

## BACKGROUND INFORMATION

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 you 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.

Native Americans were not the only people who were moving west. Some Americans, known as the Mormons, journeyed west under a cloud of controversy. Nonetheless, these groups contributed to the settling of the region and to the unique history there. If you are studying worldviews with us, you will begin to learn about Mormonism this week.

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 you 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, you 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.

## HISTORY

### Threads

- Learn about Presidents Van Buren, Harrison, and Tyler.
- Discuss the Age of Jackson: its unique characteristics and ideals.
- In the context of the age, explore the effective positions and tactics of abolitionists in the 1830's.
- 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.
- Talk about the concept of Manifest Destiny.

### Reading

- Antebellum America: 1784-1850*, edited by William Dudley (973) p. 189-243. Also review p. 173-179: sections on social reform, public education, and labor reform.
- Read about the lives and administrations of Martin Van Buren, William Henry Harrison, and John Tyler.
  - Presidents Book
  - Internet Links (see Year 3 History page of the Tapestry website)

### 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?

PEOPLE	TIME LINE
<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	<p><b>Find the dates for these events in your resources and add them to your time line. (Different resources have different dates for very ancient times.)</b></p>
	<p><b>1830</b> Joseph Smith publishes the Book of Mormon.</p>
	<p><b>1833</b> Smith founds the Church of Christ (later renamed the Church of Jesus Christ of Latter-day Saints).</p>
	<p><b>1837-1841</b> Martin Van Buren is president.</p>
	<p><b>1838</b> Between 13,000 to 17,000 Cherokee Indians are forced to march the Trail of Tears.</p>
	<p><b>1841</b> William Henry Harrison is president.</p>
	<p><b>1841-1845</b> John Tyler is president.</p>
	<p><b>1845</b> Texas is annexed to the United States via a joint act of Congress.</p>
	<p><b>1847</b> Mormons settle in Utah under the leadership of Brigham Young and found Salt Lake City.</p>
	<p><b>1847</b> The Seminole Indians are the last of the Five Civilized Tribes forced west.</p>

### WORLDVIEW

#### Reading

*Unveiling Grace*, by Lynn K. Wilder, Part One and Appendix 2, p. 15-103, 341-351 (Week 1 of 3)

#### Exercises

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* 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 DESTINY OF MANKIND		

<p><b>ROLE OF WOMEN</b></p>		
<p><b>ROLE OF MEN</b></p>		
<p><b>THE GREAT APOSTACY, THE BIBLE, AND MORMON TEXTS</b></p>		
<p><b>MISSIONARY WORK</b></p>		
<p><b>FINANCIAL SUPPORT OF THE CHURCH</b></p>		
<p><b>THE TEMPLE</b></p>		
<p><b>THE CHURCH</b></p>		
<p><b>MARRIAGE, FAMILY, AND POLYGAMY</b></p>		
<p><b>THE HUMAN CONDITION, SIN, AND SALVATION</b></p>		

<b>PRIESTHOOD &amp; AUTHORITY OF LEADERS</b>		
<b>RACISM</b>		
<b>BAPTISM</b>		
<b>THE DEAD</b>		
<b>DEMONS</b>		

SUPPLEMENT: MORMON VS. BIBLICAL TEACHINGS<sup>1</sup>

	MORMON TEACHING	COMPARE WITH TEACHINGS OF THE BIBLE
THE TRINITY	<ul style="list-style-type: none"> <li><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.</li> <li><input type="checkbox"/> Mormons believe these three gods have multiple wives and produce spirit children with them (Wilder 155).</li> <li><input type="checkbox"/> LDS members also believe that there are many other persons, drawn from various worlds, who have achieved the status of godhood.</li> </ul>	<ul style="list-style-type: none"> <li><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.</li> <li><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.</li> <li><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.</li> </ul>
GOD THE FATHER	<ul style="list-style-type: none"> <li><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.</li> <li><input type="checkbox"/> LDS members do not believe in an eternally existent, self-sufficient, omnipresent God who indwells men's hearts.</li> <li><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.</li> </ul>	<ul style="list-style-type: none"> <li><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 does 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).</li> <li><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.</li> </ul>
GOD THE SON (JESUS CHRIST)	<ul style="list-style-type: none"> <li><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.)</li> <li><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.</li> <li><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.</li> </ul>	<ul style="list-style-type: none"> <li><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.</li> <li><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.</li> <li><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).</li> <li><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.</li> </ul>

<sup>1</sup> 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, 19980. 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.

