.”*
 - ☐ *In 1840, when Tocqueville wrote this, common opinion was overwhelmingly and explicitly Christian. Much has changed, yet popular opinion is still a powerful force in America. According to repeated polls in the early twenty-first century, well over 90% of Americans still say they believe in God.*

Democracy in America, Volume Two, Part One, Chapter 5

5. Why does Tocqueville say, “Religious peoples are naturally strong in precisely the spot where democratic peoples are weak”?
- ☐ He believes that every religion inspires an instinct to look above and beyond earthly goods and selfish goals.
 - ☐ Democracy, by contrast, tends to breed materialism and individuality.
6. How does Tocqueville contrast the appeal of Islam and Christianity to enlightened democratic societies? Do you agree with his reasoning and conclusions?
- ☐ Tocqueville notes that the Qur’an teaches religion, politics, civil and criminal law, and scientific theories, whereas the Gospels speak only of how men relate to God and to each other.
 - ☐ He believes this means that the Qur’an cannot long dominate any enlightened and democratic society. Self-government is not possible in each area where the Qur’an dictates the answer.
 - ☐ Because Christianity does not specify matters of civil or criminal law, Tocqueville believes it can and will succeed as a foundation for a free society.
 - ☐ Tocqueville’s assessment of Christianity is generally consistent with Jesus’ statement, “My kingdom is not of this world” (John 18:36). Democratic self-government has thrived in Christian societies, but has not quickly taken root in most other cultures.

Democracy in America, Volume Two, Part One, Chapter 7

7. Tocqueville says that pantheism “nourishes the haughtiness and flatters the laziness” of democratic minds. What is pantheism, and why does Tocqueville think it has this effect?
- ☐ Pantheism is the belief that all things are part of God: God is the universe and the universe is God.
 - ☐ Pantheism appeals to democratic peoples because it is both ultimately simple and ultimately democratic—everything is one and everything is equal.
 - ☐ For an example of the American tendency toward pantheism, one need go no further than this week’s Pageant of Philosophy, which features many pantheistic quotations from Ralph Waldo Emerson’s “Divinity School Address,” which was delivered two years before this volume was published.

Democracy in America, Volume Two, Part One, Chapter 8

8. Why does Tocqueville say that political equality suggests the idea of the indefinite perfectibility of man? What practical difference does it make to democratic societies?
- ☐ He argues that aristocracies view the status quo as being just about as good as imperfect humans are likely to get, but constant change presents democracies with the ideal of perfection.
 - ☐ Tocqueville thinks this idea of perfectibility has enormous consequences. He gives the example of ships. Americans believe that the art of shipbuilding is improving so quickly that it would be a waste to build a ship to last more than a few years.
 - ☐ Ralph Waldo Emerson’s Divinity School Address exemplifies this theme of human perfectibility. Emerson argues that any human being can be God, as Jesus was, just by thinking the way that Jesus thought.

PHILOSOPHY: BACKGROUND INFORMATION**World Book on Transcendentalism¹**

Transcendentalism was a philosophy that became influential during the late 1700’s and 1800’s. It was based on the belief that knowledge is not limited to and solely derived from experience and observation. It thus opposed the philosophy of **empiricism**—that knowledge comes from experience. Transcendentalism also stated that the solution to human problems lies in the free development of individual emotions.

According to Transcendentalism, reality exists only in the world of the spirit. What a person observes in the physical world are only appearances, or impermanent reflections of the world of the spirit. People learn about the physical world through their senses and understanding. But they learn about the world of the spirit through another power, called reason. The Transcendentalists defined reason as the personal, independent, and intuitive capacity to know what is absolutely true.

Elements of Transcendentalism can be found in the Neoplatonic philosophy of ancient Greece. But the chief

¹ From a World Book article entitled *Transcendentalism*. Contributor: John Clendenning, Ph.D., Professor of English, California State University, Northridge.

source of Transcendentalist ideas was the *Critique of Pure Reason* (1781) by the German philosopher Immanuel Kant.

In the United States, Transcendentalism became both a philosophy and a literary, religious, and social movement. It began among Unitarians in New England and reached its peak during the 1840's. **Ralph Waldo Emerson** was the leading American Transcendentalist. He taught that the physical world is secondary to the spiritual world. But, said Emerson, the physical world serves humanity by providing commodity, beauty, language, and discipline. Emerson believed that people should learn as much as possible through observation and science. But he insisted that they should adjust their lives primarily to the truths seen through reason.

Emerson and his followers believed that human beings find truth within themselves, and so they emphasized self-reliance and individuality. They believed that society needs to be reformed. They argued that to learn what is right, a person must resist custom and social codes and rely on reason. The Transcendentalists believed that the doctrines and organized churches of **orthodox Christianity** interfered with the personal relationship between a person and God. The Transcendentalists said that individuals should reject the authority of Christianity and gain knowledge of God through reason.

The American Transcendentalists never became numerous, but their writings greatly influenced American intellectual history and literature. Besides Emerson, the leading American transcendentalists included Bronson Alcott, Margaret Fuller, Theodore Parker, and Henry David Thoreau.

Ralph Waldo Emerson was a Unitarian minister. He was a leader of the American Transcendentalist movement, a mixture of art, literature, and philosophy, that flourished in New England in the middle of the nineteenth century.

American Transcendentalism was a popularized version of Immanuel Kant's "transcendental method" of philosophy. Kant argued that reason had its limits; the Transcendentalists taught that ultimate truth existed but could only be apprehended by intuition rather than reason.

The leading Transcendentalists included names like Henry David Thoreau and Amos Bronson Alcott, who is best known for being the father of Louisa May Alcott, author of *Little Women*. Although the real Louisa May Alcott never married, her more-or-less autobiographical character in *Little Women*, called Jo, meets and marries a professor who recognizes that Jo's beliefs are essentially the same as "German philosophy."

Transcendentalism is our first clear example of a specifically American philosophical movement. Students who are reading Alexis de Tocqueville's *Democracy in America* as part of the Government elective should note his opening words in this week's reading: "I think there is no country in the civilized world where they are less occupied with philosophy than the United States." American Transcendentalism could be called a form of "pop philosophy" that took the dry kernels of Kant's rigorous (but unreadable) critiques and grew them into a whole subculture that flowered—briefly—and then withered away.

Most of the selections in this week's script come from Emerson's "Divinity School Address," which was delivered to the Harvard Divinity School Senior Class in 1838. Although Harvard had been founded by Massachusetts Puritans in 1634, it was firmly under Unitarian control by the 1800's. Unitarians denied the divinity of Christ, but were shocked by Ralph Waldo Emerson's unabashed humanism. Unitarians today would find little to object to in Emerson's claims in his "Divinity School Address."

PHILOSOPHY: RHETORIC DISCUSSION OUTLINE

If a man is at heart just, then in so far is he God.

1. Unitarians in the nineteenth century denied the divinity of Christ, but did not teach that humans were divine. How do you suppose Unitarian Harvard received Emerson's address?
Emerson's address was very controversial. The Harvard Divinity School faculty rejected Emerson's teachings. Professor Andrew Norton, a Unitarian leader, called Transcendentalism "the latest form of infidelity."
2. Does history, experience, or Scripture show us examples of people (other than Jesus) who were truly just at heart?
Neither history nor experience provides us with good examples. The twentieth-century Catholic writer G. K. Chesterton said, original sin "is the only part of Christian theology which can really be proved." Scripture provides us with powerful counterexamples. Old Testament heroes like Abraham, Moses, and David each had their weaknesses and failures. In the New Testament, the Apostle Paul described himself as the "chief of sinners" (1 Timothy 1:15), who found a law of sin within him even when he wanted to do good (Romans 7:21).

3. Is Emerson's statement consistent with Scripture?

This is a trick question! Romans 3:9 says, "There is no one righteous, not even one." Jesus is the only truly just human being, and every orthodox Christian believes that He was truly God. Jesus was the only man who ever was or ever will be truly just at heart, so He is the only man who will ever fit Emerson's statement. Given those additional facts, Emerson's statement is not utterly inconsistent with Scripture.

But the word Miracle, as pronounced by Christian churches, gives a false impression; it is a Monster.

4. Unitarians of Emerson's day did not generally deny the historicity of Biblical miracles. Were there other intellectual or religious movements near that time period that did?

Deists denied that God intervened in history in any miraculous way. They believed that God created the universe and established its laws and then left it to run on its own. Thus, men like Thomas Jefferson and Benjamin Franklin found it easier to believe in the laws of Nature than the miracles of Scripture.

5. What does Emerson mean by the word "miracle"?

Emerson seems to view all of life and nature—from blowing clover to falling rain—as a miracle. What Christians think of as a "miracle," Emerson called a "monster." He neither believed in nor asked for the supernatural intervention of a personal, active God in the affairs of this world.

6. What does your church teach about miracles?

Answers will vary! Most Christians believe that the miracles in the Bible actually happened, but Protestants are divided as to whether miracles still happen today, and if so, how.

Would you see God, see me; or, see thee, when thou also thinkest as I now think.

7. Explain Emerson's view of Jesus in your own words.

Emerson spoke highly of Jesus, but with a catch. Most Unitarians of his day believed that Jesus was not God; Emerson argued that Jesus was God but so is everybody else who thinks the way He did. Emerson taught that everyone who apprehended the infinite through intuition was "God" in the same way Jesus was.

8. Did Emerson view Jesus as unique?

Yes—so far. He claimed that Jesus was alone in all history in estimating the greatness of man, but then urged all his followers to follow Jesus' example.

9. Look up the term "humanism" in several sources. Which definition best describes what Emerson taught?

"Humanism" is a loaded word with many meanings. The Random House Dictionary defines philosophical humanism as "a variety of ethical theory and practice that emphasizes reason, scientific inquiry, and human fulfillment in the natural world and often rejects the importance of belief in God." The American Heritage Dictionary notes the history of humanism by calling it, "A cultural and intellectual movement of the Renaissance that emphasized secular concerns as a result of the rediscovery and study of the literature, art, and civilization of ancient Greece and Rome." Emerson was a religious humanist who sought to find "God" by believing in man.

GLANCE INTO NEXT WEEK...

WEEK 17: THE OREGON TRAIL

Lower Grammar

Try to take time for a trip to the library for picture-rich books about the Rocky Mountains.

Upper Grammar

- ☐ *Daily Life in a Covered Wagon* has a curse word on p. 4; we encourage you to take a look at this ahead of time.
- ☐ Try to take time for a trip to the library for picture-rich books about the Rocky Mountains.

Dialectic

Students who are reading from *The Gift of Music* will learn this week that Richard Wagner had at least one adulterous relationship. Skim chapter 16 if this causes you concern.

Rhetoric

- ☐ Literature: If you wish to assign the Unit 2 Literature Exam from *Evaluations 3*, we recommend that your student review the material for it in Week 17, so you can administer the exam at the end of next week.
- ☐ Worldview: In *Unveiling Grace*, Lynn K. Wilder briefly discusses the history and application of polygamy in the Mormon church. She uses no explicit terms, but the topic is discussed (276-282).

Teacher

- ☐ Most books about the Oregon Trail and westward expansion are quite tame and enjoyable. However, if you are unfamiliar with the story of the Donner party, who were reduced to cannibalism, you will want to preview any books that you find about this group, depending on the ages of your students.
- ☐ For Fine Arts, dialectic and rhetoric students are assigned to read about Richard Wagner, but all students will benefit from listening to his music. Check your library to see what is available.
- ☐ There are so many interesting books to read about this period in American history, but please know that we haven't forgotten Laura Ingalls Wilder's books! In actuality, her books take place after the Civil War, which is when we will encounter her in our Literature studies.

Links

<http://www.tapestryofgrace.com/year3/artsactivities.php>

SUPPLEMENT 5: JUST WARS?

It can be easy to glance at a time line and see the dates of the Battle of Marathon, the Wars of the Roses, the Napoleonic Wars, the Mexican-American War, World Wars I and II, the Vietnam War, etc., and become accustomed to them. Detailed study, however, confronts us with the fact that war is more than a date on a time line. Each war is bloody, brutal, and fatal to human beings—so much so that it becomes essential to question the morality and “justness” of war.

We can read verses like Genesis 9:6—“Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man”—and conclude that war *must* be sinful. Such is the position of all pacifists. Thomas Aquinas, a Benedictine monk who lived in the thirteenth century, considered the morality of war from a biblical perspective and wrote an opinion that has guided thinking Christians down to today. He begins his scholastic pondering on the subject of war with these four objections to war:

Objection 1: It would seem that it is always sinful to wage war. Because punishment is not inflicted except for sin. Now those who wage war are threatened by Our Lord with punishment, according to Mt. 26:52: “*All that take the sword shall perish with the sword.*” Therefore all wars are unlawful.

Objection 2: Further, whatever is contrary to a Divine precept is a sin. But war is contrary to a Divine precept, for it is written (Matthew 5:39): “*But I say to you not to resist evil*”; and (Romans 12:19): “*Not revenging yourselves, my dearly beloved, but give place unto wrath.*” Therefore war is always sinful.

Objection 3: Further, nothing, except sin, is contrary to an act of virtue. But war is contrary to peace. Therefore war is always a sin.

Objection 4: Further, the exercise of a lawful thing is itself lawful, as is evident in scientific exercises. But warlike exercises which take place in tournaments are forbidden by the Church, since those who are slain in these trials are deprived of ecclesiastical burial. Therefore it seems that war is a sin in itself.

But Aquinas recognizes that these arguments, although valid, are incomplete. In classic Scholastic fashion, he next explains why these objections cannot tell the whole story:

On the contrary, Augustine says in a sermon ... “If the Christian Religion forbade war altogether, the [soldiers who came to John the Baptist for advice] would have been counseled to cast aside their arms, and give up soldiering altogether. On the contrary, they were told: ‘Do violence to no man; ... and be content with your pay’ (Luke 3:14). If he commanded them to be content with their pay, he did not forbid soldiering.”

Given the arguments for and against war, Aquinas concludes that some wars (but not all wars) are permitted. He enumerates the three qualifications of a “just war” that still define the concept to this day:

I answer that, In order for a war to be just, three things are necessary.

First, the authority of the sovereign by whose command the war is to be waged. For it is not the business of a private individual to declare war, because he can seek for redress of his rights from the tribunal of his superior. Moreover it is not the business of a private individual to summon together the people, which has to be done in wartime. And as the care of the common weal is committed to those who are in authority, it is their business to watch over the common weal of the city, kingdom or province subject to them. And just as it is lawful for them to have recourse to the sword in defending that common weal against internal disturbances, when they punish evil-doers, according to the words of the Apostle (Romans 13:4): “*He beareth not the sword in vain: for he is God’s minister, an avenger to execute wrath upon him that doth evil*”; so too, it is their business to have recourse to the sword of war in defending the common weal against external enemies. Hence it is said to those who are in authority (Psalms 81:4): “*Rescue the poor: and deliver the needy out of the hand of the sinner*”; and for this reason Augustine says (Contra Faust. xxii, 75): “The natural order conducive to peace among mortals demands that the power to declare and counsel war should be in the hands of those who hold the supreme authority.”

Secondly, a just cause is required, namely that those who are attacked, should be attacked because they deserve it on account of some fault. Wherefore Augustine says (Questions. in Hept., qu. x, super Jos.): “A just war is wont to be described as one that avenges wrongs, when a nation or state has to be punished, for refusing to make amends for the wrongs inflicted by its subjects, or to restore what it has seized unjustly.”

Thirdly, it is necessary that the belligerents should have a rightful intention, so that they intend the advancement of good, or the avoidance of evil. Hence Augustine says (De Verb. Dom. [The words quoted are to be found not in St. Augustine's works, but Can. Apud. Caus. xxiii, qu. 1]): "*True religion looks upon as peaceful those wars that are waged not for motives of aggrandizement, or cruelty, but with the object of securing peace, of punishing evil-doers, and of uplifting the good.*" For it may happen that the war is declared by the legitimate authority, and for a just cause, and yet be rendered unlawful through a wicked intention. Hence Augustine says (Contra Faust. xxii, 74): "*The passion for inflicting harm, the cruel thirst for vengeance, an unpacific and relentless spirit, the fever of revolt, the lust of power, and such like things, all these are rightly condemned in war.*"

What do you think about Aquinas' criteria for a just war?

Consider the following passage of God's Holy Word before you make up your mind. Romans 12:14-13:4 says:

Bless those who persecute you; bless and do not curse. . . Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord. On the contrary:

"If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head." Do not be overcome by evil, but overcome evil with good.

Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer.

In the same section of Scripture, God addresses the need for self-sacrificing love between individuals (Romans 12:9-21) and the importance of just punishment for wickedness by earthly governments (13:1-5). Note Romans 9:14-15, which says, "What then shall we say? Is God unjust? Not at all! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." Justice and mercy are *both* essential aspects of God's character, and both are ruled by the sovereignty of God.

We learn from Romans 12:14-13:4 (above) that although it is necessary for Christians to show love and self-sacrificial mercy, God does not leave people powerless in the face of evil. He created the state to punish lawlessness and wrongdoing on the earth. The wicked, Paul warns, should fear the God-given power of the state to punish them. Thus, a war that is just reflects the character of God when it involves the state rising up to punish wickedness.

Can war really be an expression of God's justice? Yes, just as certainly as the cross is an expression of His mercy. Romans 5:10 says, "For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!" But God's mercy is not divorced from or more essential than His justice. Those who reject the Prince of Peace must consider the warning of Revelation 19:11, which says, "I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war."

LITERATURE SUPPLEMENT: PURITAN PRAYERS¹**From “The Personal Touch”**

THOU GREAT I AM,
 I acknowledge and confess that all things come of thee—
 life, breath, happiness, advancement,
 sight, touch, hearing,
 goodness, truth, beauty—
 all that makes existence amiable.
 In the spiritual world also I am dependent
 entirely upon thee.
 Give me grace to know more of my need of grace;
 Show me my sinfulness that I may willingly confess it;
 I need healing,
 Good Physician, here is scope for thee,
 come and manifest thy power;
 I need faith; Thou who hast given it me,
 maintain, strengthen, increase it,
 Centre it upon the Saviour’s work,
 upon the majesty of the Father,
 upon the operations of the Spirit;
 Work it in me now that I may never doubt thee
 as the truthful, mighty, faithful God.
 Then I can bring my heart to thee
 full of love, gratitude, hope, joy.
 May I lay at thy feet these fruits grown in thy garden,
 love thee with a passion that can never cool,
 believe in thee with a confidence that never staggers,
 hope in thee with an expectation that can never be dim,
 delight in thee with a rejoicing that cannot be stifled,
 glorify thee with the highest of my powers,
 burning, blazing, glowing, radiating, as from thy own glory.

From “Caring Love”

ALL-SUFFICIENT KING,
 When I come into thy presence I see
 the glory of thy perfections,
 the throne of eternal and universal empire,
 the ten thousand times ten thousand
 who minister to thee.
 Thou hast been mindful of me and visited me,
 taken charge of me from birth,
 cared in all conditions for me,
 fed me at thy table,
 drawn the curtains of love around me,
 given me new mercies every morning.
 Suffer me not to forget that I look for yet
 greater blessings—
 a hope beyond the grave,
 the earnest and foretastes of immortality,
 holiness, wisdom, strength, peace, joy;
 all these thou hast provided for me in Christ.

¹ Arthur Bennet, ed. *The Valley of Vision: A Collection of Puritan Prayers & Devotions* (Carlisle, PA: The Banner of Truth Trust, 2002).

LITERATURE SUPPLEMENT: PLOT SUMMARY OF *THE SCARLET LETTER*

	PLOT
I	The Boston prison is described and the reader is offered a rose as a symbolic sweet moral blossom.
II	The townspeople gather outside the door and discuss Hester Prynne's adultery and punishment. Hester emerges from the prison and stands on the scaffold as part of her punishment. While standing there, she begins to recall her past, including her happy childhood in England and her marriage to a prominent but dispassionate intellectual, who sent her to America ahead of him and has not been heard of for years. He is presumed dead.
III	Roger Chillingworth (Hester's husband) finally arrives in the town at that moment and, seeing Hester standing on the scaffold, asks a townspeople what has happened and receives an account thereof. Hester herself sees him, but he signs to her not to reveal him. The Reverend John Wilson urges the Reverend Arthur Dimmesdale, Hester's pastor, to exhort Hester to reveal her lover, which he does, but Hester refuses to reveal the man, and she is led back to the prison.
IV	Chillingworth, a skillful physician, visits Hester in prison and gives her a quieting medicine. He tells her that he will not seek revenge against her because he did her harm first by marrying her without love. However, he says that he intends to find out who her lover is. He also forces her to promise that she will not reveal his identity to anyone.
V	Hester's life once she leaves the prison is described, with particular emphasis on her skill with the needle, her status as a social outcast and example of sin in the community, her kindness to the poor, and the influence of the scarlet letter on her.
VI	Hester's child, Pearl, is described as she grows up. The child is portrayed as beautiful and intelligent, but alienated from people, lack of human sympathy, and erratic ways which almost makes her seem an imp and not truly human at all.
VII	Hester finds out about a plan to remove Pearl from her custody, and visits Governor Bellingham's mansion to plead with him not to take the child. The mansion is described at length.
VIII	Hester meets the Governor with Reverends Wilson and Dimmesdale, and the doctor Chillingworth. She pleads with the Governor to be able to keep Pearl. When it appears that she will lose custody, Hester turns in desperation to Dimmesdale, who offers an eloquent defense. The Governor agrees with his assessment and allows Hester to keep Pearl.
IX	Chillingworth works himself into intimacy with Dimmesdale and lives in the same house with him as his physician. Most of the townspeople are delighted with this because of Dimmesdale's poor health and Chillingworth's medical skill.
X	Chillingworth's careful and suspicious observation of Dimmesdale is described. The two men have a conversation about hidden sin, and they debate whether there is ever a good reason to keep sin hidden. As Chillingworth presses toward Dimmesdale's secret, Dimmesdale suddenly becomes angry and runs out of the room. They reconcile the next day, but only a few days later Chillingworth sees Dimmesdale sleeping and sees something on his chest that causes him to rejoice.
XI	After this incident, Chillingworth decides to torment Dimmesdale by gaining subtle control of his mind, manipulating it to drive the minister mad. Dimmesdale's torment is described, as well as his hypocritical and ineffectual ways of confessing his sin, and his various methods of penance. During one of his vigils, Dimmesdale has an idea which might give him peace, and he leaves his house.
XII	The minister stands on the scaffold where Hester had stood seven years before and debates whether to reveal his sin to the town. Governor Bellingham and Rev. Wilson pass by but do not notice him. Hester and Pearl pass by and Dimmesdale calls them up to join him. Despite Pearl's pleading, Dimmesdale refuses to stand with them the next day when people can see him, and suddenly a meteor lights up the sky in the shape of the letter A, which Dimmesdale takes to be God's indictment of him. In the light of the meteor, Chillingworth sees Dimmesdale on the scaffold and brings him home. The next day, the sexton tells Dimmesdale that his glove was found on the scaffold, where he supposes that it was placed by Satan.
XIII	Hester reflects on her meeting with Dimmesdale and sees that he has been driven almost to the point of lunacy through the influence of Chillingworth, and resolves to meet with Chillingworth to plead for Dimmesdale. There is a long meditation about the nature of womanhood and how Hester seems to have lost hers, and how she has wandered, in her solitary independence, into dangerous, dark, and lawless territories of the heart.

Chart continues on the next page...

	PLOT
XIV	Hester meets Chillingworth while walking on the shore and pleads with him to stop tormenting Dimmesdale for his own sake, since he is descending into depravity. Chillingworth refuses, arguing that it is too late for him, for he has already become a fiend. Hester threatens to tell Dimmesdale the truth, and Chillingworth sends her away.
XV	Chillingworth leaves, and Hester decides that he has done her a worse wrong in making her marry him without love than she had by betraying him. She finds Pearl, who has made an A out of seaweed and placed it on her chest. When she asks her mother what the letter means, Hester considers telling her, but instead lies and tells her she wears it as an ornament.
XVI	Hester finds out that Dimmesdale will be coming through the forest, and takes Pearl with her as she goes to meet him.
XVII	Hester encounters the minister and they begin to talk after sending Pearl off to play. They discuss the torment they've both experienced in the past seven years, and Hester tells Dimmesdale who Chillingworth is. She then tells him that he should go away, anywhere but Boston, where he would no longer have to live a lie, and declares that she will go with him.
XVIII	Dimmesdale struggles within himself, but finally decides that she is right and he should flee. They both feel a flood of happiness, and Hester removes the scarlet letter and throws it away. Then they call back Pearl, who has been playing in the forest, to meet Dimmesdale.
XIX	Hester entreats Pearl to come, but Pearl stops by the brookside and refuses to cross over until Hester replaces the scarlet letter. Then, when Dimmesdale will not agree to walk back into town hand-in-hand with them, Pearl refuses to give him any attention and even washes off his kiss on her forehead. Dimmesdale and Hester make their plans to leave, and then depart from the forest.
XX	Dimmesdale returns to Boston full of energy, thinking about their plan to leave in four days on a ship for Europe. However, he finds that he experiences temptations to shock everyone he meets on the road until he begins to wonder if he has signed a pact with the devil. Upon returning home, he meets Chillingworth, whom he dismisses, saying that he feels much better. He then commits himself to writing his Election Sermon, which he will give the day before he leaves and will mark the pinnacle of his career as a churchman, and works on the sermon through the entire night.
XXI	The town is celebrating Election Day. Hester discovers that Chillingworth has secured passage on the same ship in which she and Dimmesdale planned to make their escape.
XXII	There is a procession of the statesmen and clergy to the church, where Dimmesdale gives his sermon. People begin crowding around Hester as she stands at the base of the scaffold in order to see the scarlet letter.
XXIII	Dimmesdale's sermon ends and people begin to discuss how it seemed to have been inspired by God. As the procession from the church begins again, Dimmesdale sees Hester and Pearl at the foot of the scaffold and suddenly decides to confess. He calls them up on the scaffold, where he stands in Hester's position from seven years past and confesses his sin to the multitude. He bares his chest, the crowd gasps, and he collapses on the scaffold. Chillingworth is in a daze, since Dimmesdale has escaped his torment, and Dimmesdale with his last breath thanks God for sending the torment in his breast and Chillingworth to keep his conscience raw so that he would repent. He dies in Hester's arms. Pearl at last agrees to kiss him after his confession, just before he dies, and she suddenly becomes human and sympathetic.
XIV	The scarlet letter on Dimmesdale's chest is described, and different conjectures as to how it got there are named (e.g., self-branding). Chillingworth, having lost his prey, dies within the year, and leaves a considerable fortune to Pearl. Hester and Pearl leave for many years, but one day Hester reappears, with the scarlet letter still on her bosom, and returns to her house. It is strongly hinted that Pearl is happily married to a European nobleman. Hester spends the rest of her life doing good to others, earning great respect in the community, and on her death is buried next to Dimmesdale.

TEACHING OBJECTIVES: CORE SUBJECTS

Threads: History		Teacher's Notes, p. 28-39
Lower Grammar	<input type="checkbox"/> Learn who packed their belongings and moved west and why they decided to endure the hardships. <input type="checkbox"/> Finish reading about daily life along the trail while traveling in a covered wagon.	
Upper Grammar	<input type="checkbox"/> Learn who packed their belongings and moved west and why they decided to endure the hardships. <input type="checkbox"/> Read about various groups of people that traveled the Oregon Trail. <input type="checkbox"/> Read about daily life along the trail while traveling in a covered wagon.	
Dialectic	<input type="checkbox"/> Learn about the various reasons that compelled people to travel west. <input type="checkbox"/> Look at the details of the journey, the people, and the settlement of the West.	
Rhetoric	<input type="checkbox"/> From your readings about Marcus and Narcissa Whitman, learn about (or review) life on the Oregon Trail. <input type="checkbox"/> Learn about the Irish potato famine of the 1840's and how this impacted Ireland and America. <input type="checkbox"/> Read about various utopian societies and extra-biblical teachings that arose in America in the mid-1800's.	
Threads: Writing		Writing Assignment Charts, p. 8-10
All Levels	<input type="checkbox"/> Student assignments are found in the Writing Assignment Charts contained in this week-plan. Make sure your child writes every week! <input type="checkbox"/> Teachers should consult <i>Writing Aids</i> or their choice of writing handbook each week for additional help in teaching the week's assignment.	
Threads: Literature		Teacher's Notes, p. 39-48
Lower Grammar	Consider the blessings and difficulties that the pioneers endured.	
Upper Grammar	Identify statements as fact or opinion.	
Dialectic	<input type="checkbox"/> Examine MacDonald's distinctive style of writing. <input type="checkbox"/> Discuss allegorical symbolism and apply it to this week's reading assignment.	

Threads: Literature**Teacher's Notes, p. 39-48**

Rhetoric

- ☐ Discuss some "first principles" that help to guide out attitudes towards authors, literary works, and our fellow literary analysts.
- ☐ Discuss Melville's worldview and the literary context of *Billy Budd*.
- ☐ Discuss the natures, experiments in living, and names, of important characters in *Billy Budd*.
- ☐ Discuss the content of *Billy Budd*, as presented by Melville.
- ☐ Biblically evaluate the themes of *Billy Budd*.

TEACHING OBJECTIVES: ELECTIVES**Threads: Geography****Teacher's Notes, p. 48-50**

Lower Grammar

- ☐ Point out the Oregon Trail and identify the Rocky Mountains.
- ☐ Talk about the reasons that the pioneers left for their journey in the spring.
- ☐ Look at pictures of the Rocky Mountains.

Upper Grammar

- ☐ Label places that were important along the Oregon Trail.
- ☐ Trace the path of the Oregon Trail.
- ☐ Look at pictures of the Rocky Mountains.

Dialectic

Rhetoric

Continue our three-week survey of western states, focusing on the Oregon Trail and Idaho, Oregon, and Washington.

Threads: Fine Arts and Activities**Teacher's Notes, p. 51-52**

Lower Grammar

Upper Grammar

- ☐ Continue making plans for your Unit Celebration.
- ☐ Complete activities that reinforce learning about the Oregon Trail.

Dialectic

- ☐ Continue making plans for your Unit Celebration.
- ☐ Complete activities that reinforce learning about the Oregon Trail.
- ☐ Read about the life of Richard Wagner, and listen to his music if possible.

Rhetoric

- ☐ Continue making plans for your Unit Celebration.
- ☐ Read about the life of Richard Wagner, and listen to his music if possible.

Threads: Worldview**Teacher's Notes, p. 52-55**

Rhetoric

Complete the survey of the Mormon belief system, focusing on the Mormon understandings of revelations their leaders claim to have received, their view of the return of Christ, and their views on authority as it is worked out in their churches. Compare these teachings with biblical ones on similar topics.

Threads: Government**Teacher's Notes, p. 55-57****Rhetoric**

Explore the American tradition of non-violent civil disobedience by studying Henry David Thoreau's refusal to pay his taxes.

Threads: Philosophy**Teacher's Notes, p. 57****Rhetoric**

Explore the political philosophy of Henry David Thoreau, an American Transcendentalist.



Pioneers Crossing the Plains of Nebraska, by C.C.A. Christensen

PRIMARY RESOURCES				
HISTORY: CORE	<input type="checkbox"/> <i>If You Traveled West in a Covered Wagon</i> , by Ellen Levine, p. 42-79 (Week 2 of 2)	<input type="checkbox"/> <i>Daily Life in a Covered Wagon</i> , by Paul Erickson (J 917)	<input type="checkbox"/> <i>Westward Expansion and Migration</i> , by Cindy Barden and Maria Backus, p. 35-38, 48-57, 74-75	<input type="checkbox"/> <i>The Rise and Fall of Wailatu</i> , by Miles Cannon and Narcissa Whitman, chapters VI-XXIV (Week 2 of 2)
HISTORY: IN-DEPTH			<input type="checkbox"/> <i>Abraham Lincoln's World</i> , by Genevieve Foster (973) p. 172-174, 177-179 (top), 216	<input type="checkbox"/> <i>Antebellum America: 1784-1850</i> , edited by William Dudley (973) p. 263-276
	SUGGESTED READ-ALoud <input type="checkbox"/> <i>Moccasin Trail</i> , by Eloise Jarvis McGraw (JUV FICTION) chapters XI-XV (Week 3 of 4)			GOVERNMENT ELECTIVE <input type="checkbox"/> <i>On the Duty of Civil Disobedience</i> , by Henry David Thoreau (<i>Key Documents in Government Studies</i> 3)
LITERATURE	<input type="checkbox"/> <i>Wagon Train</i> , by Sydelle Kramer (JUV FICTION)	<input type="checkbox"/> <i>Bound for Oregon</i> , by Jean Van Leeuwen (JUV FICTION) chapters 7-12 (Week 2 of 3)	<input type="checkbox"/> <i>The Princess and the Goblin</i> , by George MacDonald (JUV FICTION) chapters 17-24 (Week 3 of 4)	BEGINNING AND CONTINUING LEVELS <input type="checkbox"/> <i>Billy Budd, Sailor</i> , by Herman Melville, chapters 1-30 <input type="checkbox"/> Readings in <i>Poetics</i>
ARTS/ACTIVITIES	<input type="checkbox"/> <i>Westward Ho!</i> by Laurie Carlson (J 978) p. 55-80	<input type="checkbox"/> <i>Great Pioneer Projects</i> , by Rachel Dickinson, p. 34-36, 43-44, 56-57, 78-81, 85, 87	<input type="checkbox"/> <i>The Gift of Music</i> , by Jane Stuart Smith and Betty Carlson, chapter 16 <input type="checkbox"/> <i>Hands-On Rocky Mountains</i> , by Yvonne Y. Merrill, p. 46-55	<input type="checkbox"/> <i>The Vintage Guide to Classical Music</i> , by Jan Swafford, p. 258-279
WORLDVIEW	CHURCH HISTORY	CHURCH HISTORY	CHURCH HISTORY	WORLDVIEW ELECTIVE <input type="checkbox"/> <i>Unveiling Grace</i> , by Lynn K. Wilder, Part Three, p. 211-313 (Week 3 of 3)
				PHILOSOPHY ELECTIVE <input type="checkbox"/> <i>Pageant of Philosophy</i> supplement: <i>Henry David Thoreau</i> <input type="checkbox"/> <i>The Philosophy Book</i> , by Will Buckingham, et al., p. 204
	Lower Grammar	Upper Grammar	Dialectic	Rhetoric

ALTERNATE OR EXTRA RESOURCES				
TEXT			<input type="checkbox"/> <i>Heritage of Freedom</i> , by Lowman, Thompson, and Grussendorf, p. 261-264	
HISTORY: SUPPLEMENT	<input type="checkbox"/> <i>America in the Time of Lewis and Clark</i> , by Sally Senzell Isaacs (J 973), p. 22-23, 28-35 <input type="checkbox"/> <i>Our Journey West</i> , by Gare Thompson (J 978) <input type="checkbox"/> <i>You Wouldn't Want to be an American Pioneer!</i> by Jacqueline Morley (J 978) <input type="checkbox"/> <i>Life on the Oregon Trail</i> , by Sally Senzell Isaacs (J 978)	<input type="checkbox"/> <i>Growing Up in America</i> , by Evelyn Toynton (J 973) p. 27-32 <input type="checkbox"/> <i>The Story of the Oregon Trail</i> , by R. Conrad Stein (J 979) <input type="checkbox"/> <i>The Oregon Trail</i> , by Jean F. Blashfield (J 978) <input type="checkbox"/> <i>The Trail West</i> , by Ellen Galford <input type="checkbox"/> <i>The Long March: The Choctaw's Gift to Irish Famine Relief</i> , by Marie-Louise Fitzpatrick (J 973)	<input type="checkbox"/> <i>Wild West</i> , by Stuart Murray (J 978) p. 6-7, 18-21, 28, 30-35, 42-43, 52-55, 60-61 <input type="checkbox"/> <i>The Industrial Revolution</i> , by Walter A. Hazen, p. 17 (Week 3 of 3) <input type="checkbox"/> <i>The British Empire and Queen Victoria</i> , by Catherine Bernard, p. 50-53 <input type="checkbox"/> <i>At Her Majesty's Request: An African Princess in Victorian England</i> , by Walter Dean Myers (J 941) p. 1-19 <input type="checkbox"/> <i>From Sea to Shining Sea, Americans Move West 1846-1860</i> , by Sheila Nelson (973) p. 41 and chapter 4	<input type="checkbox"/> <i>The Stout-Hearted Seven: Orphaned on the Oregon Trail</i> , by Neta Lohnes Frazier <input type="checkbox"/> <i>Black Potatoes: The Story of the Great Irish Famine</i> , by Susan Campbell Bartoletti (J 941) <input type="checkbox"/> <i>The Tragic Tale of Narcissa Whitman and the Oregon Trail</i> , by Cheryl Harness (JUV BIO) chapters 3-6 and "more information" (Week 2 of 2)
LITERATURE	<input type="checkbox"/> <i>Apples to Oregon</i> , by Deborah Hopkinson (JUV FICTION) <input type="checkbox"/> <i>Skillet Bread, Sourdough, and Vinegar Pie</i> , by Loretta Frances Ichord, chapters 1-2	<input type="checkbox"/> <i>Facing West: A Story of the Oregon Trail</i> , by Kathleen V. Kudlinski <input type="checkbox"/> <i>Tree in the Trail</i> , by Holling Clancy Holling	<input type="checkbox"/> <i>Across the Wide and Lonesome Prairie</i> , by Kristiana Gregory (JUV FICTION) <input type="checkbox"/> <i>The Light Princess and Other Stories</i> , by George MacDonald (FICTION) (Week 2 of 3) <input type="checkbox"/> <i>Pioneer Crafts</i> , by Barbara Greenwood (J 745) p. 34-35	<input type="checkbox"/> <i>At the Back of the North Wind</i> , by George MacDonald (FICTION) (Week 2 of 3) <input type="checkbox"/> <i>Spiritual Lives of the Great Composers</i> , by Patrick Kavanaugh, chapter 10 <input type="checkbox"/> <i>Music: An Appreciation</i> (Sixth Brief Edition) by Roger Kamien, p. 278-285
ARTS/ACTIVITIES	<input type="checkbox"/> <i>The Mormon Trail</i> , by Elaine Landau	<input type="checkbox"/> <i>History Pockets: Moving West</i> , by Martha Cheney, pocket 5 <input type="checkbox"/> <i>Going West!</i> by Carol A. Johmann and Elizabeth J. Rieth (J 978) p. 12-18, 22-26, 34-35, 40-91	<input type="checkbox"/> VIDEO: <i>Anthony Norris Groves: Forgotten Hero</i> (NR) produced by Vision Video	<input type="checkbox"/> <i>Religion in Nineteenth Century America</i> , by Grant Wacker (200) chapter 4 <input type="checkbox"/> <i>Converting the West</i> , by Julie Roy Jeffrey (Week 2 of 3) <input type="checkbox"/> <i>The Mormon Trail and the Latter-Day Saints</i> , by Carol Rust Nash (J 289) chapters 7-9 (Week 3 of 3) <input type="checkbox"/> <i>Mormonism Explained</i> , by Andrew Jackson (230) Part III (Week 3 of 3)
WORLDVIEW				
ENRICH		<input type="checkbox"/> <i>Prairie Grasslands</i> , by Wayne Lynch (J 577)		
	Lower Grammar	Upper Grammar	Dialectic	Rhetoric

STUDENT THREADS	<input type="checkbox"/> Learn why people packed their belongings and moved west. <input type="checkbox"/> Finish reading about life in a covered wagon on the journey to Oregon.	<input type="checkbox"/> Learn why people packed their belongings and moved west. <input type="checkbox"/> Look at the different groups of people who migrated west. <input type="checkbox"/> Read about life in a covered wagon on the journey to Oregon.	<input type="checkbox"/> Learn why people traveled to the west. <input type="checkbox"/> Look at the details of the journey, the people, and the settlement of the West.	<input type="checkbox"/> From your readings about Marcus and Narcissa Whitman, learn about (or review) life on the Oregon Trail. <input type="checkbox"/> Learn about the Irish potato famine of the 1840's and how this impacted Ireland and America. <input type="checkbox"/> Read about the rise of various utopian societies and extra-biblical teachings that arose in America in the mid-1800's.
			<input type="checkbox"/> Marcus and Narcissa Whitman <input type="checkbox"/> Jim Beckwourth	<input type="checkbox"/> Marcus and Narcissa Whitman <input type="checkbox"/> Henry David Thoreau <input type="checkbox"/> Ralph Waldo Emerson
PEOPLE				
VOCABULARY/TIME LINE DATES	Recognize or spell (optional) these words: <input type="checkbox"/> pioneer <input type="checkbox"/> emigrant <input type="checkbox"/> wagon train <input type="checkbox"/> prairie schooner <input type="checkbox"/> prairie <input type="checkbox"/> ferry <input type="checkbox"/> barter <input type="checkbox"/> epidemic <input type="checkbox"/> cholera <input type="checkbox"/> quinine	All lower grammar words, plus these: <input type="checkbox"/> trek <input type="checkbox"/> odyssey <input type="checkbox"/> migration <input type="checkbox"/> Conestoga wagon <input type="checkbox"/> buffalo chips <input type="checkbox"/> Continental Divide <input type="checkbox"/> Great American Desert <input type="checkbox"/> Manifest Destiny	Add the following dates to your time line this week: 1836 Marcus and Narcissa Whitman travel west. 1845-1848 The Irish potato famine ravages Ireland and many immigrate to the United States. 1847 Indians attack the Whitman mission and kill both Marcus and Narcissa.	
	Lower Grammar	Upper Grammar	Dialectic	Rhetoric

ACTIVITIES	<input type="checkbox"/> Cook food similar to what the pioneers may have eaten. <input type="checkbox"/> Make paper dolls. <input type="checkbox"/> Create a model of a Conestoga wagon. <input type="checkbox"/> Gather your favorite possessions and tell your family why they are special. <input type="checkbox"/> Make candles out of beeswax. <input type="checkbox"/> Keep a diary for one week. <input type="checkbox"/> Make your own bonnet. <input type="checkbox"/> Make a bullwhacker.	<input type="checkbox"/> Cook food similar to what the pioneers may have eaten. <input type="checkbox"/> Gather your favorite possessions and tell your family why they are special. <input type="checkbox"/> Use clay to make a model of Chimney Rock. <input type="checkbox"/> Complete a worksheet from your resource book.	<input type="checkbox"/> Prepare a meal as if you were on the trail. <input type="checkbox"/> Write a letter to a friend or relative, telling them the advantages of traveling to Oregon. <input type="checkbox"/> Make a drawing of a Conestoga wagon. <input type="checkbox"/> Learn about dyeing, and try it yourself.	<input type="checkbox"/> Read about the life of Richard Wagner, and listen to his music if possible.
	<input type="checkbox"/> Continue preparations for your Unit Celebration. <input type="checkbox"/> Make paper dolls. <input type="checkbox"/> Gather your favorite possessions and tell your co-op friends why they are special. <input type="checkbox"/> Figure out how much rope was needed for a river crossing. <input type="checkbox"/> Play "stealing sticks."	<input type="checkbox"/> Continue preparations for your Unit Celebration. <input type="checkbox"/> Gather your favorite possessions and tell your co-op friends why they are special.	<input type="checkbox"/> Continue preparations for your Unit Celebration. <input type="checkbox"/> Write a letter to a friend or relative, telling them the advantages of traveling to Oregon. <input type="checkbox"/> Learn about dyeing, and try it yourself.	<input type="checkbox"/> Continue preparations for your Unit Celebration. <input type="checkbox"/> Read about the life of Richard Wagner, and listen to his music if possible.
	<input type="checkbox"/> Point out the Oregon Trail and identify the Rocky Mountains. <input type="checkbox"/> Talk about the reasons the pioneers left in the spring. <input type="checkbox"/> Look at pictures of the Rocky Mountains.	<input type="checkbox"/> Label places that were influential on the Oregon Trail. <input type="checkbox"/> Trace the path of the Oregon Trail. <input type="checkbox"/> Look at pictures of the Rocky Mountains.	<input type="checkbox"/> Continue your three-week survey of the geography of western states by focusing on the Oregon Trail. <input type="checkbox"/> Label maps with places in the western lands that became Idaho, Oregon, and Washington.	
	Lower Grammar	Upper Grammar	Dialectic	Rhetoric

LEVEL	GENRES	INSTRUCTIONS AND TOPICS
1	<input type="checkbox"/> Writing Sentences <input type="checkbox"/> Dictation	<input type="checkbox"/> With your teacher, learn or review all of the things that are required for a sentence to be complete. <input type="checkbox"/> On a piece of paper, write the sentence that your teacher dictates to you about the Oregon Trail.
2	<input type="checkbox"/> Display Board (Week 4 of 5)	<input type="checkbox"/> Continue work on your display board. <input type="checkbox"/> Use Cluster Diagrams to prewrite for two more paragraphs. <input type="checkbox"/> After you finish prewriting, write rough drafts of your paragraphs. <input type="checkbox"/> After your teacher has given her approval, you can type or write your final copies. You won't need to print them out or cut them to size just yet, so file them under "Work in Progress" in your Grammar and Composition Notebook.
3	<input type="checkbox"/> Compare and Contrast Writing	<input type="checkbox"/> If you need to, review compare and contrast writing and how to use a Venn diagram (<i>Writing Aids</i> Graphic Organizer). <input type="checkbox"/> This week, following all of the steps in the writing process, compare and contrast the journeys of those who traveled west on a steam boat with those who traveled west in a covered wagon. <input type="checkbox"/> Show your teacher your paper so that she can give you feedback for improvement. <input type="checkbox"/> Make any corrections necessary and write or print your final copy. File it under "Completed Work" in your Grammar and Composition Notebook.
4	<input type="checkbox"/> Historical Fiction (Week 3 of 4)	<input type="checkbox"/> Finish your rough draft. <input type="checkbox"/> Afterward, show it to your teacher and ask her for feedback on how you can improve. <input type="checkbox"/> File your rough draft under "Work in Progress" in your Grammar and Composition Notebook.

LEVEL	GENRES	INSTRUCTIONS AND TOPICS
5	<input type="checkbox"/> Personal Narrative (Week 3 of 4)	<input type="checkbox"/> Finish your rough draft. <input type="checkbox"/> File your draft under “Work in Progress” in your Grammar and Composition Notebook.
6	<input type="checkbox"/> Display Board (Week 3 of 4)	<input type="checkbox"/> Finish work on your display board. <input type="checkbox"/> Print or write any final copies necessary. <input type="checkbox"/> Attach the text and any needed illustrations with putty so that you can easily move them around if you need to. <input type="checkbox"/> Ask your teacher for feedback on your display board. <input type="checkbox"/> Prepare it for your Unit Celebration by deciding what you can set in front of it when you display it for others to view.
7	<input type="checkbox"/> Expository Writing	<input type="checkbox"/> In <i>Writing Aids</i> , learn or review the purpose of expository writing. <input type="checkbox"/> Write a one-page report that tells about one of the following topics. <ul style="list-style-type: none"> <input type="checkbox"/> Tell about the jobs and roles that men had during a family’s journey on the Oregon Trail. <input type="checkbox"/> Tell about the jobs and roles that women and children had during a family’s journey on the Oregon Trail. <input type="checkbox"/> File your finished paper in your Grammar and Composition Notebook under “Completed Work.”
8	<input type="checkbox"/> Story Writing (Week 4 of 5)	<input type="checkbox"/> If necessary, finish writing the rough draft of your story. <input type="checkbox"/> When you are finished, edit your draft by examining ways to improve your plot and characters, as well as your writing style and structure. <input type="checkbox"/> File your draft under “Work in Progress” in your Grammar and Composition Notebook.