<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>THE HOLY SPIRIT &amp; THE HOLY GHOST</b></p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> The Holy Ghost is another male child of Father God, and is the third major God.</li> <li><input type="checkbox"/> The Holy Ghost is not identical to the Holy Spirit.</li> <li><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.</li> <li><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.</li> <li><input type="checkbox"/> The Holy Ghost can only be in one place at a time (Wilder 194).</li> <li><input type="checkbox"/> Mormons believe that the Holy Ghost does not indwell man.</li> </ul>	<ul style="list-style-type: none"> <li><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.</li> <li><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).</li> <li><input type="checkbox"/> The Bible teaches that the Holy Spirit does indwell believers (John 14:15-17),</li> </ul>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>ORIGINS AND DESTINY OF MANKIND</b></p>	<ul style="list-style-type: none"> <li><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.</li> <li><input type="checkbox"/> Performance (good or bad) in this pre-mortal spirit world dictates how humans will experience the mortal world.</li> <li><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)</li> </ul>	<ul style="list-style-type: none"> <li><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.</li> <li><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.</li> <li><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.</li> </ul>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>THE HUMAN CONDITION, SIN, AND SALVATION</b></p>	<ul style="list-style-type: none"> <li><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.</li> <li><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.</li> <li><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.</li> <li><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."<sup>1</sup></li> <li><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.</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> The Bible does not teach that any humans have a pre-existence before they are born on Earth.</li> <li><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).</li> <li><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.</li> <li><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.)</li> <li><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.</li> </ul>

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>



<p><b>MARRIAGE, FAMILY, AND POLYGAMY</b></p>	<ul style="list-style-type: none"> <li><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).</li> <li><input type="checkbox"/> A married couple will continue to have sexual relations in Heaven (Wilder 64).</li> <li><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.</li> <li><input type="checkbox"/> Families can be united forever in Heaven</li> <li><input type="checkbox"/> Chastity and fidelity within marriage are required by Mormon doctrine ().</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Orthodox Christians reject the belief (on which polygamy rests) that God has a wife or wives.</li> <li><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).</li> <li><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.</li> </ul>
<p><b>THE CHURCH</b></p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> the LDS Church is the only legitimate gateway to Christ. All Christian churches are disqualified.</li> <li><input type="checkbox"/> LDS Church members are told that “appearance is very important” (Wilder 43) and that they must maintain a certain image.</li> <li><input type="checkbox"/> “The church and its members have a responsibility for perfecting the saints” (Roberts 11).</li> </ul>	<ul style="list-style-type: none"> <li><input type="checkbox"/> Orthodox Christians do not agree that the LDS Church is the only gateway to Christ.</li> <li><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.</li> </ul>
<p><b>THE TEMPLE</b></p>	<ul style="list-style-type: none"> <li><input type="checkbox"/> “Most LDS Church Members are not considered worthy to attend the temple” (Wilder 44).</li> <li><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)</li> </ul>	<ul style="list-style-type: none"> <li><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</li> <li><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).</li> </ul>
<p><b>FINANCIAL SUPPORT OF THE CHURCH</b></p>	<ul style="list-style-type: none"> <li><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)</li> <li><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).</li> <li><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.</li> <li><input type="checkbox"/> However, top Mormon leaders (full time apostles) do receive salaries.</li> </ul>	<ul style="list-style-type: none"> <li><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).</li> <li><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.</li> </ul>
<p><b>MISSIONARY WORK</b></p>	<ul style="list-style-type: none"> <li><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)</li> <li><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).</li> </ul>	<ul style="list-style-type: none"> <li><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.</li> <li><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.</li> </ul>

<p>THE GREAT APOSTASY, THE BIBLE, AND MORMON TEXTS</p>	<ul style="list-style-type: none"> <li>❑ Apostasy 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.</li> <li>❑ 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.</li> <li>❑ 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.</li> <li>❑ 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).</li> <li>❑ 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.</li> </ul>	<ul style="list-style-type: none"> <li>❑ 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.</li> <li>❑ 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.</li> <li>❑ 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.</li> <li>❑ 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.</li> <li>❑ Apostasy: 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.</li> <li>❑ 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.</li> <li>❑ Pearl of Great Price: Modern language experts have proven that Smith mistranslated the Egyptian papyrus on which this book is based (Wilder 199-200).</li> <li>❑ 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).</li> </ul>
<p>ROLE OF MEN</p>	<ul style="list-style-type: none"> <li>❑ Mormon men are expected to belong to the priesthood (if qualified) and to act as heads of their households.</li> <li>❑ Faithful Mormon men would eventually become gods (Wilder 194).</li> </ul>	<ul style="list-style-type: none"> <li>❑ 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)!</li> <li>❑ Though Christians of <i>both</i> sexes become the adopted sons and daughters of God, the Bible nowhere teaches that men will become gods.</li> </ul>