LEVEL	GENRES	INSTRUCTIONS AND TOPICS
9	<input type="checkbox"/> Analytical Essay	<input type="checkbox"/> Using one of the topics below, write another analytical essay. <input type="checkbox"/> “The grit and determination of the pioneers of the 1840’s should stand as an inspiration to all who learn of them.” Support or refute this statement, using facts that you’ve learned from this week’s reading or discussion time. <input type="checkbox"/> “Missionaries, however imperfect, command our respect.” Assess the validity of this statement with regard to the lives of the Whitmans. Discuss their strengths and weaknesses as a couple, and the ways that God led and used them despite their shortcomings. <input type="checkbox"/> File it under “Completed Work” in your Grammar and Composition Notebook.
10	<input type="checkbox"/> Biography (Week 5 of 6)	<input type="checkbox"/> Check all references that you’ve used in your paper. Make sure that you’ve properly inserted footnotes, endnotes, and bibliography pages. <input type="checkbox"/> Look your paper over again to see if there are any last changes you want to make.
11	<input type="checkbox"/> Story Writing (Week 2 of 3)	<input type="checkbox"/> After writing your story map and character sketches last week, you should have a pretty good idea of the basic storyline. <input type="checkbox"/> Write your rough draft and remember that you only have one more week to finish this assignment.
12	<input type="checkbox"/> Website (Week 2 of 3)	<input type="checkbox"/> Begin the actual building of your website. <input type="checkbox"/> You may need to explore your software a bit more so that you can easily implement it.

GENERAL INFORMATION FOR ALL GRADES

What was it like to be a pioneer on the Oregon Trail? How fast did people go? How far was it to the West, anyway? What kinds of things did they see as they traveled? What were the dangers and hardships of the trail? What did pioneers do for fun? These are the kinds of questions we are going to answer this week as we look at the everyday lives of the individuals who literally put feet to the doctrine of Manifest Destiny.

This is a great week to share with other students and your family what you are learning in your readings. All *Tapestry* students are studying the details of life on the Oregon Trail this week, but everyone has different resources that emphasize different aspects. Be sure to make time to discuss with your siblings, co-op members, or parents all that you are learning about the lives of pioneers this week!



Wagons passing Scotts Bluff on the Oregon Trail (re-enactment)

LOWER GRAMMAR LEVEL

FINE ARTS AND ACTIVITIES

1. Continue working on preparations for your Unit Celebration. Finalize your menu and work on making your costume, if you need to.
2. Have you ever made corn bread—from scratch? Pioneers carried corn kernels on the trails for seed on their farms once they got to where they were going. They also started with cornmeal, but as their journey was delayed by weather or accidents, sometimes they were forced to make food of their seeds. This week make corn bread with your teacher. You can pretend you're a settler just starting out and make it from store-bought cornmeal, or pretend that you are a settler in dire straits, and start with the dried kernels. In the second case, you'll need to crush the seeds into powder-like flour first.
3. Make paper dolls such as pioneer girls would have played with on the trail or on their homesteads.
4. Using an empty tissue box or shoe box, make a model of a Conestoga wagon. Instructions can be found on the Year 3 Arts/Activities page¹ of the *Tapestry* website.
5. Pretend that you and your family are pioneers traveling west in search of better land. Your mother has given you a single drawstring bag so that you can take your favorite possessions with you. Gather these items and tell your family why these are special to you.

From *Westward Ho!*

6. Using sheets of beeswax that you purchase at a craft store, make your own candles.
7. Pretend that you are going west and keep a diary of the day's events for one week.
8. Before they left their homes in the east, many pioneers prepared food that would last for a long time. Make home-made crackers, dried apples, or johnnycakes to get an idea of one of the things that they may have eaten on their journey.
9. The sun beat down on the travelers as they trekked across the country. Many women and young ladies wore bonnets to ward off the hot sun so that they wouldn't get freckles. With your teacher's help, make a bonnet.
10. Families often had to cross rivers with their wagons, livestock, and families. With your teacher's help, learn how much rope was needed to help in the crossing.
11. Make a bullwhacker like people used to prod their oxen. Play a fun game with it after you've made it.
12. Make and play "stealing sticks." You'll need two teams with at least six people on each team.

GEOGRAPHY


1. With your teacher's help, on a map of the United States, point out the path of the Oregon Trail. Make sure you can identify the Rocky Mountains.
2. Talk with your teacher about the reasons that the travelers waited until spring to leave on their journey.
3. In library picture books, look at pictures of the Rocky Mountains and talk with your teacher about how difficult it would have been to cross them on foot and with wagons.

¹ <http://www.tapestryofgrace.com/year3/artsactivities.php>

LITERATURE

Worksheet for *Wagon Train*, by Sydelle Kramer

In the boxes below, write six blessings that the pioneers in this book experience.

In the boxes below, write nine unfortunate things that the pioneers in this book experience.

Many bad things happened to the pioneers!
Talk with your teacher about how their difficulties have benefited people today.

UPPER GRAMMAR LEVEL

FINE ARTS AND ACTIVITIES

1. Continue working on preparations for your Unit Celebration. Finalize your menu and work on making your costume, if you need to.
2. Prepare a meal as if you are on the trail. There are recipes on the *Tapestry* website under Year 3 Arts/Activities.¹
3. Pretend that you and your family are pioneers traveling west in search of better land. Your mother has given you a single drawstring bag so that you can take your favorite possessions with you. Gather these items and tell your family why these are special to you.
4. Pioneers used to carve their names and the date of their passage onto the sides of Chimney Rock. Form the shape of this famous landmark with modeling clay and etch your name and date on the side.

GEOGRAPHY

1. On a blank map of the United States, label the following places that were influential on the Oregon Trail:
 - ☐ Independence, MO
 - ☐ Fort Kearny, NE
 - ☐ Chimney Rock, NE
 - ☐ Fort Laramie, WY
 - ☐ Oregon Country
 - ☐ North Platte River
 - ☐ Rocky Mountains
2. On the same map, trace the path of the Oregon Trail.
3. In library picture books, look at pictures of the Rocky Mountains and think about how difficult it would have been to cross them on foot and with wagons.



The eastern edge (front range) of the Rocky Mountains

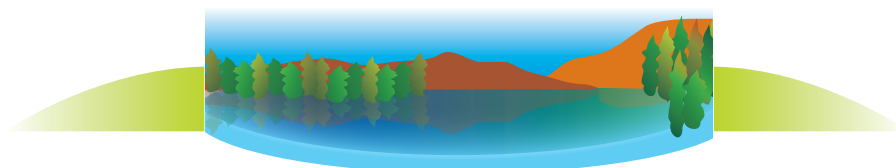
¹ <http://www.tapestryofgrace.com/year3/artsactivities.php>

LITERATURE

Worksheet for *Bound for Oregon*, by Jean Van Leeuwen

Are the following statements facts or opinions? Mark your answers with an “F” or an “O.”

1. Indians painted in bright war paint and wearing headdresses look strange.
2. Girls should always ride sidesaddle on a horse.
3. The Platte River is impossible to cross.
4. Working honestly is honorable.
5. Reading the Bible will help you know what is right.
6. You cannot trust a person of another race.
7. You can cook with buffalo chips.
8. Whole families can be wiped out by cholera.
9. Thunder and lightning can make people scared.
10. People always long for fresh meat if they have only eaten bacon, gravy, bread, and molasses for months.
11. The appearance of the Rockies gave them their name.
12. Eating greens for supper is a special treat.
13. When wagons are arranged in a circle, all of the animals are always safe.
14. It is important to be helpful to your mother if she is going to have a baby.
15. It is silly to think that oxen can smile.



DIALECTIC LEVEL

HISTORY

Accountability Questions

1. Where did the Oregon Trail begin and end? How long was the journey?
2. What were some of the essential items that the pioneers took on their journey west?
3. How did people on the Oregon Trail travel and live? What was a typical day like on the trail?
4. What were some common causes of death on the trail?
5. Who were Marcus and Narcissa Whitman and what was their story?

Thinking Questions

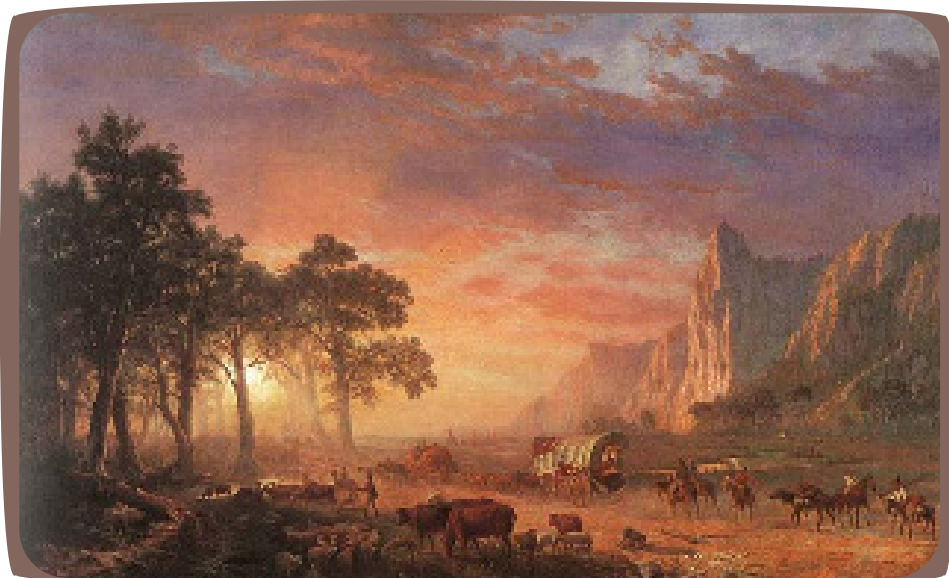
1. Once Americans established the belief that they had a right to expand their territory, what was it that actually compelled them to pick up and leave their homes to go west?
2. What character traits did the pioneers need in order to make the journey west?
3. What were some of the spiritual challenges that the settlers faced? Which would have been hardest for you to deal with? Jot down some verses that would have fortified you.
4. Can you think of some thrifty, creative ways that the people of the frontier adapted to their surroundings in order to help their families survive?

FINE ARTS AND ACTIVITIES

1. Continue working on preparations for your Unit Celebration. Nail down your menu and work on making your costume, if you need to.
2. Imagine that you are a pioneer preparing to head west with your family. Write a letter to a relative that you will be leaving behind, explaining to him how the benefits outweigh the hardships of the trip.
3. Make a drawing of a Conestoga wagon and label the different parts. Either orally or in written form, explain the purpose of each part.
4. Prepare a meal as if you are on the trail. There are recipes on the *Tapestry* website under Year 3 Arts/Activities.¹

From *Hands-On Rocky Mountains*:

5. Use poster board and a manila folder to create a knife sheath.
6. Design a unique hatband.
7. Enjoy making a *parfleche* carryall.
8. Utilize your cardboard loom from last week and make a rag rug.



Oregon Trail, by Albert Bierstadt

¹ <http://www.tapestryofgrace.com/year3/artsactivities.php>

GEOGRAPHY

This week, as we study details of the pioneer movement and focus on the Oregon Trail, we will continue our survey of the geography of western states. Below and on the following page are labels for key landforms and locations associated with the Oregon Trail in what today are Idaho, Oregon, and Washington.

1. If your outline map allows, label Independence, Missouri, the starting point of the Oregon Trail.
2. Trace the route of the Oregon Trail through Kansas, Nebraska, Wyoming, Idaho, and Oregon. (We will add the trail that goes south and west through Nevada to California next week.) How much of this trail overlaps with the Mormon Trail that you drew on your map last week?
3. Add these western river labels to your map:

- ☐ Columbia River
- ☐ Yellowstone River
- ☐ Colorado River

4. Label these landforms and places associated with the Oregon Trail:

Oregon

- ☐ Grande Ronde Valley
- ☐ Blue Mountains
- ☐ The Dalles
- ☐ Willamette Valley
- ☐ Oregon City
- ☐ Astoria

Washington

- ☐ Fort Vancouver
- ☐ Whitman's Mission
- ☐ Puget Sound
- ☐ Olympic Mountains

Idaho

- ☐ Fort Hall
- ☐ Fort Boise

CHURCH HISTORY

There is no Church History assignment for this week.



The route of the Oregon Trail

LITERATURE

Worksheet for *The Princess and the Goblin*, by George MacDonald

From each chapter that you read this week, give one example of a long sentence, one example of a short sentence, and one example of how MacDonald describes something. Do not include dialogue in your examples. Do include a reference to the page numbers on which you find the examples.

Chapter 17 "Springtime"

long sentence

short sentence

description

Chapter 18 "Curdie's Clue"

long sentence

short sentence

description

Chapter 19 "Goblin Counsels"

long sentence

short sentence

description

Chapter 20 "Irene's Clue"

long sentence

short sentence

description

Chapter 21 "The Escape"

long sentence

short sentence

description

RHETORIC LEVEL**HISTORY****Accountability Questions**

- Summarize life along the Oregon Trail in the categories listed below from what you have read in the biography of Marcus and Narcissa Whitman.
 - ☐ By what means of transportation did pioneers travel from the East?
 - ☐ How did they typically travel when on the Oregon Trail?
 - ☐ How fast could they go?
 - ☐ What did they eat?
 - ☐ How long did it take to go on the journey?
 - ☐ List the dangers of life on the Oregon Trail.
- What was the Irish potato famine, and what were the results?

Thinking Questions

- What were your impressions of the missionary activities of the Whitmans? Based on your reading, what strengths did they exhibit, and what weaknesses or mistakes can you learn from?
- Why were the Irish typically relegated to the bottom ranks of eastern American society?
- Why were there a number of utopian communities populating America in the mid-to-late 1800's?

GEOGRAPHY

This week, as we study details of the pioneer movement and focus on the Oregon Trail, we will continue our survey of the geography of western states. Labels are listed below for key landforms and locations associated with the Oregon Trail in what today are Idaho, Oregon, and Washington.

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- Add these western river labels to your map:
 - ☐ Columbia River
 - ☐ Yellowstone River
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- Label these landforms and places associated with the Oregon Trail:

Oregon

- ☐ Grande Ronde Valley
- ☐ Blue Mountains
- ☐ The Dalles
- ☐ Willamette Valley
- ☐ Oregon City
- ☐ Astoria

Washington

- ☐ Fort Vancouver
- ☐ Whitman's Mission
- ☐ Puget Sound
- ☐ Olympic Mountains

Idaho

- ☐ Fort Hall
- ☐ Fort Boise

LITERATURE

Literary Introduction

*Through the port comes the moonlight astray!
It tips the guard's cutlass and silvers this nook;
But 'twill die in the dawning of Billy's last day.*

— “Billy in the Darbies” (l. 4-6, p. 127)

Herman Melville's worldview is difficult to describe. He was not a Christian, but neither was he particularly anything else. Melville seems to have spent his life searching for an understanding of deep mysteries that he never found. He did, however, find a close friend and mentor in Nathaniel Hawthorne, from 1850 to 1856. At their last meeting in Liverpool, England, in 1856, Hawthorne recorded in his journal the following insights into the state of Melville's soul:

Herman Melville came to see me . . . looking much as he used to do (a little paler, and perhaps a little sadder), in a rough outside coat, and with his characteristic gravity and reserve of manner. . . . Melville has not been well, of late; . . . and no doubt has suffered from too constant literary occupation, pursued without much success, latterly; and his writings, for a long while past, have indicated a morbid state of mind. . . . Melville, as he always does, began to reason of Providence and futurity, and of everything that lies beyond human ken, and informed me that he had “pretty much made up his mind to be annihilated”; but still he does not seem to rest in that anticipation; and, I think, will never rest until he gets hold of a definite belief. It is strange how he persists . . . in wondering to-and-fro over these deserts, as dismal and monotonous as the sand hills amid which we were sitting. He can neither believe, nor be comfortable in his unbelief; and he is too honest and courageous not to try to do one or the other. If he were a religious man, he would be one of the most truly religious and reverential; he has a very high and noble nature, and better worth immortality than most of us.¹

Sometime between 1885 and 1891, at the end of a long but embittered literary career, Melville took up the pen that had been silent for decades to write a new story, a novella called *Billy Budd, Sailor: An Inside Narrative*. It began as an introductory note (called a headnote) on a ballad called “Billy in the Darbies,” which was included in a collection of poems that Melville published in 1888. The headnote was apparently expanded and re-expanded until it became the 125-page story that *Billy Budd* is today.

Billy Budd, Sailor is subtitled “An Inside Narrative” because Melville drew some details from an inside account of an 1842 mutiny on a ship called the *Somers*. Melville learned this story because one of the officers on the ship was his first cousin and childhood hero, Guert Gansvoort. In that mutiny, three sailors were hanged in order to make a seemingly necessary example to the rest of the crew, even though they were morally innocent. The navy cleared the officers of guilt, but forty-six years later Melville chose to write a story based on the mutiny and on another similar occurrence in 1797. He set his tale in 1797, crafting it into a powerful historical drama that is as gloomy and open to different interpretations as Melville's own interior life.

In *Billy Budd*, you will be forced to ask whether the right thing to do is always the right thing to do, whether a man's highest duty is ever something other than justice, and whether goodness and simplicity ultimately fall prey to diabolical cleverness. Some have argued that *Billy Budd* demonstrates the end of Melville's long philosophical quest and indicates that he finally accepted “annihilation” (meaning “becoming nothing”) as the final end of a human being. If this is so, Melville's decision to settle for less than God is far more tragic than even the tale of the handsome sailor.

Reading

From *Poetics*

- ☐ Book I — III.C.1: “Virtues and Vices of Literary Analysis: First Principles”
- ☐ Book II — VI.B.10.c: Review “Dark Romanticism: A Reaction Against the ‘Frogpondians’” as needed.
- ☐ Appendix B: Herman Melville

Recitation or Reading Aloud

The subject for recitation or reading aloud this week is “Billy in the Darbies” (p. 127-128).

Defining Terms

You should continue your index card bank of literary terms this week, and make cards for whichever of these terms you do not already have. Be sure to write down exactly what you see here.

¹ Nathaniel Hawthorne, qtd. in *The Life and Works of Herman Melville*, 25 July 2000. Accessed 9 September 2008. <<http://www.melville.org/melville.htm>>.

- ❑ Headnote: A reference found at the head of a literary work, which gives explanatory notes about the work as a whole.
- ❑ Novella: A fictional prose work which focuses intimately on characters as a novel does, but which, in length and complexity, falls between a short story and a novel.

Beginning and Continuing Levels

1. Thinking Question: Do you find it easy or difficult to have the right attitudes towards authors, their literary works, and other literary analysts, which you read about in *Poetics* this week? For instance, was it hard for you to apply these principles this week in reading *Billy Budd*?
2. Written Exercise: Describe Melville's texture, especially his style (in terms of sentence structure, tone, and descriptive style at least).
3. Thinking Question: Melville's works are described as being Romantic. Do you see any elements of Romanticism in *Billy Budd*?
4. Written Exercise: The three main characters in this story are Billy Budd, John Claggart, and Captain Vere. For each character, write down a brief description of his nature, his experiment in living, and the results of that experiment.
5. Thinking Question: Billy is taken by force from the Rights-of-Man and made to work on the Bellipotent (a name formed from two Latin words meaning "war" and "power"). Thus, Billy's farewell to his old ship—"And good-bye to you too, old Rights-of-Man"—is full of meaning. Think about the names and nicknames of Billy, Claggart, and Vere. How does Melville select these names so that their sound and/or meaning gives us insight into his story?
6. Thinking Question: How does Vere's experiment and its results show that it is wiser to do right even if it seems like the consequences will be bad?
7. Written Exercise: List what you believe to be the main topic(s) and theme(s) of *Billy Budd*.
8. Thinking Questions:
 - ❑ What might the Bible have to say about whether or not Billy is guilty of murder? Consider Deuteronomy 19:4-11, Exodus 21:12-13, and Numbers 35:16-25.
 - ❑ Melville paints a highly complex picture in *Billy Budd* because of the historical situation and the anxiety about mutiny. It seems as though Vere has no choice but to sacrifice Billy for the good of the whole ship, since a third mutiny in wartime would be disastrous. However, if we accept for a moment the argument that Billy is a man-slayer rather than a murderer (which seems to be one reasonable interpretation of Scripture), does it become easier to evaluate this story and see what we can learn from it?
 - ❑ Melville clearly wishes us to view Billy as utterly innocent, not only of murder but of any wrongdoing whatsoever. He represents Billy as "naturally" and "basically" good, a kind of Romantic "noble savage" who is so pure that even the chaplain believes he does not need salvation (109-111).¹ This story may prompt the greater question, "Why do bad things happen to good people?" From a biblical perspective, is Melville's portrayal of Billy accurate? Is, "Why do bad things happen to good people?" the right question to ask? Consider Jeremiah 17:9, Matthew 5: 21-22, and Romans 3:23.
 - ❑ Melville likens Claggart to Satan and the serpent in Genesis, and identifies Billy with Adam (in his innocence), Isaac (when he was about to be sacrificed), and Christ (in his sacrificial death because of another's sin and for the sake of others' safety). What kind of picture of God and man, and what sort of "gospel," is Melville presenting here? How would you evaluate it biblically?
 - ❑ Melville's story seems to reflect a deep dissatisfaction with tragedies like Billy's execution. While it is appropriate to be indignant and to grieve over injustice, should the fact that injustice occurs in the world lead us to question God's power to do good, His knowledge of what is good and wisdom in how to achieve it, or His desire to do good to us?² Consider Job 27:2, 38:2, 40:8-9, 42:3b, and 42:5-6 in your answer.

WORLDVIEW

Mormonism Unmasked, by R. Philip Roberts

1. Part Two of *Unveiling Grace* is called "Starting Over." In this section, Lynn Wilder relates how her family moved slowly but surely away from the Mormon church and began a new life as Christians. Based on your reading, finish the chart that you began in Week 15 by adding more observations from this part of the book. You will review some sections of the chart with your teacher in class.

¹ For more on the noble savage, see the sections in *Poetics* on the Romantic worldview.

² The three categories (God's power, knowledge or wisdom, and love) and other observations in this discussion are borrowed from Jerry Bridges' excellent book, *Trusting God: Even When Life Hurts*.

2. In Chapter 18, Lynn describes how her husband, Michael Wilder, was confronted with the truth that polygamy was still being practiced, and believed in as an “eternal principle,” in the LDS Church (276-282). How might sincere Mormons conclude that there is Scriptural support for polygamy? How would you respond to them on this topic?
3. Ask, “What did you find most interesting about Lynn K. Wilder’s *Unveiling Grace*? Were there any aspects of her testimony about Mormonism and Christianity that stood out to you?”
4. In Chapter 3 of *Unveiling Grace*, Wilder describes how Mormon missionaries invited herself and her husband to rely on their feelings as a testimony to the truth of their teachings. At the end of her book, how does Wilder address the issue of hearing from the Holy Spirit, vs. subjective impressions of spiritual things (320-324)?

GOVERNMENT

Henry David Thoreau was an author, political thinker, and philosopher who left a lasting mark on American culture. Students who have chosen our philosophy elective will encounter him in the *Pageant of Philosophy* this week as a representative of the American Transcendentalist movement. Transcendentalists believed that mankind had at long last broken out of ignorance into the light of an eternal truth that could be intuited by sensitive souls. Thoreau’s best-known contribution to American literature is *On Walden Pond*, which recounts his two-year experiment in self-sufficiency in a small house on Ralph Waldo Emerson’s property in Concord, Massachusetts.

Thoreau refused to pay any taxes to a federal government that supported slavery, and so chose not to pay the annual federal “poll tax.” The United States declared war on Mexico in May of 1846. Thoreau considered this a completely unjustifiable act of aggression. The local federal tax collector encountered Thoreau in late July and asked him to pay six years’ worth of back taxes. Thoreau refused and wound up in jail, where he was prepared to stay forever—except that his aunt stepped in to pay his taxes for him.

Thoreau’s night in jail had little impact on his time or town, but it planted a seed that sprouted into an entire movement of non-violent civil disobedience in the twentieth century. Mohatma Gandhi followed Thoreau’s example to overthrow British rule in India, and Martin Luther King, Jr., applied what Gandhi learned from Thoreau to the 1960’s civil rights movement in the United States.

Thoreau’s political ideas were radical, for his day, and his religious views were clearly heretical—but Christians in the early twenty-first century do well to study him. His vision of limited government and individual action is a refreshing alternative to more modern theories of government. The secular socialists who dominate today’s universities revere the idea of Thoreau’s individualism without really knowing what he said or believed. As compared to Marx and his modern followers, Thoreau is an articulate champion for a more biblical view of government and citizenship.

***On the Duty of Civil Disobedience*, by Henry David Thoreau**

1. Thoreau accepts the motto, “That government is best which governs least,” and takes it further. What kind of government does Thoreau want?
2. What is government good for, in Thoreau’s opinion, and what should it not do?
3. Thoreau said, “I cannot for an instant recognize that political organization as my government which is the slave’s government also.” Do you agree?
4. What would it take to apply Thoreau’s civil disobedience?
5. Explain how Thoreau uses the image of a machine to distinguish between three kinds of injustice in government.
6. Thoreau says, “Under a government which imprisons unjustly, the true place for a just man is also a prison.” Do you agree? Why or why not?
7. Thoreau ends his essay with a reference to the Bible and the Constitution. What does he say about them? Critique his position.

PHILOSOPHY

Rehearse *Henry David Thoreau*, which is this week’s *Pageant of Philosophy* material. Did you include your father? If he is available, make an effort to have him rehearse with you at least one time.

THE PAGEANT OF PHILOSOPHY

HENRY DAVID THOREAU ¹

(Thoreau sits, snapping beans, in front of a sign that reads, "Henry David Thoreau, 1817-1862." Simplicio enters, carrying his Bible.)

Simplicio: Mr. Thoreau, I presume?

Thoreau: The same. *(Puts down his beans and stands to greet Simplicio.)* But you have the advantage of me, I'm afraid. Have we been introduced?

Simplicio: No, but someone said I might bump into you.

Thoreau: Someone?

Simplicio: A friend of yours—I forget his name.

Thoreau: What did you discuss?

Simplicio: Everything, I think! Truth, virtue, the stars, miracles, new-mown hay, church, sublime emotion! He made me dizzy.

Thoreau: Ah, that would have been Ralph Waldo Emerson, the sage of Concord, Massachusetts.

Simplicio: Do you know him well?

Thoreau: I lived in his home for a couple of years before I built this little hut by Walden Pond. He was a great influence on me.

Simplicio: What do you think of his position on churches?

Thoreau: He has more hope for them than I do. As it is, I really don't bother myself with churches.

Simplicio: You don't?

Thoreau: No, and it's gotten me into trouble! My father attended a particular church, and some years ago that State ordered me to pay a tithe to support his pastor. "Pay it," they said, "or be locked up in jail."

Simplicio: Goodness! Did you pay it?

Thoreau: No.

Simplicio: Were you locked up?

Thoreau: Not that time. Some meddler came and paid it for me.

Simplicio: Not that time? Were you locked up another time?

Thoreau: Yes, if you can call it that. It was only for a night.

Simplicio: For not paying a tithe?

Thoreau: For not paying the poll tax.

Simplicio: What's a poll tax?

Thoreau: A tax that every person has to pay, per capita, or, if you don't know Latin, per head.

Simplicio: Why didn't you pay your taxes?

Thoreau: Why? Because the money would support the government!

Simplicio: What's wrong with that?

Thoreau: It is a disgrace to be associated with the American government today. **I cannot for an instant recognize that political organization as my government which is the slave's government also.**

¹ All Thoreau quotations are from Henry David Thoreau, *Essay on Civil Disobedience* (1849). Available on *Key Documents in Government Studies* 3.

Simplicio: Oh! I see. But still, shouldn't we obey the government?

Thoreau: What if the government tells us to go against our conscience?

Simplicio: I suppose we shouldn't do something that would be really wrong. But is paying taxes all that bad?

Thoreau: **Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience then?**

Simplicio: But we should show due respect for the law, shouldn't we?

Thoreau: Respect, perhaps, but not an undue respect. I'll show you **an undue respect for the law: you may see a file of soldiers, colonel, captain, corporal, privates, powder-monkeys, and all, marching in admirable order over hill and dale to the wars.**

Simplicio: You don't approve of war?

Thoreau: Not the current war, not this shameful attack on Mexico!¹ I don't approve, and neither do they. They march **against their wills, ay, against their common sense and consciences, and that makes it very steep marching indeed.**

Simplicio: But they serve their country!

Thoreau: They serve the state as machines do: with their bodies, not their minds. **In most cases there is no free exercise whatever of the judgment or of the moral sense.**

Simplicio: But they are still good citizens.

Thoreau: Good citizens! Yes, yet they command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses or dogs.

Simplicio: What about men who serve with their minds?

Thoreau: Oh, there are enough of those: **office-holders [who] serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God.**

Simplicio: Are there none who serve their country well?

Thoreau: **Yes, there are some. A very few—as heroes, patriots, martyrs, reformers in the great sense, and men—serve the state with their consciences also,** by throwing a little grit into the gears of the machine.

Simplicio: I beg your pardon? I don't understand!

Thoreau: Government is a great machine, and **all machines have their friction.** We learn to put up with that. **But when the friction comes to have its machine, and oppression and robbery are organized, I say, let us not have such a machine any longer.**

Simplicio: Are you suggesting—revolution?

Thoreau: **When a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign army, and subjected to military law, I think that it is not too soon for honest men to rebel and revolutionize.**

Simplicio: But revolution is so—extreme! Wouldn't it be better to change things legally, democratically?

Thoreau: Ah, the siren song of the ballot box. **All voting is a sort of gaming, like checkers or backgammon, with a slight moral tinge to it, a playing with right and wrong, with moral questions.**

Simplicio: But I thought democracy was a great breakthrough! John Mill said, **"the grand discovery of modern times has been the system of representation, the solution of all the difficulties."**²

Thoreau: No, for representative democracy cannot cure the conscience. **The character of the voters is not staked. I cast my vote, perchance, as I think right; but I am not vitally concerned that that right should prevail. I am**

1 The Mexican-American War lasted from 1846 to 1848. Thoreau regarded it as an indefensible exercise of American imperialism against a harmless neighbor.

2 James Mill, *Essay on Government* in *Encyclopedia Britannica* (1820) par. 72.

willing to leave it to the majority. Its obligation, therefore, never exceeds that of expediency. Even voting for the right is doing nothing for it. It is only expressing to men feebly your desire that it should prevail.

Simplicio: That isn't good enough?

Thoreau: **A wise man will not leave the right to the mercy of chance, nor wish it to prevail through the power of the majority. There is but little virtue in the action of masses of men. When the majority shall at length vote for the abolition of slavery, it will be because they are indifferent to slavery, or because there is but little slavery left to be abolished by their vote.**

Simplicio: Well, yes, but what do we do about the laws?

Thoreau: **Unjust laws exist: shall we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once?**

Simplicio: I don't know. Perhaps we could amend them?

Thoreau: And do wrong while we wait?

Simplicio: Well, yes, but isn't it even worse to just defy the law? The remedy would be worse than the evil!

Thoreau: What makes it worse?

Simplicio: Think of the chaos if everybody disobeyed the law!

Thoreau: Think of the wonder if everybody disobeyed unjust laws!

Simplicio: But the government would surely punish disobedience, whether the laws were just or unjust.

Thoreau: Oh? Well, then, **it is the government that makes the remedy worse than the evil. It makes it worse.**

Simplicio: What else could it do?

Thoreau: **Why not cherish its wise minority? Why does it always crucify Christ and excommunicate Copernicus and Luther, and pronounce Washington and Franklin rebels?**

Simplicio: But nothing's perfect. There must be a little error in anything here on earth.

Thoreau: Yes, that's true. I'll go that far with you. **If the injustice is part of the necessary friction of the machine of government, let it go, let it go: perchance it will wear smooth—certainly the machine will wear out.**

Simplicio: So you are willing to tolerate a little injustice.

Thoreau: Yes—if the injustice is just friction. But suppose the **injustice has a spring, or a pulley, or a rope, or a crank, exclusively for itself**, what then?

Simplicio: Then it isn't just friction anymore?

Thoreau: Yes! And what if the injustice does not come about because of some spring, or pulley, or rope, but instead **it requires you to be the agent of injustice to another**, what then?

Simplicio: What?

Thoreau: **Then I say, break the law! Let your life be a counter-friction to stop the machine.**

Simplicio: And go to jail?

Thoreau: **Under a government which imprisons unjustly, the true place for a just man is also a prison. It is the only house in a slave State in which a free man can abide with honor.**

Simplicio: But what could you do for good, locked up in jail?

Thoreau: **If any think that their influence would be lost there, and their voices no longer afflict the ear of the State, that they would not be as an enemy within its walls, they do not know by how much truth is stronger than error, nor how much more eloquently and effectively he can combat injustice who has experienced a little in his own person.**

Simplicio: Can you fight injustice by suffering it?

Thoreau: Yes! Put the tax-gatherer into the position where he asks you, as one asked me, "But what shall I do?"

Simplicio: What did you say?

Thoreau: I said, **"If you really wish to do anything, resign your office."**

Simplicio: What would that accomplish?

Thoreau: Why, **when the subject has refused allegiance, and the officer has resigned from office, then the revolution is accomplished!**

Simplicio: You are serious about this revolution, then.

Thoreau: Yes. **In fact, I quietly declare war with the State, after my fashion.**

Simplicio: It must be a lonely war.

Thoreau: **I know that most men think differently from myself.**

Simplicio: The Bible tells us to obey our rulers, even wicked rulers like Caesar.

Thoreau: Well, I won't argue with those who rely on the Bible. **Those who know of no purer sources of truth, who have traced up its stream no higher, stand, and wisely stand, by the Bible and the Constitution, and drink at it there with reverence and humanity.**

Simplicio: Purer sources of truth?

Thoreau: **They who behold where [truth] comes trickling into this lake or that pool, gird up their loins once more, and continue their pilgrimage toward its fountainhead.**

Simplicio: Lake? Pool?

Thoreau: Yes—the Bible and the Constitution contain truth, but there is more where they came from!

Simplicio: Oh, I see. Men like Mr. Emerson want to go to the source. Does he have a way to make the laws just?

Thoreau: No, not even Emerson has done that. That would take a legislative genius, but **no man with a genius for legislation has appeared in America. They are rare in the history of the world. There are orators, politicians, and eloquent men, by the thousand; but the speaker has not yet opened his mouth to speak who is capable of settling the much-vexed questions of the day.**

Simplicio: What about our elected representatives?

Thoreau: **If we were left solely to the wordy wit of legislators in Congress for our guidance, America would not long retain her rank among the nations.**

Simplicio: You think they lack the wisdom to govern?

Thoreau: They have not even begun to govern justly. **For eighteen hundred years, though perchance I have no right to say it, the New Testament has been written; yet where is the legislator who has wisdom and practical talent enough to avail himself of the light which it sheds on the science of legislation?**

Simplicio: Are you saying that government is useless, then?

Thoreau: Worse than useless, at times! At its best, **government is an expedient, by which men would fain succeed in letting one another alone; and, as has been said, when it is most expedient, the governed are most let alone by it.**

Simplicio: But there are many things that government does!

Thoreau: Are there? **This government never of itself furthered any enterprise, but by the alacrity with which it got out of its way.**

Simplicio: It doesn't?

Thoreau: Not at all! **It does not keep the country free. It does not settle the West. It does not educate. The character inherent in the American people has done all that has been accomplished; and it would have done somewhat more, if the government had not sometimes got in its way.**

Simplicio: But surely we need government for something?

Thoreau: Do we?

Simplicio: How about the economy? It would be hard to buy and sell without police to protect property and courts to enforce contracts. It's the government that coins the money that makes trade easier!

Thoreau: **Trade and commerce, if they were not made of india-rubber, would never manage to bounce over obstacles which legislators are continually putting in their way; and if one were to judge these men wholly by the effects of their actions and not partly by their intentions, they would deserve to be classed and punished with those mischievous persons who put obstructions on the railroads.**

Simplicio: You don't seem to think we need a government at all!

Thoreau: **I heartily accept the motto, "That government is best which governs least"; and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe—"That government is best which governs not at all."**

Simplicio: Somebody once said, "If men were angels, no government would be necessary."¹

Thoreau: Men aren't angels—yet. **Unlike those who call themselves no-government men, I ask for, not at once no government, but at once a better government.**

Simplicio: I can agree with you on that. But how does one get such a government?

Thoreau: **To be strictly just, any government must have the sanction and consent of the governed. It can have no pure right over my person and property but what I concede to it.**

Simplicio: But that would make the individual more important than the State!

Thoreau: As he should be. This is the lesson of history: **the progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual.**

Simplicio: Yes, but a democracy still subjects the will of the individual to that of the group.

Thoreau: **Is a democracy, such as we know it, the last improvement possible in government? Is it not possible to take a step further towards recognizing and organizing the rights of man?**

Simplicio: Is it?

Thoreau: **There will never be a really free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly.**

Simplicio: You want the State to treat you as a higher power?

Thoreau: *(Sits back down and picks up his bowl of beans.)* All I ask is for the State to treat me as a neighbor, not a subject.

Simplicio: I wish you luck, Mr. Thoreau. *(Aside)* You're going to need it!

(Simplicio looks skeptical and tiptoes offstage. Thoreau snaps beans. Curtain.)

¹ James Madison, *The Federalist Papers*, No. 51.

HISTORY: BACKGROUND INFORMATION

World Book on Pioneer Life¹

The story of the pioneers tells of the lives of thousands of ordinary people who pushed the frontier of the United States westward from the Appalachian Mountains to the Pacific Ocean. It is the tale of the many hardships and dangers and the isolation the settlers faced as they struggled to build new lives away from the civilization they had known in the East. It is also the story of a clash of peoples, as the pioneers sought to acquire lands where American Indians lived.

The pioneers played an important role in the history of the United States. They contributed much to America's knowledge about the geography, travel routes, and commercial possibilities of the West. They spread the political and social institutions and values of the new and growing nation across the continent. They also changed the look of the land as they cleared it for farms, roads, and towns. In addition, the pioneer settlement of America led to the loss of lands and traditional ways of life for many American Indians.

From about 1760 to about 1850, the pioneers moved westward in two large migrations. During the first migration, pioneers from the East Coast and from Europe advanced as far west as the Mississippi Valley. During the second migration, which began in the 1840's, settlers from the East and Midwest migrated to the Oregon region and California. This article tells who the pioneers were, why they moved westward, and what their lives were like on the frontier.

Why the Pioneers Headed West

Pioneers moved west for a variety of reasons. Some went to the frontier in search of adventure. However, most pioneers headed west to make a better life for themselves and their children. They wanted to improve their social and economic position. Some hoped to have more say in political affairs. Many young couples and single men sought their fortune on the frontier. Land was the chief form of wealth at the time, but it generally passed from father to oldest son. Even for those who had the money to buy land, good farmland was hard to find in the East. Across the Appalachians, however, settlers could obtain a plot of fertile land for a fraction of the cost of a similar piece in the East. In time, they might decide to increase the size of their farms or sell them for a profit.

The early settlers who crossed the Appalachian Mountains included people who were from Europe or were of English, German, or Scandinavian descent. Some brought African-American slaves with them to the frontier. However, a number of pioneers were free black Americans who saw on the frontier a chance to start a new life. Some of these African Americans had been released from slavery by their masters or by state legislatures. Others had bought their freedom or had run away. Many African Americans headed for the Northwest Territory, where slavery was illegal. The Northwest Territory, originally known as the Old Northwest, covered the area that is now Ohio, Indiana, Illinois, Michigan, Wisconsin, and part of Minnesota.

However, some communities and territories passed laws that discriminated against African-American settlers. For example, the Indiana Territory passed a law in 1803 that prohibited blacks from testifying in any trial involving whites.

Moving Westward

Thousands of settlers crossed the Appalachian Mountains during the late 1700's and the early 1800's. These pioneers established frontier settlements in Kentucky, Tennessee, Ohio, Indiana, Illinois, and other lands as far west as the Mississippi Valley.

How the pioneers traveled. Most pioneer families joined several others who were making the same journey west. Some pioneers set off on foot, carrying only a rifle, ax, and a few supplies. However, most pioneer families had one or two pack animals and a wagon or a cart. Some took along a cow to provide milk and to carry a load of goods. Some had chickens, hogs, and sheep. Dogs herded sheep and helped hunt game.

The settlers could not take all their belongings with them when they traveled to the frontier. The two items that were essential for survival were a rifle and an ax. The rifle was needed for shooting game and for protection. The ax was used to cut logs for a raft or a shelter or to clear land for a farm.

Any bulky tool or household utensil that could be made on the frontier was left behind. Most pioneers took along a knife, an ax-like tool known as an adz, a tool called an auger for boring holes, a hammer, a saw, a hoe, and a plowshare. Household goods consisted of a few pots and pans, an iron kettle, and perhaps a spinning wheel. Families made room for essential clothing, blankets, and such prized possessions as a clock and family Bible. They also brought along seed for planting their first crops on the frontier.

¹ Excerpted from a *World Book* article entitled *Pioneer Life in America*. Contributor: Jerome O. Steffen, Ph.D., Professor of History, University of Oklahoma.

The pioneers hunted and fished for food on their journey. They also carried some corn meal, salt pork, and dried beef. Johnnycake, a kind of corn bread, was a favorite food because it did not spoil on the long trip.

The pioneers could travel only a short distance each day, and most trips across the mountains took several weeks. Later, after roads had been built, the **Conestoga wagon** became the favorite vehicle for travel. Conestogas had broad-rimmed wheels, sloping sides that were higher than the middle, and a rounded, white canvas roof. They were pulled by horses, oxen, or mules. Wheels with broad rims prevented bogging down in mud. The wheels could be removed and the wagon could be used as a boat. The Conestoga was named for the Pennsylvania valley where it was first built.

A barge known as a flatboat was commonly used for river traffic. Early flatboats could carry one family, a wagon, and several horses or other livestock. Later flatboats were large enough to transport several families with all their supplies and livestock. These boats had a boxlike house in their center. The house became a floating fort in case of attack by Indians or river pirates. Some of the pioneers ended their journey by settling near the river. They took apart the house and flatboat and used the lumber to build shelters ashore. Other types of river craft included simple rafts; canoes; narrow barges called keelboats; and, after 1811, steamboats.

Crossing the Plains

By the 1830's, the first big westward migration had pushed the frontier to the Mississippi Valley. Pioneers were rapidly settling the area just west of the Mississippi River that became the states of Arkansas, Missouri, and Iowa. Explorers, missionaries, traders, and fur trappers had gone even farther west and southwest. They told of great forests and fertile valleys in the Oregon region and other lands west of the Rocky Mountains.

The stories of the trailblazers made exciting news for many Midwestern settlers. In the 1840's, some Midwesterners chose to migrate to Oregon in search of more opportunities. So did hundreds of families from the East who had just arrived in the Midwest and were seeking places to settle. The Mormons, fleeing persecution in Illinois because of their religious beliefs, also decided to head westward. In 1847, they began to settle in the valley of the Great Salt Lake in what is now Utah. Some Midwestern blacks hoped to escape discrimination by moving to the West, but they often faced prejudice there as well. After gold was discovered in California in 1848, thousands of fortune seekers joined the westward migration.

Routes to the West. The settlers encountered several natural obstacles on their way to the fertile valleys of Oregon or the gold fields of California. First, they had to cross the Great Plains, a vast grassland that runs between Canada in the north and Texas and New Mexico in the south. The rugged **Rocky Mountains** rose west of the Great Plains, and beyond the mountains lay a stretch of desertlike terrain known as the **Great Basin**. The weather was also a problem. Heavy rains might wash out a river crossing. A spell of dry weather could lead to a shortage of water to drink, less grass for the cattle to eat along the way, and more dust to choke the travelers.

From 1840 to 1860, more than 300,000 people crossed the plains and mountains of the West. Most were bound for Oregon or California. For the long trip, as many as 200 wagons at a time joined together to form a caravan called a wagon train. However, trains of 30 or fewer wagons were more common. Most settlers started from Independence, Mo., and followed a route called the **Oregon Trail**. Those bound for Oregon took this trail northwest to the Columbia River and from there to the Willamette Valley.

Settlers bound for California split off from the Oregon Trail near Fort Hall, in what is now Idaho. They followed any of several trails southwest to Sacramento, Calif. Some settlers took the Santa Fe Trail from Independence to California. This route took settlers to Santa Fe, in present-day New Mexico. From there, pioneers followed the Old Spanish Trail to Los Angeles.

From 1835 to 1855, more than 10,000 people died while traveling on the Oregon Trail. The chief causes of death were firearms accidents and such diseases as cholera and smallpox. Only 4 percent of the deaths among pioneers on the Oregon Trail resulted from Indian attacks.

Indians on the Plains. The Oregon Trail crossed lands that the U.S. government had guaranteed to the Indians. The route ran through Indian hunting grounds. Fighting occasionally broke out between the pioneers and the Indians, who opposed this intrusion on their territory. However, most wagon trains had a peaceful journey along the trail. Some tribes guided the early pioneers or helped them at difficult river crossings. The Indians supplied some wagon trains with vegetables and buffalo meat in exchange for tobacco, whiskey, or pieces of iron. During the late 1850's and early 1860's, farmers and cattle ranchers began to settle on the Great Plains. At that time, fighting became more common as tribes sought to defend their territory.

The wagon train. A family going from Independence to Oregon or California in the 1840's had to plan on a journey of four to six months. They had to be sure they brought enough supplies for the trip because there were few places where they could buy goods along the way. Often travelers traded such items as food, clothing, and firearms among themselves or purchased them from one another. Several guidebooks provided information on the route the travelers were to take as well as tips on what provisions were needed for the journey.

During most of the trip, the family lived in a canvas-covered wagon pulled by several teams of oxen or mules. The wagon resembled the **Conestoga** but was smaller and sleeker. It was called a **prairie schooner** because, from a distance, its white top looked like the sails of a ship. Many families painted pictures and slogans on the wagon's canvas covering for decoration. Such markings also made it easier for friends to find each other on the crowded trail.

Some single men traveled on horseback with wagon trains. They herded the livestock or rode alongside the wagons, helping the drivers stay on the trail. A wagon train had a large number of livestock. Some trains included more than 2,000 cattle and up to 10,000 sheep.

Each wagon train elected a leader, called a captain or wagon master. All wagon trains were guided by a scout who knew the route and the best places to camp.

Life on the trail. Almost all westward journeys started in the spring. A spring departure gave the pioneers time to get through the western mountains before snow blocked the passes. It also helped ensure adequate grass for the livestock. Most wagon trains could travel about 12 to 20 miles a day. They stopped for a day or two at such Wyoming outposts as Fort Laramie or Fort Bridger to repair equipment and buy supplies. If the oxen hauling the wagons became exhausted, they were shot or simply left to die where they fell. Some were eaten for their meat. In most cases, they were replaced by other animals that had been herded behind the wagon train.

A day on the trail began shortly before dawn. After the travelers rounded up their livestock, hitched their teams to the wagons, and ate breakfast, the train started out. About midday, it stopped for a break known as nooning. This break gave both the pioneers and the livestock a chance to eat and to rest. Afterward, the train pressed on to the place where the travelers would camp for the night. When the train arrived at the campsite, the wagons formed a circle for protection against wild animals and possible Indian attacks. In the evening before bed, the pioneers gathered around campfires in the circle to eat and chat. Sometimes, if someone had a fiddle, they sang and danced. Usually, however, they were so exhausted by their day on the trail that they went to sleep as early as possible.

Establishing a homestead. When a pioneer family arrived where they intended to settle, they could not spare enough time to build a permanent house right away. Instead, they put up a temporary shelter. A framework of poles covered with branches and mud formed the roof and three sides of the shelter. The fourth side was open and faced a fire that burned day and night. During the day, the fire was used to cook food. At night, it warmed the shelter and kept away wild animals.

Most pioneers arrived at a settlement in spring, the planting season. A spring arrival gave them time to clear the land and grow crops for the next winter. Pioneers used axes to cut away the brush, chop down trees, and trim logs. Neighbors lent a hand removing rocks and stumps. Every member of the family helped with the work of starting life on the frontier.

Clothing. For their first year or two on the frontier, most pioneers wore the clothes they had brought with them. After this clothing wore out, they made their own. Fabrics were expensive, and making clothes was a long and difficult process. Pioneer women generally took responsibility for making clothes. They spun linen yarn from flax and wool yarn from the fleece of sheep. They then wove the yarn into cloth, which they used in making shirts, trousers, dresses, and shawls.

The pioneers wore the shoes that they had brought with them for as long as they could. They went barefoot whenever possible to extend the life of their shoes. When their shoes finally wore out, the pioneers bought new ones from a local merchant or bartered furs or other goods for shoes.

In summer, the women and girls wore sunbonnets large enough to shield the face and neck. In winter, they wore woolen bonnets or covered their heads with shawls. Men and boys wore coonskin caps or fur hats in cold weather. In summer, they put on hats made of loosely woven straw or cornhusks.

Tools. Pioneers started farming with the hoe, plowshare, and other tools that they brought with them. The cabin soon became a workshop as well as a home. The pioneers made most of their own farm tools, including harrows and rakes, which were used to break plowed earth into finer pieces and smooth the soil.

The pioneers usually molded their own bullets from lumps of lead sold by the settlement storekeeper, who also sold gunpowder. They obtained iron tools from a blacksmith. Pioneers often used corn or corn meal instead of

money to buy supplies. If a settlement had no store, a few settlers traveled together to the nearest town or trading post to buy what they needed.

Health. One of the greatest dangers to the pioneers was disease. Epidemics on the frontier killed large numbers of people, especially children and older people. The most feared disease was smallpox. Many communities suffered outbreaks of cholera, malaria, and yellow fever. Such childhood diseases as whooping cough, diphtheria, and scarlet fever were common.

The settlers also suffered from colds and other minor illnesses. Nearly everyone was affected at one time or another by a malarial fever called ague. Accidents resulting in cuts, bruises, sprains, and broken bones occurred frequently. Childbirth was dangerous. Pioneer women bore children without the benefit of proper medical care. Many women died in childbirth, and many children died at birth or as babies.

There were few doctors on the frontier. The main responsibility for caring for the sick fell upon the pioneer women. They relied on a combination of home remedies and folk cures to treat illnesses. For example, one cure for colds and sore throats involved tying a piece of fat meat with pepper around the neck of the sufferer. Wearing a bag of asafetida, an herb that smells like garlic, around the neck was said to keep a person healthy. Some diseases were treated by bloodletting—that is, having some blood removed from patients. Bloodletting, also called bleeding, was believed to remove “bad blood” and fever from the sick. This procedure was typically carried out by a doctor, apothecary (pharmacist), or barber.

Indian cures were also popular among the pioneers. Such treatments often involved the use of plants, herbs, and the bark of trees. For instance, a brew of boneset tea was used to treat colds. Chewing prickly-ash bark eased toothaches. Sassafras and goldenseal helped relieve stomach ailments.

Education. At first, education on the frontier was informal. Parents who could read taught children some lessons from the Bible and other books that they brought with them from the East. Soon, frontier communities set up formal schools. Most schools had only one room and were built by the settlers. The pupils sat at long wooden benches or crude desks.

Teachers were scarce. Many did not stay long in a particular area, and others left the profession after only a few years. In many cases, a teacher was boarded around in payment for services. The teacher lived for a few months with one family and then with another, receiving food and lodging. Some communities paid their teacher a small salary. Most teachers had little, if any, formal training.

A settlement school had few books and no chalkboards, charts, or maps. The children learned by repeating lessons read by the teacher. The teacher taught them reading, writing, and arithmetic. Famous textbooks included the readers of William H. McGuffey and the spelling books of Noah Webster. Spelling bees were both a part of the school curriculum and a popular form of recreation. Adults and children alike competed for the honor of being the best speller in the community.

Students wrote on wooden boards and used pieces of charcoal as pencils. Some had pens made of goose quills and ink made from bark or berries. Slates came into use about 1820. Most children attended school only during the winter. At other times, they were needed at home to help with the farm and household tasks.

Religion was an important part of pioneer life. Most settlers were Christians, and almost every large pioneer settlement had a church. In small settlements, services were held in family homes. Parents taught prayers and hymns to their children and tried to keep Sunday as a day of rest and worship.

A traveling preacher visited many settlements regularly. He conducted church services and funerals and performed marriages and baptisms. The preacher was called a circuit rider because he rode horseback from one settlement to another on a route known as a circuit.

Sometimes a preacher organized a camp meeting. This special outdoor religious service lasted several days and nights and attracted families from many settlements. People brought food and other supplies and camped in a large clearing where the meeting was held. Members of many religious groups attended camp meetings, which often featured several preachers. Methodists typically made up the largest group, but such denominations as Baptists and Presbyterians also took part.

Camp meetings and other religious gatherings served an important social function in addition to a religious role. They were good places to catch up on news or simply gossip. They also enabled single men and women to make friendships that could lead to courtship and marriage.

Government. Early frontier settlements had no formal governmental bodies or law enforcement officials. The community as a whole usually made decisions, settled disputes, and punished troublemakers. Sometimes a special commission consisting of several prominent members of the community was set up to resolve conflicts between individuals.

In 1787, Congress had passed the Northwest Ordinance. This law established rules for formal government in the Old Northwest, which then became known as the Northwest Territory. This territory became a model for all territories that later entered the Union as states. The ordinance declared that at first a territorial government would consist of a governor, a secretary, and three judges appointed by Congress. After its adult male population reached 5,000, a territory could elect a legislature and send a nonvoting delegate to Congress. After the population reached 60,000, a territory could write a state constitution and apply for statehood.

Generally, the first action a territorial government took was to organize a local militia. The militia served as a territory's military force. It also supervised elections and set and collected taxes. In time, officials of the county court system took over many functions from the militia. These officials included a surveyor, a treasurer, a coroner, a sheriff, a justice of the peace, and a county clerk. They kept law and order, issued licenses, and set fees for local businesses. They also assessed and collected taxes.

Social activities. The pioneers brightened life on the frontier with parties and other get-togethers. They mixed work with fun and sports whenever possible. In autumn, they held corn husking contests and nut-gathering parties. In spring, they assembled in maple groves to make sugar and syrup. The women often got together for quilting parties. The quilts were much in demand as bedcovers.

The settlers always enjoyed a house-raising. The men stopped working on the house now and then to run races or to hold wrestling bouts or shooting contests. After the job was finished, everyone celebrated with a lively feast. The women prepared plenty of food, and after eating, the settlers sat around telling stories. As a rule, someone brought along a fiddle, and dancing and singing went on until late in the night.

A wedding was a special time of fun and celebration. The pioneers liked to play tricks on a couple about to be married. Sometimes the women "kidnapped" the bride while the men rode off with the groom. Of course, both managed to escape in time to be married. During the couple's wedding night, some guests, usually young men and boys, gathered outside the newlyweds' home. There, the assembled group shouted, banged on pans, and otherwise created great noise in a tradition called a charivari (pronounced shihv uh REE).

World Book on Marcus and Narcissa Whitman¹

Marcus Whitman, (1802-1847), was an American pioneer, doctor, and missionary among Indians in what is now the Pacific Northwest of the United States. He also helped settle the region.

Whitman was born in Rushville, N.Y. He practiced medicine for eight years. In 1835, Whitman was appointed to serve as a Presbyterian physician to the Oregon country by the American Board of Commissioners for Foreign Missions. Whitman traveled to the Pacific Northwest in 1836 with his wife, **Narcissa**, and missionaries William H. Gray and Henry and Eliza Spalding. The group drove a cart as far as Fort Boise, Idaho, thus opening part of the Oregon Trail.

The Whitmans founded a mission near the site of the present-day city of Walla Walla, Wash. In 1842, Whitman left for Boston, Mass., to persuade the board to keep his mission open. He also sought to promote settlement in the Pacific Northwest. He returned in 1843 with about 900 settlers. In 1847, an epidemic of measles among new settlers in Whitman's community caused the death of many Indian children. Some Cayuse Indians, who probably believed their children were poisoned, killed the Whitmans and 12 others later that year. A statue of Whitman in the U.S. Capitol represents the state of Washington.

World Book on Conditions in Ireland and Irish Migration in the 1840's and 1850's²

The Great Irish Famine of 1845-1850 killed about 1 million Irish people and caused millions more to leave Ireland. The famine began after a plant disease called blight destroyed potato crops, the chief food of the poor. Most historians agree, though, that British mishandling of the food shortage turned it into a tragedy.

England had dominated Ireland for centuries. In the 1500's and 1600's, the English monarchy fought to eliminate Roman Catholicism from Ireland. In what is known as the plantation of Ireland, the government took land from the Irish, who were mostly Catholic, and gave it to English and Scottish Protestants. The Penal Laws tried to force Catholics to renounce their faith. The laws later decreed that no Catholic, and therefore few Irish people, could purchase land, vote, or hold public office. In 1800, the British passed the Act of Union, ending Ireland's parliament and making Ireland part of the United Kingdom.

1 Excerpted from a *World Book* article entitled *Whitman, Marcus*. Contributor: Robert C. Carriker, Ph.D., Professor of History, Gonzaga University.

2 Excerpted from a *World Book* article entitled *Great Irish Famine*. Contributor: James V. Mullin, M.L.S.I.S., M.Ed., President, Irish Famine Curriculum Committee.

As a result of the plantation and the Penal Laws, Protestants owned most of the land in Ireland. Some of the Irish were tenant farmers, who paid as rent most of the crops and animals they raised. But many of the Irish were landless laborers who worked the fields in exchange for a small plot on which to grow potatoes. Most Irish families lived on potatoes and little else.

The potato blight struck in 1845, but with limited effect. It struck harder in 1846 and again in 1848. As the famine continued, many of the poor sold their animals and other possessions to buy food. Farmers and laborers could no longer feed themselves. Landlords evicted hundreds of thousands of people. Some paid for their tenants' passage on "coffin ships" bound for England, Canada, or the United States. Many passengers perished from disease, either on board ship or soon after arrival.

Despite the blight, other crops thrived in Ireland. But the food was shipped elsewhere to be sold. In 1847, the worst year of the starvation, nearly 4,000 shiploads of food left famine-stricken areas in Ireland for English and Scottish ports.

The British government set up public works to employ people so they could buy food. But the wages were too low to feed a family. Charity- and government-operated soup kitchens could not feed all the starving. Diseases, including typhus and cholera, overwhelmed the malnourished people and wiped out large numbers. Many died by the roads or in ramshackle homes. Many of the dead were buried without coffins in mass graves.

The potato blight began to disappear in 1848, and by 1850 the harvest was good in most of Ireland. Rates of death and disease remained high for several years, however. By 1900, continued emigration reduced the country's population to about 4 million, half its size before the famine. Many left Ireland full of bitterness, blaming the British government for their suffering. In 1997, British Prime Minister Tony Blair formally apologized for British negligence during the famine.

Rhetoric students read an article that links the bitterness that the Irish carried with them to America with their lot. Irish people populated the lowest tier of eastern society when they arrived in large numbers during the Age of Jackson. They were often treated harshly and given the most dirty and dangerous jobs available (such as building canals). Partly because of their Roman Catholic faith, the Irish were discriminated against to greater or lesser degrees throughout the 1800's in America.

Before beginning your discussion, please read the following:

- ☐ History Background Information
- ☐ Geography Background Information
- ☐ Church History Background Information

HISTORY: DIALECTIC DISCUSSION OUTLINE

In Week 15, students were introduced to the expansionist era. We looked at the doctrine of Manifest Destiny, which held that Americans were commissioned by God with the right and duty to expand their territory and spread democracy from sea to sea, taking in the big picture of the era. Now, we will discuss details about the people, the journeys, and the settlements of the West.

NOTE: Some of the italicized answers below are also extrapolated from last week's reading.

1. Ask your student, "Once Americans established the belief that they had a right to expand their territory, what was it that actually compelled them to leave their homes and go west?"
 - ☐ Promise of land and a good life
 - ☐ *Families were often large, with many children. As the population grew in the East, many felt inclined to move where there was more space, more land, and more opportunity. The potential of this new life seemed limitless.*
 - ☐ Also, many foreign-born immigrants settled in the West seeking a better life. This included German-Russians, Scandinavians, Italians, Portuguese, and Irish from Europe, as well as Chinese and Japanese from Asia.
 - ☐ *Many Irish immigrated to the United States, and some settled in the West as a result of the potato famine that ravaged Ireland between 1845 and 1848.*
 - ☐ *Others who moved to the West included the Native Americans, Mexican-Americans, and former African slaves.*
 - ☐ Altogether, foreign-born immigrants and non-white settlers made up a third of the those who traveled west between 1846 and 1880.¹

¹ Information based on Stuart Murray, *Wild West* (New York: DK, 2001), p. 42.

☐ Religious reasons

- ☐ *Other people, such as the Mennonites and Mormons, headed west for religious reasons. They had often experienced persecution in the East because of their unorthodox beliefs and practices.*
- ☐ *In many Americans' minds, the Mormons in particular had become a threat to both Christianity and the economy of the United States. They were forced out of several states before settling on the Great Salt Lake.*
- ☐ *A significant number of Christians traveled to the West in order to evangelize.*

☐ Lure of possible wealth

In 1848, reports spread that gold had been found. At that time, a multitude of people came to California in hopes of becoming rich. (We will study the California Gold Rush in Week 18.)

☐ Adventure

The West had an exciting and alluring sense of mystery and adventure that compelled many to leave their comfortable homes.

2. Ask your student for personalized reflections. Have him imagine that he is living in the eastern United States in the 1840's. He has a nice home, a church, school, and lots of friends who live close. Now, raise the supposition that one day his parents approach him and tell him that they have decided to travel the Oregon Trail to the West in order to start a new life. Ask, "What would you anticipate as your set out on the long journey? What do you think you would fear most?"

☐ Anticipate

- ☐ *Young people would have probably been excited to see the West for themselves. Because there were no movies and few photographs, they had probably only heard stories or seen sketches of the frontier.*
- ☐ *They were probably excited to explore a new and different land of wide open prairies, great forests, lush valleys, and wild animals.*
- ☐ *For many families, ownership of their own land, or simply a "better life" was probably another source of excitement.*

☐ Fear

- ☐ *Many would have feared the epidemics and illnesses that pioneers often experienced on the long and tiring journey. Cholera, scurvy, and malaria were prevalent.*
- ☐ *The unpredictable weather of the West presented great difficulties for the fragile covered wagons containing the families' bare necessities. Severe thunderstorms, tornados, and cold (if journeys were delayed) were dangerous to the animals and people traveling.*
- ☐ *Because the journey usually took five or six months, the problem of sheer exhaustion might threaten the survival of animals and weaker people traveling.*
- ☐ *A life on the trail and in the West would be very different from the busy social life many had in the East. Loneliness was a reality in the West, where the closest neighbors were often miles away, and it would be years before churches and schools could be established in fledgling communities.*
- ☐ *Starvation was always a threat. Their food supply could become damaged and game was often unreliable.*
- ☐ *Indian attacks also presented a constant concern to those journeying in unfamiliar territory, although they were few and far between during the early years of western expansion.*

3. Discuss with your student the character traits that the pioneers needed in order to make the journey.

- ☐ *The pioneers needed endurance and an independent spirit to survive the harsh conditions and emotional stress of the long journey. (Of course, these gifts were evidences of the common grace of God, but not all pioneers would have acknowledged it.)*
- ☐ *They needed to be hard workers to keep up with the day to day tasks of caring for their animals, hunting, cooking, and keeping their wagons in good shape.*
- ☐ *They needed physical strength in order to endure miles of walking so that they would not fall behind schedule and find themselves stuck on the trail during the harsh winter.*
- ☐ *They had to be willing to leave everything that was comfortable and familiar, including family, friends, and cherished possessions.*

4. Ask your student, "Where did the Oregon Trail begin and end? How long was the journey?"

It started in Independence, Missouri, and ran as far as Oregon City, Oregon. The trail wound over 2,000 miles of prairies, deserts, and mountains.

5. Teach your student about the route that the settlers took on their way towards Oregon.
 - ☐ They first crossed the Great Plains, a vast grassland that runs between Canada in the north and Texas and New Mexico in the south.
 - ☐ The rugged Rocky Mountains rise west of the Great Plains, and beyond the mountains lies a stretch of desert-like terrain known as the Great Basin.
6. Talk about a westward traveler's alternatives to using wagons on the Oregon Trail.
 - ☐ People could board steamboats, which had become a popular method of transportation in the mid-1800's.
 - ☐ These boats traveled the Mississippi River, Missouri River, and other rivers that led westward. Such steamboats were often expensive, offering fine dining, plush cabins, and gambling rooms.
 - ☐ However, settlers could not travel the whole way by boat.
7. In order to travel the 2,000 miles of rough terrain, most pioneers needed dependable wagons and essential tools and supplies. Talk about the difference between the Conestoga wagon and the Prairie Schooner. Then, discuss some of the other important items of the pioneers' journey.
 - ☐ Wagons
 - ☐ The Conestoga wagon was the first wagon used by pioneers to travel west. These wagons required a team of six horses or oxen and proved to be ill-suited for the rough terrain of the West.
 - ☐ The Conestoga wagon was eventually replaced with the Prairie Schooner, which was lighter, sturdier, and easier to manage on the rough trail.
 - ☐ Essential cargo
 - ☐ Wagons were loaded with wooden barrels of food containing bacon, flour, salt, pork, corn meal, dried beans, fruit, or hardtack.
 - ☐ Canvas bags held other foods, such as rice, coffee, tea, sugar, etc.
 - ☐ Essential kitchen utensils for cooking and a gun for hunting game were vital for the long journey.
 - ☐ Along with certain other tools, a sturdy axe was needed not only for the journey, but also for projects like building a new home once the family reached their destination.
 - ☐ Sometimes children were allowed to bring a favorite toy or doll, while an adult might bring a fiddle or other musical instrument.
8. Discuss how people on the Oregon Trail traveled and lived. Ask your student what a typical day for a pioneer on the trail would have looked like.
 - ☐ *The pioneers generally set out with one wagon (covered with a canvas top). Most family members walked. Mules, oxen, or horses usually pulled the wagon, and family members would take turns riding/driving these.*
 - ☐ *A typical day on the trail involved a ten- to twenty-mile walk. A good day was an uneventful one, where there were no heights or rivers to cross. Long, flat stretches allowed them to go farther in a day.*
 - ☐ *There were days where men went hunting for game or when Indians approached the wagon train wanting to trade.*
 - ☐ *Collecting buffalo dung became a chore for most children on the trail. The dung was used in the place of firewood, which was hard to find on the vast, grassy prairies. Sometimes the children used the dung in their games!*
 - ☐ *The evenings were probably the most entertaining and memorable for the pioneers. After a dinner of dry bread and bacon, or perhaps some fresh game from a recent hunt, the pioneers often enjoyed the music of a fiddle or banjo, or perhaps a story was told around the fire.*
9. Ask your student about some of the common causes of death on the trail.
 - ☐ *Sickness, such as cholera, typhoid, and malaria were common and devastating causes of death.*
 - ☐ *Accidental gunshots killed many people.*
 - ☐ *Some died from falling under the wagon wheels or being trampled by oxen.*
 - ☐ *Others were killed after being bitten by rattlesnakes.*
 - ☐ *Sometimes people drowned when their wagon rolled off a ferry at a river crossing.*
10. Ask, "Who were Marcus and Narcissa Whitman, and what is their story?"
 - ☐ *The Whitmans traveled west with their friends, Henry and Eliza Spalding, to start a mission with the aim of evangelizing the local Indians.*
 - ☐ *Narcissa and her friend Eliza were among the first white women to travel over the Rocky Mountains on their way to the Northwest.*
 - ☐ *The mission that the Whitmans established was located near present day Walla Walla, Washington.*

- ☐ *Though the Whitmans sought to evangelize the Indians at first, the Indians resented them and the steady arrival of white people on their land. The mission center became a stopping point that ministered to thousands of travelers on their way along the Oregon Trail.*
- ☐ *In 1847, an epidemic of measles ravaged the mission, probably spread from those on the wagon trains. When the Indians caught the measles, they may have blamed the Whitmans for the deaths of those in their tribe, even though Marcus Whitman did tend some tribe members.*
- ☐ *Eventually, tensions mounted to the degree that the Indians attacked the mission. Both Marcus and Narcissa (along with twelve others) were murdered during this sudden Indian raid.*

11. Once those traveling west finally reached their destination, their hardships were not over. The men and women who had come so far were now faced with the struggle to survive in the unfamiliar, unforgiving frontier. Daily life was a battle. Starvation, exhaustion, natural disasters, Indian attacks, and sickness were still a constant threat. Despite these very trying circumstances, many pioneers sought to make the best of their situation. Talk with your student about some of the thrifty, creative ways the pioneers adapted to their surroundings in order to help their families survive. (Please note that this section of the discussion can usually be extrapolated from the student's previous knowledge and piecing together the reading. If he has no previous knowledge of this, please lecture from the points below.)

- ☐ **Soddies**
 - ☐ Because the grassy prairies had very few trees, there was little wood with which to build homes or barns. Thus, the pioneers learned to use sod to create their first shelters. (Sod bricks were simply patches of prairie grass and dirt that were sectioned and cut from the ground a few inches thick.)
 - ☐ Settlers first dug a shallow pit that became the floor of their soddie. The pit allowed walls to be shorter.
 - ☐ Then, they piled sod bricks (usually three feet in length and a few inches thick) up to form walls.
 - ☐ After spreading a few rafters, they closed up the roof with more sod bricks.
 - ☐ Though perhaps not as appealing as a wooden cabin, soddies provided needed shelter from the harsh weather of the frontier.
- ☐ Many frontier women used the age-old spinning wheel to spin thread out of flax in order to make clothes for their families. Though eventually yarn could be bought at a store in the developing towns, most families carried on the tradition of making homespun clothes.
- ☐ Soap and butter were luxuries that Easterners usually bought at stores. In the West, women churned milk into butter and made soap in their own yards.
- ☐ Many women took pride in their skillful quilt making. As the West became more thickly settled, there were quilting parties that gave women an opportunity to socialize and work on their craft. The quilts provided not only warmth but also a touch of femininity and beauty to primitive homes.
- ☐ The lifestyle of the pioneers was very simple, and many settlers were quite poor. They had left most of their possessions in the East, and early on there were few stores on the frontier. When they did appear, stores initially carried little else than the basic necessities: tools, feed, seeds, and cloth. Help your student see the contrast between the concurrent lives of the American pioneers and those living in the East, or in Victorian England, during the mid-1800's.

12. Talk about the spiritual challenges that the settlers faced. Ask your student which of these would have been hardest for him. Challenge him to come up with Scripture verses that would have fortified him.

Answers will vary.

- ☐ *Leaving familiar surroundings, including church friends and pastor. (If you or any close family friends have recently moved, you have a ready-made real-life example to make this situation more real to your student.) See Psalm 31:3, Psalm 48:14, and Psalm 139:1-12.*
- ☐ *Giving up all worldly possessions except what was necessary and could fit into the wagon. For women especially, sentimentally valuable articles were often left behind, such as wedding gifts, fine china, or larger musical instruments. See Philippians 3:7-11, Luke 12:15, and Colossians 3:1-2.*
- ☐ *Facing trouble on the trail: broken wagons, flooded rivers, lost or forgotten belongings, and loss of life (disease, accidents, weather, Indian attacks, etc). See Isaiah 41:10, Psalm 9:9, and Psalm 32: 7.*
- ☐ *Facing the hardships of life on the trail and in settling: long, uncomfortable days, little chance to bathe or rest, back-breaking labor using only hand tools to tame the prairie, and drought or flood that destroyed hard-won gains. See Jeremiah 17:7-8, 2 Corinthians 1:3-7, Psalm 27:5, Psalm 59:16, and Romans 5:2-5.*

- ☐ *The loneliness of living on the frontier, where the nearest neighbor or aid was miles away. See Deuteronomy 31:8, Psalm 9:10, Psalm 23:4, and Psalm 94:14.*
 - ☐ *Fears of sudden disaster, both on the trail and after settling. See Psalm 37:18-19, Proverbs 3:25-26, and Psalm 34:19.*
13. As soon as people began to arrive in the West, settlements began to be established. Some of these settlements sprang up almost overnight and were thus called boom towns. Talk about western settlements.
- ☐ Ask, "Why do you think boom towns appeared so quickly?"
These boom towns usually sprang up near a railroad terminal or an intersection of major travel routes. Often settlements developed around commerce, such as stores that provided precious lumber to the people of the grassy frontier. After gold was found in California, towns appeared near the sight of newly discovered mines.
 - ☐ Talk about how long these towns remained.
 - ☐ Because these towns were often founded for the sake of commerce, the permanence of the town depended on the presence of local people who needed what they had to trade. Changes in population or trading routes changed the population of the town.
 - ☐ Once the mines were thoroughly worked, or the lumber or cattle were no longer needed, many of these boom towns were abandoned. Some towns disappeared as suddenly as they had arisen.
 - ☐ An abandoned boom town often became known as a ghost town.
 - ☐ Some boom towns survived to become some of the great cities of the United States. A few of these include Dodge City, San Francisco, and Denver.
 - ☐ Ask, "What was a common place that men congregated in these boom towns?"
Saloons provided entertainment for cowboys, miners, and settlers. These encouraged gambling, drinking, smoking, and sometimes music.

HISTORY RHETORIC DISCUSSION OUTLINE

This is a fact-filled week. Students on dialectic and rhetoric levels have read different resources and have looked at different aspects of the westward movements, both in the context of their History readings and, for rhetoric students, Church History. Dialectic student readings contain many of the details indicated in their discussion outline, while rhetoric readings focus on the Whitmans as examples of all pioneer journeys. Rhetoric readings include some details about the Irish immigration in the East and developments in the women's rights movement in addition to information about life on the Oregon Trail.

1st Hour: Use the dialectic discussion outline to teach or review details about life on the Oregon Trail.

Discussion topics 1, 4-10, and 12-14 of the dialectic discussion outline will constitute a refresher on many details that were not necessarily included in rhetoric readings but that your student may have previously learned, assuming that he has studied the westward expansion in younger years. If this is not the case, we recommend that you have him read this week's History Background Information and answer dialectic questions on page 16 before taking up this discussion.

NOTE: The italicized answers of the dialectic discussion outline indicate answers that dialectic, not rhetoric, students should be able to give from their readings. Depending on how you assign the week's work and how much you want to lecture, you will need to determine how to handle this part of the discussion.

2nd Hour: Go into the details of rhetoric resources on Irish immigration, utopian communities, and the Whitmans.

1. Discuss the details of the Irish potato famine and the resulting large-scale immigration of Irish people to America.
 - ☐ Ask your student to describe conditions in Ireland, especially in relation to the British government.
 - ☐ *Irishmen were not respected by the English, who held the governing power in the United Kingdom. The Irish peasants and their wealthy English overlords had a long history of strife. It is indisputable that, by the 1800's, English laws had put the majority of the Irish population in an impoverished and desperate position. Englishmen excused their actions by calling Irishmen lazy and unruly. It was a classic case of blaming the victim. Most Englishmen simply despised the Irish.*
 - ☐ *By the 1840's, the combination of a growing population and scarcity of land caused farmers to sell the grain they produced to pay their heightened rents. They subsisted on cheap, easily grown potatoes. By this era, it is estimated that one third of the Irish subsisted on nothing else.*

- ❑ *Starting in 1845, a series of potato blights—diseases of the plants themselves—destroyed potato crops and caused starvation throughout the poorest of the Irish population. Over one million people died, and millions of others emigrated.*
 - ❑ Ask, “What were the dangers associated with emigrating, especially for the famished Irish?”
 - ❑ *Accidents or storms at sea burned or sunk ships*
 - ❑ *Illnesses (like cholera, typhoid, and “ship fever”) swept ships’ passengers as they crossed the ocean, especially those filled with people who were weakened by starvation and living in unsanitary conditions associated with poverty.*
 - ❑ Ask, “Why were the Irish typically relegated to the lowest tier of eastern American society?”
 - ❑ *One reason was that they were Roman Catholic. This separated them from the Protestant majority.*
 - ❑ *Another reason was their poverty; usually, Irish immigrants were (plain and simple) peasants from Europe. They were typically dressed in rags, dirty, and unlearned.*
 - ❑ *Irish immigrants seemed almost purposefully isolationist and belligerent, so much so that most historians have written that the Irish carried their bitterness and resentment (and fierce but injured pride) with them to the New World, and were often “spoiling for a fight” as they stepped off the boat. Their attitudes offended established Americans and turned society against them.*
2. Ask, “Why were there a number of utopian communities populating America in the mid-to-late 1800’s?”
 NOTE: Some information on Latter-day Saints (Mormons) was also included in the History readings on utopian societies of the mid-1800’s for students who are not doing Church History. If you want to draw your student out on this topic, please use our Church History discussion outlines from Weeks 15-17.
- ❑ *“[The] American people began to explore the implications of their radically democratic society and the weakness of state or ecclesiastical controls on thought and behaviour. As in politics, the spirit of the time was marked by a sense of limitless opportunity and a thoroughgoing challenge to established or traditional elites, a Biblical casting down of the mighty from their seats.”¹*
 - ❑ *Most utopian or sectarian expressions that were unorthodox involved a departure from biblical teachings about the sinfulness of man and his depravity while on the earth. To some degree or other, utopians were working to perfect mankind in the here and now.*
 - ❑ *Unitarianism attacked trinitarian orthodoxy (belief in the Trinity), and was strongest by far in New England. These pastors stressed the reliability of human reason and the brotherhood of all men.*
 - ❑ *Universalists, also centered in New England, denied that some would be damned. They believed that since God is love, all would be saved.*
 - ❑ *Transcendentalists taught that the “only authentic reality [was found] in the world of the spirit, a realm that could be interpreted through reason.”² The most famous leaders were Ralph Waldo Emerson and Henry David Thoreau. (See the Government and Philosophy electives this week for further discussion of Thoreau.) As students who are using the Pageant of Philosophy studied last week, “Emersonian ideas stressed individual liberation, autarchy [absolute rule], self-sufficiency and self-government, and strenuously opposed social conformity.”³*
 - ❑ *Among the most successful communal groups were the Shakers, who practiced strict celibacy (holding that sex was the root of human sin) while waiting for the imminent (they believed) Second Coming of Christ.*
3. Ask, “What were your impressions of the missionary activities of the Whitmans? Based on your reading, what strengths did they exhibit, and what weaknesses or mistakes can you learn from?”
Answers will vary, since this is an opinion question. Listen hard for the reasoning behind the answers your student gives. Is it Scriptural? Is it self-seeking? Try to draw him out as the Lord gives you leading.
- ❑ *Strengths: Again, students will find different things to respect in this couple, though, of course, the Whitmans’ courage is front and center.*
 - ❑ *Weaknesses*
 - ❑ *In telling the story of (particularly Narcissa), her unfriendly behavior towards the Indians as an inciting factor in the eventual massacre of the family. Other authors do not highlight this reason so strongly. However, it is food for thought and a good opportunity to explore with your student questions like the following:*

1 Philip Jenkins, qtd in *Antebellum America: 1784-1850*, edited by William Dudley (New York: Thomson Gale, 2003), p. 272.

2 Ibid., 273.

3 Ibid., 273-274.

Ask, "How do we overcome our cultural prejudices towards those who are different from us?"

This is a matter of great importance to God and is especially evident in Paul's letters. Paul was amazed when God revealed that Jews should welcome and embrace Gentiles as co-equal heirs to the grace of God. We see this in all his letters. Here are a few Scriptures where it is particularly obvious: 1 Corinthians 12:13, Galatians 2:11-22, and Ephesians 3:4-6.

❑ Ask, "How does God call believers to treat those that we don't easily respect or love?"

God requires believers to reach out to the "unlovely." He defines such as our neighbors, whom we are to love as ourselves. Start with these verses: Leviticus 19:33-34, Luke 10:30-37, Galatians 5:14, and James 2:1-9.

❑ Another weakness that is highlighted was Marcus Whitman's rigidity with the Indians. He is presented as a picture of an unbending Christian who insists on cultural as well as spiritual conditions for acceptance as Christians, without making adequate allowances for the unimportant differences between white and Indian cultures. Talk about the following ideas with your student:

❑ As he will learn, the idea that culture could be divorced from the essential truths of Scripture was not widespread until well into the second half of the nineteenth century. While some earlier missionaries grasped this truth, it was Hudson Taylor's example that most famously altered Western ideas of cross-cultural missions. (Taylor, a missionary to China whom we will study in Unit 3, made a point of dressing, eating, and living as much as he could like the Chinese whom he sought to reach. He did not require his converts to change matters that were purely cultural in order to accept them as full Christian brothers.)

❑ On this topic, explore with your student what the essentials of Christianity really are. Pose the question, "If you were a missionary to a foreign land (choose one), which matters would be for converts' own conscience, and which would be essential for them to adopt?"

Answers will, of course, vary. Scripture tells us that the essential elements of true conversion are to confess that (and live as if) Christ is Lord, and believe in your heart that God raised Him from the dead. (see Romans 10:9). Further, Paul talks about Christian freedoms in many places, but especially in Romans and 1 Corinthians. See these passages for starters: Romans 14:13-23 and all of 1 Corinthians 8.

LITERATURE: LOWER LEVEL QUESTIONS AND ANSWERS

Answers to Lower Grammar Worksheet for *Wagon Train*

Answers may vary slightly. Your student was instructed to write six blessings that the pioneers in this book experience.

The Indians have come peacefully to trade (26).

They are able to rest on Sundays (30).

They can celebrate holidays (30).



They figure out which trail to take in the Rockies (34).

A desert spring gives them the water that they need (38).

The land in California is green and beautiful (45).

Your student has been instructed to write nine bad things that the pioneers in this book experience.

The wagon train moves slowly (9).

The wagons are heavy (11).

They come to a river that they have to cross (14).

A young man drowns (17).

Storms slow them down (22).

It is very hot and there are lots of bugs (19, 36).

Dust sticks in their throats (36).

They nearly run out of water (37).

Parts of the trail are very steep (41).

Talk with your student about how the pioneers' difficulties have benefited us today. We are able to travel quickly and efficiently and can live anywhere we choose without having to break trails, build homes from scratch, or cook our food outdoors.

Answers to Upper Grammar Worksheet for *Bound for Oregon*

Students have been instructed to label sentences as “F” for fact and “O” for opinion. If he gives different answers than below, draw him out on why he chose his answers.

- ☐ 1. Indians painted in bright war paint and wearing headdresses look strange.
- ☐ 2. Girls should always ride sidesaddle on a horse.
- ☐ 3. The Platte River is impossible to cross.
- F 4. Working honestly is honorable.
- F 5. Reading the Bible will help you know what is right.
- ☐ 6. You cannot trust a person of another race.
- F 7. You can cook with buffalo chips.
- F 8. Whole families can be wiped out by cholera.
- F 9. Thunder and lightning can make people scared.
- ☐ 10. People always long for fresh meat if they have only eaten bacon, gravy, bread, and molasses for months.
- F 11. The appearance of the Rockies gave them their name.
- ☐ 12. Eating greens for supper is a special treat.
- ☐ 13. When wagons are arranged in a circle, all of the animals are always safe.
- F 14. It is important to be helpful to your mother if she is going to have a baby.
- ☐ 15. It is silly to think that oxen can smile.

Discussion and Answers to Dialectic Worksheet for *The Princess and the Goblin*

For each chapter listed on the worksheet, your student has been asked to find one example of a long sentence, one example of a short sentence, and one example of how MacDonald describes something. Students have not been asked to find example sentences from all chapters read this week. Answers will vary.

Chapter 17 “Springtime”

long sentence

“They set snares and dug pits for them; and did not scruple to take what tame ones happened to be caught; but they did not try to steal them in any other manner, because they were afraid of the dogs the hill-people kept to watch them, for the knowing dogs always tried to bite their feet” (129).

short sentence

“The king looked at it” (127).

description

“As often as she saw a new one opening an eye of light in the blind earth, she would clap her hands with gladness, and unlike some children I know, instead of pulling it, would touch it as tenderly as if it had been a new baby, and, having made its acquaintance, would leave it as happy as she found it” (128).

Chapter 18 “Curdie’s Clue”

long sentence

“He still followed winding it, and still it led him into more thickly populated quarters, until he became quite uneasy, and indeed apprehensive; for although he was not afraid of the cobs, he was afraid of not finding his way out” (131).

short sentence

“Then Curdie heaved up his axe” (139).

description

“But although he could not move, he was not too far gone to hear her great cry, and the rush of multitudes of soft feet, followed by the sounds of something heaved up against the rock; after which came a multitudinous patter of stones falling near him” (140).

Chapter 19 "Goblin Counsels"

long sentence

"He had no intention of using them at present, of course; but it was well to have a stock, for he might live to want them, and the manufacture of them would help to while away the time" (149).

short sentence

"There were voices in the outer cave" (142).

description

"In the universal and constant darkness of their dwelling they had no reason to prefer the one arrangement to the other; but from aversion to the sun-people they chose to be busy when there was least chance of their being met either by the miners below, when they were burrowing, or by the people of the mountain above, when they were feeding their sheep or catching their goats" (142).

Chapter 20 "Irene's Clue"

long sentence

"The cook's great black cat, pursued by the housekeeper's terrier, had bounced against her bedroom door, which had not been properly fastened, and the two had burst into the room together and commenced a battle royal" (151-152).

short sentence

"She was forsaken indeed!" (155)

description

"Everything around her was getting brighter and brighter as the sun came nearer; till at length his first rays all at once alighted on the top of a rock before her, like some golden creature fresh from the sky" (153).

Chapter 21 "The Escape"

long sentence

"For she not only saw that by following the turns of the thread she had been clearing the face of the slab, but that, a little more than half-way down, the thread went through the chink between the slab and the wall into the place where Curdie was confined, so that she could not follow it any farther until the slab was out of her way" (160-161).

short sentence

"The princess must have crept in there" (162).

description

"But at length they spied a glimmer of light, and in a minute more they were almost blinded by the full sunlight, into which they emerged" (170).

- Ask your student, "Out of the three examples sought for each chapter, which does MacDonald use least?"
 - ☐ *He uses short sentences more rarely than lengthy or descriptive ones.*
 - ☐ By examining an author's craftsmanship, we can understand the personality that he wants a particular piece of his to assume. MacDonald's style is apparent in that he uses long phrases that are occasionally clipped with brief points for accentuation.
- The reader can also discern that MacDonald uses a distinctive style in his writing. Ask your student to look at several of the quotations that he chose to write on his worksheet.
 - ☐ Does MacDonald carefully describe every detail?
He does not describe every single aspect of things, but he does provide excellent descriptions that give the reader a mental image of the character or event.
 - ☐ How does he usually use the short sentences?
Most often he uses the short sentences as transitions or in times where he is revealing the character's thoughts.
 - ☐ What kinds of things does he tend to describe and emphasize?
His lengthy descriptions are most often of people and places. The reader has the opportunity to feel as if he has a very close view of the events taking place in the story.
- In Week 15, we learned about form and content in a story. If necessary, take time to review that information. Now, considering all we learned about allegory last week, think about the concept of form and content. The form of this story is its events and characters, through which MacDonald communicates his content—the spiritual truths he wants us to understand. Let's apply this to a biblical example to show how a story can explain a biblical truth that we cannot see with human eyes. Read together Matthew 20:1-16 and answer the questions on the next page.

- ☐ What is the basic storyline of this parable?
The landowner goes into the marketplace five times to hire men to work in his vineyard. At the end of the day, all workers are paid the same amount, regardless of the amount of time each works.
- ☐ How would you characterize the landowner?
Some would characterize him as unfair, while others would say he is generous.
- ☐ Who do you think the landowner represents?
The landowner represents God.
- ☐ Who do the vineyard workers represent?
They represent believers doing God's work in this world.
- ☐ What is represented by the payment of wages?
The payment to the workers is representative of the gift of salvation.
- ☐ Of what does the equal payment represent?
The equal payment represents that all who call upon the name of Jesus will receive the same glorification in heaven.

4. Examine an allegorical symbolism in this week's reading assignment from *The Princess and the Goblin*.

- ☐ In chapter 20, Irene is frightened and puts on the ring that her grandmother gave her. She soon finds the thread and follows it.
 - ☐ Does she know where the thread is leading?
No, she does not know, but she follows it anyway.
 - ☐ Does the thread lead her in a straight line to her destination?
No, it leads her through places she has to crawl, by way of twists and turns, through rough and steep terrain, straight through a rock, and into the dark underground caverns.
 - ☐ After she enters the underground, is her path always smooth and easy?
No, she encounters barriers, horrible creatures, and narrow openings.
 - ☐ Does Curdie see her thread?
No, he does not, and he even calls it "nonsense." He does not believe that there is one. However, he soon sees the benefits of following the thread.
- ☐ Equate this to the Christian life.
 - ☐ What do you think the thread represents?
The thread stands for the faith that Christians have in God.
 - ☐ Do we always know where our faith is leading us?
No, we do not always know, but we should follow God anyway.
 - ☐ Will faith in God always lead us in a straight line, and is that path always smooth and easy?
No, the path of faith is not always in a straight line and is rarely smooth and easy.
- ☐ Can other people visibly see our faith in God?
No one can see faith with the human eye. What we can see is the result of following God and having faith in Him.

LITERATURE: RHETORIC DISCUSSION OUTLINE

- ☐ We recommend that all teachers read the Literary Introduction in the Student Activity Pages and look over the short sections in *Poetics* that your student was assigned this week for your own literary background reading.
- ☐ If you have time to read some sections in *Billy Budd*, we recommend the following: 12-16, 26-31, 45-52, 80-82, 95-101, 113-115, 122-125.

Summary of *Billy Budd*

The story is set in the summer of 1797 in wartime, aboard a British warship called *Bellipotent*. The atmosphere at sea is troubled, not only because of the war but also because there have recently been several mutinies in the navy that have disrupted discipline. At the beginning of the story, Lieutenant Ratcliffe goes aboard a British merchant ship called *Rights-of-Man* in order to exercise the navy's right of resupplying itself with sailors by impressment (forcing civilian men to serve in the military). Once on board, Ratcliffe immediately picks out the handsome, young, and strong William Budd (also called Billy or Baby Budd).

The captain of the merchant ship, Graveling, laments Ratcliffe's choice because the twenty-one-year-old Billy is one of his best men and plays the role of peacemaker on his ship, but lets the lad go. Billy himself cheerfully accepts the situation, bidding farewell both to the *Rights-of-Man* and to his own rights. Once on board the *Bellipotent*, he is soon endeared to most of the crew, except the master-at-arms, Claggart, whose essentially evil nature harbors jealousy for Billy's handsome looks, innocence, and popularity.

Soon after arriving on board, Billy is shocked to witness a flogging and determines to do nothing that would cause himself to be similarly punished. However, he is repeatedly reprimanded for small things that he did not do. Puzzled, Billy goes to an old sailor named Dansker, who warns him that Claggart is against him. Billy is at first unwilling to believe this, because Claggart is always pleasant to him.

Claggart lays a trap for Billy, sending another sailor in the dead of night to suggest to Budd that the impressed sailors should start a mutiny. Billy, who is completely upright (if naive), stammers out an angry refusal (he has a speech impediment which causes him to lose the power of speaking in moments of strong emotion). A few days later, Claggart goes to the captain (Edward Fairfax Vere) and reports Budd for mutiny.

Vere, an honest, educated, and thoughtful man (as well as an excellent officer) suspects Claggart of malice and calls both him and Budd secretly to his cabin. He asks Claggart to repeat his charge in front of Billy, who, speechless with righteous indignation, strikes Claggart and accidentally kills him. Vere then calls a drumhead court (he selects three naval officers) to try Billy for murder of a superior officer.

Though perfectly convinced within himself that Billy is innocent, and though he harbors a fatherly compassion for the young sailor, Vere argues to his fellow officers that Billy must hang because discipline must be upheld, especially in the face of the recent mutinies and the fact that it is wartime. The officers reluctantly agree. Vere himself goes to explain the sentence to Billy, and it is hinted that Billy accepted the sacrifice of his own life with a good grace, or at least suffered less than Vere on the occasion. His last words, as he is about to be hung, are "God bless Captain Vere!" When Billy's body is hoisted, it hangs slackly and does not shudder or kick, which is a matter of wonder for the crew.

Ironically, the mutiny which Vere sought to avoid is almost caused by Billy's execution, which the sailors feel to be unjust. However, the murmur in the ranks is swept away as the sailors are quickly ordered to various tasks. Some time later, Captain Vere is wounded in a fight and dies with "Billy Budd" on his lips. A newspaper article appears later and distorts what actually happened, laying unjust blame on Billy. The last pages are a poem written from Billy's perspective, as he lies in chains waiting to die.

Recitation or Reading Aloud

The subject for recitation or reading aloud this week is, for a single student: "Billy in the Darbies" (p. 127-128). This selection can be read aloud or recited at any time that suits you, but we do particularly recommend it as a class-opening recitation, since it goes well with the class-opening question.

Defining Terms

This week your student has been asked to make cards for some literary vocabulary terms, which have been given to him with definitions. Please check his cards.

Class-Opening Question: How did Melville originally begin to write the story of *Billy Budd*? Why is it subtitled "An Inside Narrative"?

- ☐ *The story of Billy Budd began as a headnote¹ to the ballad now printed at the end of the story.*
- ☐ *Billy Budd is subtitled "An Inside Narrative" because Melville drew some details for it from an inside account of a mutiny in 1842, which he knew of because he was related to one of the officers on the ship in the mutiny.*

Class Topics

1. From *Poetics*, discuss some "first principles" that help to guide out attitudes towards authors, literary works, and our fellow literary analysts. (Student Question #1)
 - ☐ What are some of the things that we owe to every author as we experience his literary work?
 - ☐ *We owe to each author a certain humility, respect, and desire to understand—all of which should keep us from twisting his meaning into what we want it to be instead of searching diligently to understand what the author himself wishes to say.*

¹ Headnote: A reference found at the head of a literary work, which gives explanatory notes about the work as a whole.

- ☐ We owe a charitable interpretation, one that does not leap to assume that the author's meaning or intent are evil or untruthful, but assumes the best that it fairly can of him. Such charity does not mean that we turn a blind eye to flaws in content or form, but it does mean that we don't rush to find them.
- ☐ We owe each author a fair trial of both his content and his artistic skill. If the author's work is of poorer quality in either truth or artistry, it is fair to point this out; however, we must take the greatest care not to exaggerate his flaws, and we ought to give equal attention to his successes in both truth and artistry.
- ☐ What are some of the things that we do not owe to any author as we experience his literary work?
 - ☐ We do not owe unthinking acceptance to the content of a work of literature. The Word of God is the only literary work that deserves and commands complete trust (though we must certainly not be unthinking when we read Scripture, either). Every other work is to be evaluated according to its faithfulness to actual reality, which is revealed in that Word.
 - ☐ We do not owe fear to any human author. No author can persuade us of a false portrayal of reality (including false portrayals of God and mankind) against our will, so we don't have to fear any of them. Though we may feel tempted to agree with a powerful portrayal of reality, whether true or false, the final choice—to believe or not to believe—rests with us under God's grace. We always can choose to believe the Word of God.
 - ☐ At the same time, we should be aware that to keep company with falsehoods and those who portray them attractively is a dangerous thing, not to be undertaken lightly (Proverbs 13:20).
- ☐ What are some of the things that we owe to a literary work as we study and analyze it?
 - ☐ We owe a willingness to take the work in its own historical context, on its own artistic terms, and with the beliefs of its author in mind, without imposing on it the expectations of our own era, preferred forms of artistry, or worldview.
 - ☐ We owe a careful, attentive description of the parts that we are analyzing, and we owe flexibility in the use of our literary analysis tools so that we are sure of describing what is actually going on in a literary work, not what we hastily assume, or—driven by our own agenda—wish to find there.
 - ☐ When literary terms fail, we should use our own words to describe what we find in a literary work.
 - ☐ If a work is artistically excellent, we owe it praise.
 - ☐ If it is artistically inferior, we may be obliged in fairness to point out its weaknesses, but we owe it the courtesy not to parade its faults.
- ☐ What are some things that we owe or do not owe to other literary analysts (classmates or authors whose papers we may read on various works) as we listen to or read their thoughts?
 - ☐ We owe it to them to remember that there can sometimes be more than one legitimate interpretation of an element in a work of literature (such as its plot, character, or theme), and that therefore our own interpretation is not necessarily the only right one.
 - ☐ We owe respect to them as human beings, and charity in our attitude towards them, even if we cannot respect or must disagree with their opinions.
 - ☐ We do not owe blind acceptance of their theories. Instead, we should test their conclusions to see whether these are supported by the text, by the author's known beliefs, and by the historical context of the work.
- ☐ Why do we “owe” all these things to authors and fellow analysts (such as our classmates)? Why do we choose to act with fairness, charity, and humility, and eagerness to see what is good, but also with boldness to carefully and clearly expose falsehood?

We owe them respect because they are made in the image of God. We also owe them kindness, charity, and humility, following Christ's command to “love your neighbor as yourself,” and God's command to “love justice,” and “in humility consider others better than yourselves.” At the same time, we must be willing to boldly but lovingly expose falsehood, thus “speaking the truth in love.”
- ☐ Do you find it easy or difficult to have the right attitude towards authors, their literary works, and other literary analysts? For instance, was it hard for you to apply these principles this week in reading *Billy Budd*?

Answers may vary. This is an excellent opportunity for you to draw your student out and help him to apply these principles.

2. Discuss Melville's worldview and the literary context of *Billy Budd*. (Student Questions #2-3)

- ☐ From *Poetics*, what was Melville's worldview like? Was he a Christian?

Melville was not a Christian, but neither was he particularly anything else. Hawthorne said of him, “He can neither believe, nor be comfortable in his unbelief; and he is too honest and courageous not to try to do one or the other.” Melville seems to have spent his whole life searching for an understanding that he never found.

- ☐ Aside from a few of his early travel stories, most of Melville's works were dismissed in his own day as poorly plotted, too complex, or impossible to understand. However, though his content and some of his artistic techniques often came under attack, most reviewers of his day seem to have agreed that he was a gifted writer. How would you describe Melville's texture, especially his style? Did you enjoy it?
 - ☐ *Melville's texture is full of allusions to literary and historical figures and events, as well as digressions and symbolism. His style might be described as having lengthy, complex sentences, a conversational and philosophical tone that at times interferes with the narration, and a descriptive style that relies heavily on symbolism.*¹
 - ☐ *Only your student can say whether or not he enjoyed Melville's style.*
 - ☐ Melville's works are described as being Romantic. Do you see any elements of Romanticism in *Billy Budd*? *Billy Budd might still be described as a work of Romanticism in that it portrays a young, innocent, "noble savage" sort of hero in Billy, and a "civilized" villain in Claggart. There are also a few semi-supernatural elements that appear or are suggested in the story (such as the odd slackness of Billy's body when it is hoisted aloft).*
 - ☐ What is the name often given to the literature of Poe, Hawthorne, Dickinson, and Melville? Why that name?
 - ☐ *The works of these writers are sometimes referred to collectively as Dark Romanticism.*
 - ☐ *Their works are called Romantic because they have many elements of Gothic fiction: sinister villains, hints of demonic beings or witchcraft, gloomy but impressive historic settings, strong passions, romantic love, etc.*
 - ☐ *These works are called dark not only because of their Gothic quality but also because they focus on the realities of human sin and suffering, in direct opposition to Emerson's portrayal of man as good and even divine.*
3. Discuss the natures, experiments in living, and names, of important characters in *Billy Budd*. (Student Questions #4-6)
- ☐ How would you describe the nature, experiment in living, and results of that experiment, for each of these three characters: Billy Budd, John Claggart, and Captain Vere?
 - ☐ Billy Budd
 - ☐ *Nature: He is young, remarkably handsome, and naive; has a speech impediment, is a "barbarian" and sort of noble savage; is reasonably intelligent but not very clever (he is "simple"), naturally good and honorable but untaught, loved by most, a boy, a "fighting peacemaker," and an orphan (figuratively and literally). He is in stark contrast to the more hardened and worldly sailors around him.*
 - ☐ *Experiment in Living: Billy's experiment in living amounts to an experiment in doing what is right to the best of his ability. As Melville portrays it, Billy's act of killing Claggart is beyond his ability to control.*
 - ☐ *Result of Experiment in Living: In so far as Billy's experiment has anything to do with his death, it is a failure because he did not report his interaction with the afterguardsman, which involved the possibility of mutiny. Thus failing to do what was right according to naval law, he dies. Yet, his death is a tragedy of limitation: his lack of understanding of naval law and his naive sense of honor lead him to lie to his superior officers.*
 - ☐ John Claggart
 - ☐ *Nature: He is not bad-looking but not handsome, intelligent in a crafty, worldly-wise way, good at his job, thoroughly evil, envious and full of hatred, rumored to have a criminal background, and is a "mad-man" of the most dangerous sort (48-49).*
 - ☐ *Experiment in Living: He seeks to satisfy his sense of envy and hatred by bringing about Billy's downfall, which he plans to accomplish by accusing Billy falsely.*
 - ☐ *Result of Experiment in Living: Claggart's hatred for Billy results in Claggart's own death.*
 - ☐ Captain Vere
 - ☐ *Nature: He is a bachelor and older man, bookish, philosophical, an excellent officer, devoted to his duty, grave and undemonstrative, practical but capable of dreaminess, earnest, and unassuming.*
 - ☐ *Experiment in Living: Vere experiments in doing what he knows is morally wrong for the sake of what he hopes is a greater good.*
 - ☐ *Result of Experiment in Living: Rather than quelling a possible mutiny, Billy's execution almost causes one. Melville also makes it clear that Vere personally feels "agony" as a result of his decision to execute Billy Budd (102-103). When Vere later dies in battle with the ship Athee ("Atheist"), his last words are "Billy Budd," though Melville says that his manner was not remorseful (123).*

¹ If you are teaching a Continuing student, you might mention that Melville has often been compared to Shakespeare in terms of sheer complexity of thought and ability to pack as many different ideas and images as possible into each sentence.

- ❑ Billy is taken by force from the Rights-of-Man and made to work on the Bellipotent (a name formed from two Latin words meaning “war” and “power”). Thus, Billy’s farewell to his old ship—“And good-bye to you too, old Rights-of-Man”—is full of meaning. Think about the names and nicknames of Billy, Claggart, and Vere. How does Melville select these names so that their sound and/or meaning gives us insight into his story?
 - ❑ *Billy Budd’s surname might remind one of a bud just coming into bloom, not yet fully opened or hardened, and also of a friend, a “buddy”—both his youthful innocence and his good-naturedness are in that one name. Similarly, his nickname “Baby” highlights his moral innocence.*
 - ❑ *The name “Claggart” has a harsh, unpleasant sound, and may make one think of the word “braggart.”*
 - ❑ *“Starry Vere” is in many ways almost a misnomer, since Vere is portrayed as neither star-like in purity nor true (“vere” means “true”) in justice. However, the pure, aloof, unbending, crystalline “beyondness” of stars, which go by strict order and have no sympathy for human weakness or warmth, is like him. Also, Melville’s account of the poem from which Vera’s nickname is derived foreshadows Vere’s stern decision with regard to Billy: “the discipline severe / of... the starry Vere” (28).*
 - ❑ *The Athee—meaning, “atheist” or “godless”—is a fitting name for a warship, and (perhaps) for the strict, “unreasonable” law code which warships represent here. Captain Vere’s death in the fight with the Athee might be seen as just punishment for his own “godlessness” in deciding to execute Billy against justice.*
- ❑ The historical period in which this story is set is the summer of 1797, a year that had already seen two mutinies. There is no question whatsoever, even in Captain Vere’s mind, that Billy is morally innocent. Rather, the question is whether Billy’s life can be spared without loss of the discipline that is doubly important in the wake of two serious rebellions. Does Melville portray Billy’s execution as preventing a mutiny, as it was intended to do? *No. Ironically, it almost causes a mutiny because the men perceive the injustice of Billy’s sentence (118-121).*
- ❑ How does Vere’s experiment and its results show that it is wiser to do right even if it seems like the consequences will be bad?
 - ❑ *Answers may vary slightly, but they should all get across the idea that Vere, by setting aside what he knew was justice in an effort to prevent a mutiny, ironically almost caused a mutiny.*
 - ❑ *Also, though Melville did not consider himself a Christian and probably did not intend to make this point, from a biblical perspective the example of Vere can be used to drive home the idea that we simply don’t know what God will do or how He will order results, and therefore the only safe course is to obey Him and trust Him for the outcome.*

4. Discuss the content of *Billy Budd*, as presented by Melville. (Student Question #7)

- ❑ Let’s look at the content of Melville’s story. First, what do you think is the topic of *Billy Budd*? *Billy Budd is about a conflict between true justice and a perceived urgent necessity.*
- ❑ True to his complex and unsettled worldview, Melville has provided in *Billy Budd* a seemingly impossible situation and actions that can be interpreted in multiple ways, none of which are wholly positive. What are some possible themes (meaning and/or message) that you see in this story? For each, tell whether you think it communicates primarily a comment on reality, a comment on morality, or a comment on values. (Student Question #3)
 - ❑ *Possible Comments on Reality:*
 - ❑ *“Justice” in human law can be unfair—which makes it not really just at all.*
 - ❑ *Sometimes one person really must be sacrificed for many, and this is brutal but also realistic and necessary.*
 - ❑ *Possible Comments on Morality:*
 - ❑ *One should do the just thing, regardless of potential consequences, because it is right to do.*
 - ❑ *“Judge by intent, not by action.”*
 - ❑ *Warfare is “godless,” and leads to “godless” decisions like Vere’s decision to execute Billy, which was made for the sake of warfare and will be punished by death.*
 - ❑ *Possible Comments on Values:*
 - ❑ *Billy’s sweetness of temper and simple virtue are valuable, and Claggart’s scheming the opposite. However, since Billy’s simple, “uninstructed honor” leads to his death, we might say that at least one of Billy’s traits—his simplicity and ignorance—is not portrayed as valuable at all.*

- ❑ *In wartime the rights of individual men, which are ordinarily of great value, are sacrificed to the needs of warfare. We see this exemplified in Billy's farewell to his ship, the Rights-of-Man, when he is impressed into service aboard the Bellipotent (whose name means "the power of war").*
- ❑ *War is treated as pure force and as godless (98, 122).*

- ❑ What do you think might be the main theme of this story?

It is a complex and difficult work, but Billy Budd is definitely a story about the defeat of the ideal by the brute force of War and the demands of the purely practical or "realistic," for the survival of the nation. So, we might say that the main theme is something like "Even an ideal hero of stainless innocence, bravery, and uprightness, will sometimes be sacrificed to the common good, especially in times of war."

5. Biblically evaluate the themes of *Billy Budd*. (Student Question #8)

- ❑ What might the Bible have to say about whether or not Billy is guilty of murder? Consider Deuteronomy 19:4-11, Exodus 21:12-13, and Numbers 35:16-25.

Some of these Scriptures seem to say that since Billy killed Claggart without hatred, without lying in wait for him, as an unpremeditated act, then Billy is a manslayer rather than a murderer and should be spared. On the other hand, some also say that a murderer is one who strikes in enmity, which Billy certainly does.

- ❑ Melville paints a highly complex picture in *Billy Budd* because of the historical situation and the anxiety about mutiny. It seems as though Vere has no choice but to sacrifice Billy for the good of the whole ship, since a third mutiny in wartime would be disastrous. However, if we accept for a moment the argument that Billy is a manslayer rather than a murderer (which seems to be one reasonable interpretation of Scripture), does it become easier to evaluate this story and see what we can learn from it?

Yes. If we interpret Billy as a manslayer, which certainly seems to be how Melville is portraying him, then we can say that Vere should have followed justice rather than his anxiety about a possible mutiny. We can learn from this that there is never anything to be gained by going around God's law (God is able to keep mutinies from happening). In a similar situation, we could decide to honor God by doing right and leave the consequences to Him.

- ❑ Melville clearly wishes us to view Billy as utterly innocent, not only of murder but of any wrongdoing whatsoever. He represents Billy as "naturally" and "basically" good, a kind of Romantic "noble savage" who is so pure that even the chaplain believes he does not need salvation (109-111).¹ This story may prompt the greater question, "Why do bad things happen to good people?" From a biblical perspective, is Melville's portrayal of Billy accurate? Is, "Why do bad things happen to good people?" the right question to ask? Consider Jeremiah 17:9, Matthew 5: 21-22, and Romans 3:23.

As Christians we know that no one is good except God alone, for "all have sinned and fall short of the glory of God" (Rom. 3:23). We are all sinners who have greatly offended and deserve death. Thus, "Why do bad things happen to good people?" may not be the appropriate question to ask. The appropriate question might instead be something like, "Since there are no good people, why do any good things at all happen to bad people like us?"

- ❑ Melville likens Claggart to Satan and the serpent in Genesis, and identifies Billy with Adam (in his innocence), Isaac (when he was about to be sacrificed), and Christ (in his sacrificial death because of another's sin and for the sake of others' safety). What kind of picture of God and man, and what sort of "gospel," is Melville presenting here? How would you evaluate it biblically?

Answers will vary. After hearing your student's thoughts, you may wish to make these points:

- ❑ God is mentioned at many key points in the story, and Melville several times implies that Billy's act of striking down Claggart represents the justice or vengeance of God. This is a disturbing portrayal, since in the story Billy is then executed for what may be an act of divine justice, and God does nothing to stop the execution. One might also describe the situation as one in which God does not send a ram to save "Isaac" from sacrifice. If this is what Melville intended, it is an unbiblical representation of God's character.
- ❑ In this story, one man is presented as naturally evil (Claggart) and one is presented as naturally good, like Adam before he fell (Billy Budd). Melville presents Billy as perfectly innocent but hampered by limited perceptiveness and a slight speech impediment which causes him to strike Claggart rather than speaking (91). As we have discussed, Melville's presentation of Billy as perfectly innocent is unbiblical.

¹ For more on the noble savage, see the sections in *Poetics* on the Romantic worldview.

- ❑ In this story, arguably, we have also a portrayal of Billy's death as an image of Christ's crucifixion, but one which saves nobody. It seems to cause only agony for Vere, and a momentary sense of dull anger and despair in the sailors. Melville's version of the gospel isn't "good news," but rather a depiction of evil triumphing over good.
- ❑ Melville's story seems to reflect a deep dissatisfaction with tragedies like Billy's execution. While it is appropriate to be indignant and to grieve over injustice, should the fact that injustice occurs in the world lead us to question God's power to do good, His knowledge of what is good and wisdom in how to achieve it, or His desire to do good to us?¹ Consider Job 27:2, 38:2, 40:8-9, 42:3b, and 42:5-6 in your answer.

Answers will vary. After hearing your student's thoughts, you may wish to make the following points:

- ❑ In Scripture, Job describes God as the one "who has denied me justice" (Job 27:2). God's reply to Job's book-length, passionate, and masterfully eloquent complaint is, "Who is this that darkens my counsel with words without knowledge? ... Would you discredit my justice? Would you condemn me to justify yourself? Do you have an arm like God's and can your voice thunder like his?" (Job 38:2, 40:8-9).
- ❑ This reply, which in no way answers Job's specific accusations (e.g., the loss of his family, wealth, and health, in spite of his uprightness), is nevertheless a complete justification of God's character and actions, for it reminds Job that his understanding is severely limited. Were he omniscient, he would choose exactly as God has chosen, because he would see that ultimately it was better for him to experience these things.
- ❑ Job, whose self-justifying accusation shows that he is at bottom no better than any other sinner, is both satisfied with and profoundly humbled by God's reply. Job says, "Surely I spoke of things I did not understand, things too wonderful for me to know. ... My ears had heard of you but now my eyes have seen you. Therefore I despise myself and repent in dust and ashes" (Job 42:3b, 5-6).
- ❑ Thus, as it turned out, God was neither powerless, nor unknowledgeable or unwise, nor unloving in his treatment of Job. On the contrary, God used His power, applied His knowledge and wisdom, and acted out of love by sending trials that would bring about the thing which was ultimately for Job's greatest good and happiness: his repentance and better understanding of God.
- ❑ Job had *heard* of God, but now after his suffering and doubts he has *seen* God. Job understands more about God and his own relationship with Him as a result of his trials. And, since human beings are made ultimately for God, Job's suffering is actually a very great gift, and is only "unfair" in the sense that he doesn't deserve such healing and blessing as his trials have brought about in his heart.
- ❑ Similarly, when "good" people like Billy die in unjust circumstances, we can say, "it is too wonderful for me to know how God's justice is glorified, but I still trust that He is just." Also, when we Christians suffer from human injustice, we can choose to glorify God by believing that He has a good and loving purpose for us in it (Rom. 8:28-29), which will conform us to the likeness of Christ and thus *further* glorify Him!
- ❑ Thus, even unto death (for where is death's sting to the immortal soul that is going to God?), we can trust that God's power, wisdom, and love towards us are unfailing, and that ultimately His desire to glorify Himself in our lives is undamaged. The real tragedy in *Billy Budd*, perhaps, is that Melville seems to have missed this truth.

GEOGRAPHY: BACKGROUND INFORMATION

World Book on the Geography of Washington and Oregon²

Washington has six main land regions: (1) the Olympic Mountains, (2) the Coast Range, (3) the Puget Sound Lowland, (4) the Cascade Mountains, (5) the Columbia Plateau, and (6) the Rocky Mountains.

Oregon has six main land regions. They are: (1) the Coast Range, (2) the Willamette Lowland, (3) the Cascade Mountains, (4) the Klamath Mountains, (5) the Columbia Plateau, and (6) the Basin and Range Region.

The **Olympic Mountains region** [of Washington] lies in the northwest corner of the state. It is bordered by the Strait of Juan de Fuca on the north and the Pacific Ocean on the west. [Today,] most of the region lies within Olympic

¹ The three categories (God's power, knowledge or wisdom, and love) and other observations in this discussion are borrowed from Jerry Bridges' excellent book, *Trusting God: Even When Life Hurts*.

² Excerpted from *World Book* articles entitled *Washington* and *Oregon*. Contributors: Robert C. Carriker, Ph.D., Professor of History, Gonzaga University and Ronald Reed Boyce, Ph.D., Professor Emeritus, Department of Political Science, Seattle Pacific University; Claude W. Curran, Ph.D., Professor Emeritus of Geography, Southern Oregon University and Gordon B. Dodds, Ph.D., University Archivist and University Historian, Portland State University.

National Park. The rugged snow-capped **Olympic Mountains** are one of the wildest parts of the United States. Some areas of these mountains have never been explored.

The **Coast Range** region borders the Pacific Ocean from Washington's Chehalis Valley on the north to the Klamath Mountains of Oregon on the south. The rolling coast ranges run parallel to the shoreline. They are the lowest of Oregon's main mountain ranges, with average elevations of less than 2,000 feet. Marys Peak, southwest of Corvallis, rises 4,097 feet and is the highest point in the region. Forests of Douglas-fir, hemlock, spruce, and other evergreen trees cover much of the area.

Several valleys in the region, such as Triangle Lake Valley, are beds of ancient lakes. Many small coastal lakes were formed when the mouths of streams sank and sand dunes dammed their waters. Along much of the coast, the land rises from the sea in sheer cliffs, some of them nearly 1,000 feet high. In some places, the coastal mountains rise in a series of terraces. Each terrace was once the coastline.

Washington's **Puget Sound Lowland** region is wedged between the Olympic Mountains on the west and the Cascade Mountains on the east. It extends northward into [modern day] British Columbia and southward into Oregon. The valley of the **Chehalis River** is also part of the region. The valley extends westward to the Pacific Ocean between the Willapa Hills on the south and the Olympic Mountains on the north.

Puget Sound, a huge bay almost completely enclosed by land, covers the north-central part of the lowland region. The **Strait of Juan de Fuca** connects Puget Sound with the Pacific Ocean. Narrow, twisting branches of the sound extend far inland. These branches reach south to the [modern] cities of Tacoma and Olympia.

The **Willamette Lowland** [in Oregon] is a narrow strip wedged between the Coast Range on the west and the Cascade Mountains on the east. The Willamette River and its branches flow north to the Columbia River. They drain the farm and forest lands of the Willamette Valley. [Today,] over half the state's people live in the region. Rich soil and a favorable climate make it the most important farming and industrial area in the state.

The **Cascade Mountains** region, a broad belt of rugged land crowned by volcanic peaks, includes some of the highest mountains in North America. The Cascade Mountains of Washington are part of a mountain range that stretches southward from British Columbia into northern California. The peaks of several volcanoes rise above the main chain of mountains. Most of these volcanoes are inactive. However, **Mount St. Helens** in southwestern Washington erupted violently in 1980. Its elevation is 8,364 feet.

Mount Rainier, the highest point in the state [of Washington] and one of the highest mountains in the United States, is a long-quiet volcano. It rises 14,410 feet. Other high peaks include Mount Adams (12,307 feet); Mount Baker (10,778 feet); and Glacier Peak (10,541 feet). All these mountains have glaciers and permanent snowfields on their upper slopes. Farther down the slopes, and on the lower mountains, are magnificent forests. Tall Douglas-fir trees grow on the rainy western slopes. Most of the forested area lies within [today's] national forests.

Mount Hood, the highest peak in Oregon, rises 11,239 feet above sea level. **Mount Jefferson** is 10,497 feet high. Other beautiful peaks in the Cascade Mountains include the **Three Sisters**, more than 10,000 feet high, and **Mount McLoughlin**, 9,495 feet high.

The **Klamath Mountains** cover the southwestern corner of Oregon. Thick forests grow on the mountainsides and provide shelter for a variety of animals. This region also has the state's richest mineral deposits.

The **Columbia Plateau**, also called the Columbia Intermontane, covers most of eastern Oregon and extends into Washington and Idaho. Thousands of years ago, lava flowed out of cracks in the earth's crust to form the plateau. Deep canyons of the Deschutes, John Day, and other rivers cut through the plateau in north-central Oregon. The state's great wheat ranches lie there. Much of the so-called "plateau" in Oregon is actually rugged and mountainous. The **Blue** and **Wallowa** mountains rise in northeastern Oregon. Timberlands cover the Blue Mountain area. The Wallowa Mountains, cut by glaciers, provide spectacular scenery. The **Snake River** has carved the famous Hells Canyon on the Oregon-Idaho border. This great gorge lies between the Wallowa Mountains and Idaho's Seven Devils Mountains. Its average depth is about 5,500 feet.

The Columbia Plateau also covers most of central and southeastern Washington. Interesting features of the Columbia Plateau are its coulees and scablands, especially in the Big Bend region. This area lies south and east of a great bend in the Columbia River. Coulees are trenchlike dry canyons with steep walls. They were formed thousands of years ago, when glaciers blocked the Columbia River. Rushing streams of river water and melting ice cut new channels

across the lava plateau. After the glacial period ended, the Columbia settled into its present course. The other streams dried up, leaving empty canyons. Grand Coulee and Moses Coulee are the chief dry canyons. Scablands are areas where patches of hard lava rock lie on the surface of the plateau.

The Wenatchee, Yakima, Snake, Walla Walla, and other irrigated river valleys in the Columbia Plateau region contain fertile cropland. Much of the desertlike Columbia Basin is good for growing crops when the land is irrigated. Today, the Yakima Valley in south-central Washington is one of the most productive farm areas in the nation. Farmers there raise beef and dairy cattle, and grow large crops of hops [a kind of grain] and orchard fruits.

Another important part of the Columbia Plateau is the Palouse country in the southeast. Much of Washington's valuable wheat crop is grown on the gently rolling hills of the Palouse. The deep, fertile soils of this region hold moisture and permit dry farming.

The **Rocky Mountains** cut across the northeastern corner of Washington. The branch of the Rockies in Washington is also called the Columbia Mountains. These mountains consist of several ridges with valleys in between. The Columbia River and its branch, the Okanogan, are the main rivers in the region. Minerals found in this area include clay, copper, gold, lead, limestone, magnesite, silver, and zinc.

The **Basin and Range Region** covers part of southeastern Oregon and extends into California and other nearby states [as noted in our Week 16 background information]. In Oregon, the region consists of high basins broken by occasional steeply sloped mountains. The Cascade Range to the west cuts off moisture-bearing winds from the Pacific Ocean and makes much of the area a semidesert.

Coastline. Washington's general coastline measures 157 miles. Its tidal shoreline measures 3,026 miles. This measurement includes the shoreline along the Strait of Juan de Fuca, along Puget Sound, and around the islands in Puget Sound. These islands include Bainbridge, Camano, Fidalgo, Vashon, Whidbey, and the more than 170 islands of the San Juan group. Puget Sound has many good protected harbors, but other parts of Washington's coast have few natural ports. The lack of other ports makes Puget Sound's harbors highly valuable.

Oregon's coastline extends 296 miles along the Pacific Ocean. Much of the shore is rugged, with steep cliffs rising up from the sea. But many bays and harbors have been formed where rivers from the coast ranges and Klamath Mountains flow into the sea. These bays and harbors include Tillamook, Yaquina, Alsea, Winchester, and Coos.

This week, we follow the Oregon Trail to survey the western states of Idaho, Oregon, and Washington. Note that the Oregon Trail did divide in Idaho to go south through Nevada and into what became California. In Week 18, we'll survey Nevada, California, New Mexico, and Arizona as we finish up this unit. For background information on Idaho, please refer back to Week 16 Background Information.



FINE ARTS AND ACTIVITIES: BACKGROUND INFORMATION

World Book on Richard Wagner¹

Richard Wagner, pronounced VAHG nuhr, (1813-1883), was a great German composer who fundamentally changed European musical, literary, and theatrical life. Wagner believed that the theater should be the center of a community's culture rather than merely a place of entertainment. He finally built his own theater and founded Europe's oldest summer music festival. He intended this festival and the ideal conditions it offered to performing artists to serve as a model for other theaters.

Wagner wrote his own opera librettos (texts), basing his mature works on episodes from history and from medieval myths and legends. In the music of his earlier works, he used elements of the German, French, and Italian operatic styles of his time. He reached a climax in *Lohengrin*, which brought these diverse elements to intense, expressive unity. After *Lohengrin*, Wagner developed a new musical language. Composers like Mozart tended to compose operas that were divided into a series of separate musical pieces or "numbers." Wagner moved to a freer chain of many melodic ideas (called motives) and keys, using new ways to blend them into the vast dimensions of his musical dramas.

Early career. Wagner was born in Leipzig on May 22, 1813. Early in life, he showed a flair for the theater and might have become a great actor if he had not decided to become a musician. From 1833 to 1839, he was an opera conductor in German cities. He wrote his first complete opera, *The Fairies* (1834), in the German romantic style. He abandoned this style in his next opera, *The Ban on Love* (1835), based on Shakespeare's *Measure for Measure*. In 1836, he married Minna Planer, an actress. It was a stormy marriage and they lived apart in the last years before her death in 1866.

Wagner's next project was *Rienzi*, an opera in the imposing style called French grand opera. He interrupted his work on *Rienzi* after hearing a performance of Beethoven's ninth symphony in Paris in 1839. This renewed his faith in German music and inspired his first masterpiece, *A Faust Overture* for orchestra (1840). Wagner no longer had complete faith in *Rienzi*. But he completed it anyway, because a successful production in Paris would ensure his reputation as an opera composer all over Europe. The opera was not produced, however, and Wagner ran out of money. In 1841, he finished *The Flying Dutchman*, returning to the German romantic style. It was first performed in 1843.

His fortunes revived in 1842 with an offer to conduct *Rienzi* at the Dresden opera house. In Dresden, Wagner composed *Tannhauser* (1845) and *Lohengrin* (1848), two great treatments of the romantic view of medieval chivalry.

Meanwhile, social revolution brewed in Germany. Wagner was convinced that musicians were treated unjustly and that the organization and operation of the theaters were poor. His resentment led to his participation in an unsuccessful revolution in 1849. A warrant was issued for his arrest and he fled to Switzerland. He was not allowed to return to Germany for 12 years.

Later career. During his first years in Switzerland, Wagner wrote no music. Instead, he examined his own philosophy of art and life and wrote on social, religious, and artistic problems. He also began to expand the libretto for his greatest creation, *The Ring of the Nibelung*. He began work on the music for this cycle of four operas in 1853. He finished *The Rhine Gold* (*Das Rheingold*) in 1854, *The Valkyrie* (*Die Walkure*) in 1856, and the first two acts of *Siegfried* by 1857. Then he composed another work he had been planning, *Tristan and Isolde*. He did not compose the third act of *Siegfried* until 1869.

Tristan, completed by 1859, is a landmark in music because of the intensely chromatic style which reflects the ambiguity in the relationship between Tristan and Isolde. This style greatly increased the expressive nature of Wagner's melodies and harmonies. *Tristan* is a unique conception for the stage. It deals less with external events or actions than with the powerful emotional lives of the characters, what Wagner called an "interior drama."

Getting *Tristan* produced was Wagner's chief concern after 1859. *Tannhauser*, in a revised version, was performed unsuccessfully in Paris in 1861. Debts piled up, and he constantly faced financial ruin. In 1864, King Ludwig II of Bavaria came to his rescue. Wagner became the king's adviser in Munich, and *Tristan* was produced there in 1865. Meanwhile, Wagner had started work on his only mature comedy, *The Mastersingers of Nuremberg* (*Die Meistersinger von Nurnberg*). He finished it in Switzerland in 1867. In 1874, he concluded the entire *Ring* cycle with the completion of *The Twilight of the Gods* (*Die Gotterdammerung*). About 1864, Wagner fell in love with Cosima von Bulow, the married daughter of composer Franz Liszt. Cosima became his mistress, and they were married in 1870.

1 From a *World Book* article entitled *Wagner, Richard*. Contributor: Thomas Bauman, Ph.D., Professor of Music, Northwestern University.

Wagner's music made a great impression on King Ludwig's romantic imagination. The composer used the king's admiration for his work to further his own ambitions. With the king's aid, Wagner built a theater in Bayreuth in which to perform the *Ring*. The first festival was held there in 1876. He composed his last work, the opera *Parsifal* (1882), to be performed in this theater.

Wagner's philosophy. Wagner tried to find a new way of combining music and drama in the theater. He believed the basic error in opera was that music had become the sole end. Drama served merely as an excuse for musical display. Wagner aimed at a work in which all the various elements in operatic composition were in perfect harmony and directed toward a single artistic end.

Wagner considered the orchestra the greatest artistic achievement of his time, and wanted to take greater advantage of its expressive possibilities. Wagner did not think the orchestra should accompany a vocal line with repeated chords like a "monstrous guitar." He believed it could be given a more elaborate musical texture in which the vocal line would be one independent strand. His use of recurrent motives permitted continuous music throughout an act, with no breaks until the end. Wagner disliked "operatic" acting, and insisted that singers use only movements required by the music.

In addition to his opera texts, Wagner wrote criticism, polemics (literary arguments), and theoretical works. His most important writings outline and defend the principles of his mature music dramas. Wagner wrote passionately on many scientific, political, and religious topics. Wagner's arguments, however, were sometimes illogical and cruel. For example, his dislike of the German-Jewish composer Giacomo Meyerbeer led Wagner to write an attack on Judaism in music. Wagner had conflicting feelings about Jews, and many people have considered him anti-Semitic. Despite his controversial personal life, Wagner's works have placed him in the ranks of the world's greatest composers.

CHURCH HISTORY: BACKGROUND INFORMATION

*World Book on Mormons*¹

The church operates an extensive educational system. It provides weekday religious education for high school students in seminaries located near public high schools in many states and in several other countries. The church conducts weekday religious institutes for Mormon students near college campuses. It also maintains fully accredited colleges and universities in Utah, Idaho, and the Pacific Islands. Best known of these is Brigham Young University in Provo, Utah.

Mormons assist aged, disabled, and unemployed members through a voluntary welfare program. Projects directed by the wards and stakes help the poor.

Voluntary contributions from members and income from church-operated businesses support the church. Most members give a tithe (one-tenth of their annual income) to the church. Thousands of young men and women and retired people work from 18 to 24 months in a worldwide missionary program without pay.

Mormons today have won a reputation as a temperate, industrious people who have made their churches monuments to thrift and faith. Their meeting houses are in many ways model community centers. They include facilities for worship, learning, and recreation. There are 121 temples built or planned worldwide. The temples are devoted entirely to religious ceremonies, and are open only to faithful Mormons. All other Mormon meeting places, chapels, and recreation halls are open to the general public.

The promotion of music and the arts has long been important to the Latter-day Saints. The 325-voice Mormon Tabernacle Choir in Salt Lake City is famous for its broadcasts, telecasts, and concert tours. The choir, now more than a hundred years old, has been heard on United States radio networks since 1929.

WORLDVIEW: RHETORIC DISCUSSION OUTLINE

1. Part Two of *Unveiling Grace* is called "Starting Over." In this section, Lynn Wilder relates how her family moved slowly but surely away from the Mormon church and began a new life as Christians. Based on your student's reading and continuing chart work, review the following topics with him and discuss contrasting biblical views. You may also wish to discuss Lynn Wilder's particular experiences with these topics as a Mormon.
 - ☐ The Holy Spirit and the Holy Ghost
 - ☐ Baptism

¹ Excerpted from a *World Book* article entitled *Mormons*. Critically reviewed by The Church of Jesus Christ of Latter-day Saints.

- ☐ Marriage, Family, and Polygamy
 - ☐ Priesthood and Authority of Leaders
 - ☐ Financial Support of the Church
 - ☐ The Dead
 - ☐ The Temple
2. In Chapter 18, Lynn describes how her husband, Michael Wilder, was confronted with the truth that polygamy was still being practiced, and believed in as an “eternal principle,” in the LDS Church (276-282). How might sincere Mormons conclude that there is Scriptural support for polygamy? How would you respond to them on this topic?
 - ☐ Thoughtful students may observe that many Old Testament heroes were polygamous (Abraham, Jacob, Solomon, and David), or murderers (Moses and David), and in other ways, fallen men. Students may wonder, “What makes Smith different from these Bible heroes?” If they do, below are several good responses; seek the Lord for others beyond these!
 - ☐ All New Testament writers also agree on (and are consistent with) the essentials concerning God, mankind, and the nature of the Godhead. The Bible never teaches that God has a wife (much less several wives), or that He and His wives beget spirit children together. Belief that God Himself practices polygamy is the basis of the “eternal principle of polygamy” and the main justification for human practice of polygamy, but this is not a biblical teaching.
 - ☐ Unlike God, the Old Testament Bible heroes were fallen men, and they also lived in a world where polygamy was accepted as normal. They did not hide it (as various Mormon leaders did), and they never claimed that God commanded them to take many wives. In fact, both David and Solomon publicly repented for the ways that lust had led them to sin against a holy God. Their personal character flaws did not change their message, nor their interpretation of the character of God.
 - ☐ Note that in New Testament times no church leaders were polygamists, or accused of sexual sin, divination, or deceit (unlike Joseph Smith). On the contrary, church leaders were expected to be “the husband of one wife” (1 Tim 3:2). Smith lived in a time where the full revelation of Jesus Christ in the New Testament was known, as well as the New Testament requirements for elders. Nevertheless, he contradicted Scripture and violated some of its teachings.
 3. Ask, “What did you find most interesting about Lynn K. Wilder’s *Unveiling Grace*? Were there any aspects of her testimony about Mormonism and Christianity that stood out to you?”
Answers will vary, but we hope you will take some extended time to draw your student out on this topic.
 4. In Chapter 3 of *Unveiling Grace*, Wilder describes how Mormon missionaries invited herself and her husband to rely on their feelings as a testimony to the truth of their teachings. Ask, “How does Wilder address the issue of hearing from the Holy Spirit, vs. subjective impressions of spiritual things (320-324)?” Talk with your student about her advice for this topic, and share examples from your own experience of discerning the Holy Spirit.
 - ☐ Wilder says that even though she herself has shared many of her “‘spiritual’ experiences” in her book, she must give a “stern caution” about trusting them blindly. Some experiences that she thought were from God at the time later proved to be false, whereas others she misinterpreted, and others she simply isn’t sure of.
 - ☐ Wilder explains that she “learned to test the spirits (1 John 4:1; Rev. 2:2) by using reason (Isaiah 1:18) and the Word of God (Acts 17:11)” (322). At the same time, Wilder affirms that God is able to use even false spiritual experiences for our good (Rom 8:28). She believes He did this for her (322-323).
 5. This concludes our study of Mormonism. For many of our sensitive young people, it’s been a perplexing, discouraging, and disheartening study. Remind your student that the purpose of the study has been to identify the real differences between Mormon and orthodox Christian teachings, which is especially important because Mormons use many similar words and doctrines as do Christians, but they change their essential meaning. This results in confusion at best, and deception at worst. Be sure to end your discussion by asking your student to restate the orthodox, Christian gospel, and checking up on your student’s spiritual response before you finish. Below are some suggestions for you.
 - ☐ Some students may shake their heads and wonder how anyone could believe “this stuff.” This can be a prideful response growing in a heart that has had a relatively easy time or is well attuned to truth. A more godly response than contempt or amazement at the deception and blindness of Mormon believers would be pity, compassion, and a desire to pray for blind eyes to be opened and a spirit of revelation of the truths of God to

enter their hearts. Students may profit from the example of Lynn Wilder and her family: though they might easily have responded to their thirty-year experience in the Mormon church by shunning Mormons for the rest of their lives, Christ led them instead to develop a deep love instead, so that they now gladly devote themselves to preaching Christ among the Mormon people (329-334).

- ❑ For instance, share with your student the fact that the practice of baptizing the dead is a dangerous deception that often draws people into the Mormon church through the hope of saving a lost relative. Sadly, many people have been deceived by this false hope.
- ❑ Gently lead your student towards compassion for those who are deceived and a heartfelt gratitude to God for the gifts He has given him. Point out that, without the grace of God in our lives, we would walk in deception and pride ourselves! It is not that we are better than others who are deceived and lost; it is that God has been kind to us. See Galatians 6:1-3, Romans 3:27-28, 2 Corinthians 4, and Matthew 9:36-38.
- ❑ Does your child question the power or goodness of God when thinking about the numbers of people led astray by Mormon teachings? This would be a common response, and one that displays compassion towards men, but possibly a lack of proper orientation towards God. Perhaps you need to go over the following points:
 - ❑ The One True God is the Sovereign Lord, Creator of the Universe, omniscient and omnipotent (Romans 9:14-21, Daniel 4:34-35, and Revelation 1:12-18).
 - ❑ God's thoughts are above ours, and His ways inscrutable (Psalms 40:5 and 92:5). We are in the middle of His story, flawed and darkened in our minds. He is working for good, for love, and for truth in our lives!
 - ❑ Lynn Wilder bears testimony to this: though she was initially dismayed and even angered by feelings of being deceived through false doctrines for thirty years of her life, her son Micah pointed out to her that because of this experience, God had positioned her uniquely to explain the truths of the Gospel to the Mormon people (329).
 - ❑ When we doubt God's goodness or ability to either conceive or carry out His plans, we agree with Satan (the enemy of both our souls and God), as did Eve in the Garden: Genesis 3:1-6, John 8:42-46, and 1 Peter 5:6-11.

Doubting thoughts and feelings give us the chance to reestablish His rightful lordship over *History* and in our own hearts, and our gratitude to Him for saving faith. When we are tempted to doubt God's plan, we need to quiet ourselves, trust in a faithful Creator who is all-wise and whose plan is not yet fully revealed (Luke 23:46 and 1 Peter 4:19), and pray for the lost.

GOVERNMENT: BACKGROUND INFORMATION

Henry David Thoreau was an author, political thinker, and philosopher who left a lasting mark on American culture. Students who have chosen our philosophy elective will encounter him in the *Pageant of Philosophy* this week as a representative of the American Transcendentalist movement. Transcendentalists believed that mankind had at long last broken out of ignorance into the light of an eternal truth that could be intuited by sensitive souls. Thoreau's best-known contribution to American literature is *On Walden Pond*, which recounts his two-year experiment in self-sufficiency in a small house on Ralph Waldo Emerson's property in Concord, Massachusetts.

Thoreau refused to pay any taxes to a federal government that supported slavery, and so chose not to pay the annual federal "poll tax." The United States declared war on Mexico in May of 1846. Thoreau considered this a completely unjustifiable act of aggression. The local federal tax collector encountered Thoreau in late July and asked him to pay six years' back taxes. Thoreau refused and wound up in jail, where he was prepared to stay forever—except that his aunt stepped in to pay his taxes for him.

Thoreau's night in jail had little impact on his time or town, but it planted a seed that sprouted into an entire movement of non-violent civil disobedience in the twentieth century. Mohatma Gandhi (whom students will study in Year 4, Unit 3) followed Thoreau's example to overthrow British rule in India, and Martin Luther King, Jr., applied what Gandhi learned from Thoreau to the 1960's civil rights movement in the United States, as students will also learn in Year 4 studies.

Thoreau's political ideas were radical, for his day, and his religious views were clearly heretical—but Christians in the early twenty-first century do well to study him. His vision of limited government and individual action is a refreshing alternative to more modern theories of government. The secular socialists who dominate today's universities

revere the idea of Thoreau's individualism without really knowing what he said or believed. As compared to Marx and his modern followers, Thoreau is an articulate champion for a more biblical view of government and citizenship.

GOVERNMENT: RHETORIC DISCUSSION OUTLINE

On the Duty of Civil Disobedience, by Henry David Thoreau

1. Thoreau accepts the motto, "That government is best which governs least," and takes it further. What kind of government does Thoreau want?
 - ☐ Thoreau believed, *"That government is best which governs not at all."*
 - ☐ Thoreau did not call himself a "no-government man," at least not all at once. *Men are not ready for that yet. He calls for a better government—one that is more just.*
2. What is government good for, in Thoreau's opinion, and what should it not do?
 - ☐ Thoreau calls government *"an expedient, by which men would fain succeed in letting one another alone."* This is fairly consistent with the traditional Christian view of government as a check on human wickedness; it tries to deter people from stealing, killing, and destroying.
 - ☐ Thoreau says government cannot keep the country free, settle the West, or educate. *Citizens do these things, and they do them best when the government gets out of the way.*
 - ☐ He argues that trade and commerce suffer continually from the acts of government—if we judged government by its effects on trade instead of its intentions, we would view it as a hazard to commerce.
 - ☐ Thoreau's view of government does not fit well with more modern political theorists. *In the nineteenth century, Karl Marx tried to put government in charge of educating, feeding, clothing, and housing the people. Since the early twentieth century, many political thinkers in Europe and America have expanded the role of government far beyond punishing evildoers so that men can let one another alone. In a limited way, Christian students can use Thoreau to refute Marx and his disciples.*
3. Thoreau said, "I cannot for an instant recognize that political organization as my government which is the slave's government also." Do you agree?
 - ☐ Thoreau's statement seems brilliant—in hindsight. Thoreau "seceded" from the Union because it kept tolerating slavery thirteen years before the Confederacy seceded because it might stop tolerating slavery.
 - ☐ Thoreau's statement needs to be evaluated in light of Romans 13, which tells Christians to submit to the powers that be. Paul says Christians should submit to the government, even when it is unjust.
 - ☐ In Thoreau's defense, there is a difference between submitting to an unjust law and helping to write it. In a democratic republic, every voter is a part of the government to some degree.
 - ☐ Thoreau submitted to the law that put him in jail, even though he refused to obey the law that taxed him for the privilege of voting. A political prisoner, like a slave, can submit to the might of the state without recognizing its "right."
4. What would it take to apply Thoreau's civil disobedience?
 - ☐ Thoreau's approach requires the willingness to sacrifice all earthly possessions and personal liberty for what one believes in. Thoreau's method works for religious believers or secular people under moderate rulers. It is hard on secular people under governments that are willing to kill dissenters. Few people are willing to die for what they believe in unless they believe in a life beyond the grave.
 - ☐ Most people are not willing to pay this price, but when enough people do, it can move mountains. The early Christians turned the Roman Empire upside down because they loved Jesus more than father or mother, sister or brother, houses or lands. History is full of rulers who tried to kill off Christianity, only to find that, as Tertullian said in A.D. 197, *"the blood of the martyrs is the seed of the church."*
5. Explain how Thoreau uses the image of a machine to distinguish between three kinds of injustice in government.
 - ☐ Thoreau recognizes that every government has a certain degree of injustice that cannot be eliminated, any more than a machine can run without some friction. He is willing to endure the kind of injustice that cannot be avoided.
 - ☐ There are other kinds of injustice, however, which are not merely "friction." Some injustices have their own machinery. *"If the injustice has a spring, or a pulley, or a rope, or a crank, exclusively for itself, then perhaps you may consider whether the remedy [of government] will not be worse than the evil."*

- ❑ *Thoreau tolerates the injustice that constitutes “friction” and merely questions the injustice that is part of the machine, but he refuses to become part of the unjust machinery himself. “If [the injustice] is of such a nature that it requires you to be the agent of injustice to another, then I say, break the law. Let your life be a counter-friction to stop the machine.”*

6. Thoreau says, “Under a government which imprisons unjustly, the true place for a just man is also a prison.” Do you agree? Why or why not?

Thoreau’s rhetoric is appealing, but it does not match up to Scriptural commands or examples. The prophets and apostles were routinely imprisoned or executed, but neither the Old Testament nor the New Testament urges believers to disobey the government in any general way. On the contrary, Paul and Peter urge Christians to obey the government—even though they wrote while the depraved tyrant Nero was on the throne of Rome.

7. Thoreau ends his essay with a reference to the Bible and the Constitution. What does he say about them? Critique his position.

- ❑ *Thoreau says,*

They who know of no purer sources of truth, who have traced up its stream no higher, stand, and wisely stand, by the Bible and the Constitution, and drink at it there with reverence and humanity; but they who behold where it comes trickling into this lake or that pool, gird up their loins once more, and continue their pilgrimage toward its fountainhead.

- ❑ *He praises the Bible and Constitution—but faintly. The Bible and Constitution are adequate for many people, but not enough for those who can see beyond them to the transcendental source of truth and justice.*
- ❑ *Transcendentalists believed that sensitive souls could grasp ultimate truth through unaided intuition. They thought mankind had finally escaped from ignorance into the light of a transcendental truth. The Transcendentalist hope of human progress through an intuition of the infinite was sadly disappointed, however. The movement fizzled out after a generation with little lasting fruit to show for it all.*

PHILOSOPHY: RHETORIC DISCUSSION OUTLINE

This week, Philosophy overlaps with Government. See the Government discussion outline for questions.

GLANCE INTO NEXT WEEK...

WEEK 18: 1848: GOLD DUST & GUNPOWDER	
Lower Grammar	Try to take time to review this unit's content with your child, and help him finish any hands-on projects.
Upper Grammar	If you are giving a Unit 2 Exam (found in <i>Evaluations 3</i>), take a look at the exam ahead of time so that you can help your student prepare.
Dialectic	<ul style="list-style-type: none"> <input type="checkbox"/> If you intend to have your student take the Unit 2 Exam (found in <i>Evaluations 3</i>) at the end of Week 18, we recommend that you have him prepare this week. In addition to the suggestions for review provided in the rhetoric History discussion script, there is a review guide in <i>Evaluations 3</i>. <input type="checkbox"/> Remind your student to study for the literary terminology quiz that he will take at the end of the week. Students will need to study words from Weeks 10, 13, 14, 15, and 16.

Rhetoric	<ul style="list-style-type: none"> <input type="checkbox"/> Literature warnings: One of the poets whom we study in Week 18 is Walt Whitman. Though Whitman is without question one of the most influential of nineteenth-century American poets, he is considered important partly because of his explicit depictions of sexuality, including homosexuality, which influenced later poets. Though we have carefully selected your student's reading so that he will not encounter any sexual poems from Whitman, the Appendix A introduction to Whitman in <i>Poetics</i> does include a mention of his attitude towards sexuality, which is basically synonymous with what we have said here. <input type="checkbox"/> If you wish to assign the Unit 2 Literature Exam from <i>Evaluations 3</i>, we recommend that your student take it at the end of Week 18.
Teacher	<ul style="list-style-type: none"> <input type="checkbox"/> Help your students polish their work and make final preparations for your Unit Celebration. <input type="checkbox"/> Decide upon review strategies for any evaluations you may give. See <i>Evaluations 3</i> or the rhetoric History discussion outline in the Week 18 Teacher's Notes for further review help.
Links	<ul style="list-style-type: none"> <input type="checkbox"/> http://www.tapestryofgrace.com/year3/artsactivities.php <input type="checkbox"/> http://www.tapestryofgrace.com/year3/history.php