<p style="writing-mode: vertical-rl; transform: rotate(180deg);">ROLE OF WOMEN</p>	<ul style="list-style-type: none"> <li><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).</li> <li><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)</li> <li><input type="checkbox"/> “It was expected in the culture [of LDS] not to question males in authority” (Wilder, 135).</li> <li><input type="checkbox"/> Faithful Mormon women become a “queen or priestess” in relation to their husbands, who were to become gods (Wilder 194).</li> </ul>	<ul style="list-style-type: none"> <li><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).</li> <li><input type="checkbox"/> Scripture does not require women to prioritize church ministry above their families.</li> <li><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).</li> <li><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.</li> </ul>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">PRIESTHOOD &amp; AUTHORITY OF LEADERS</p>	<ul style="list-style-type: none"> <li><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"> <li><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.</li> <li><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.</li> <li><input type="checkbox"/> A wife’s opinion carries “no weight” with the church authorities’ leadership of her husband (Wilder 44).</li> </ul> </li> <li><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).</li> <li><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).</li> </ul>	<ul style="list-style-type: none"> <li><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.</li> <li><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.</li> <li><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).</li> <li><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).</li> </ul>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">RACISM</p>	<ul style="list-style-type: none"> <li><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).</li> <li><input type="checkbox"/> Mormon doctrine forbids interracial sexual relationships, including marriage (125).</li> </ul>	<ul style="list-style-type: none"> <li><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).</li> <li><input type="checkbox"/> Orthodox Christians recognize that all races are equal in Christ (Wilder 121; Gal 3:28; Acts 10:34).</li> </ul>

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	<ul style="list-style-type: none"> <li><input type="checkbox"/> “When we die, our spirits go to the spirit world” (Roberts 10)</li> <li><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)</li> <li><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).</li> </ul>	<ul style="list-style-type: none"> <li><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).</li> <li><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.</li> </ul>
DEMONS	<ul style="list-style-type: none"> <li><input type="checkbox"/> Any opposition to Mormonism is considered satanic in origin (Wilder 52)</li> <li><input type="checkbox"/> Mormons believe in an “everywhere-present” spirit world populated by demons who are seeking bodies to inhabit (56).</li> </ul>	

**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
  - The Scarlet Letter*, by Nathaniel Hawthorne (Oxford World's Classics), chapters I-X (Week 1 of 2)
  - 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"
      - 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 Only
  - 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?



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.

	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.

**FINE ARTS ELECTIVE****Reading**

- Art: A World History*, by Elke Linda Buchholz, et al., p. 340-341
- The Vintage Guide to Classical Music*, by Jan Swafford, p. 237-245 (stop at “Frederic Chopin”)

**Exercises**

- Add to your president card bank.
- Read about the lives of Robert and Clara Schumann, and listen to their music if possible.
- Read about and observe the art of Dante Gabriel Rossetti.

**GOVERNMENT ELECTIVE**

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.

**Reading**

*Democracy in America*, by Alexis de Tocqueville (342) Vol. One, Part Two, selections from chapter 10 (p. 302-307, 326-348)

**Exercises**

*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 ELECTIVE**

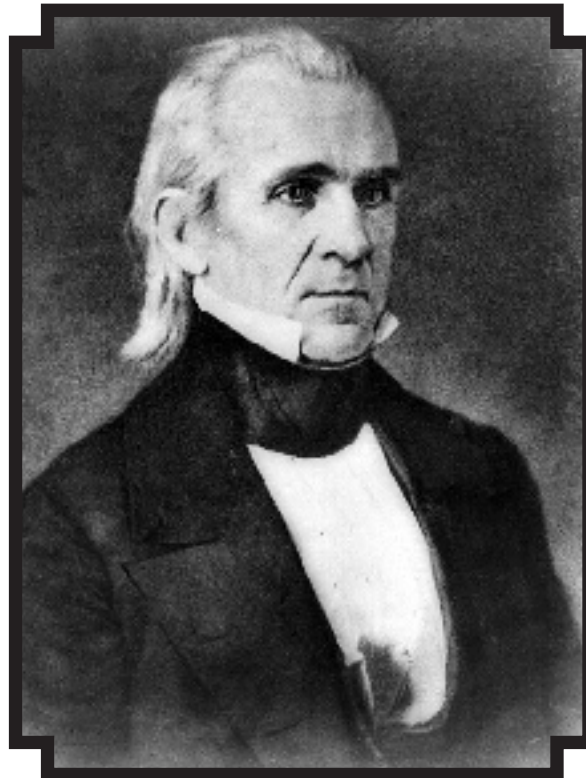
There is no assignment this week.

## BACKGROUND INFORMATION

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!

President Polk's administration coincided with astonishing new inventions. This week you will read about Samuel Morse and the advancements made in communication because of the commercial implementation of his invention: the electric telegraph. Finally, you will study people who helped to settle the new western territories, especially a pair of missionaries—Narcissa Prentiss and Marcus Whitman—who were among the first travelers on the Oregon Trail.



**James K. Polk**

**HISTORY****Threads**

- Learn about President James K. Polk's life and political career.
- Learn about the interrelationship between the sentiments of Manifest Destiny and the Mexican-American War.
- Learn how America was changed by the Mexican-American War.
- Start to read the story of Narcissa Prentiss and Marcus Whitman.
- Read about the development of the electric telegraph in Great Britain and in America.

**Reading**

- Antebellum America: 1784-1850*, edited by William Dudley (973) p. 244-262
- Supplement 5 (found at the end of this week-plan)
- The Rise and Fall of Waiilatpu*, by Miles Cannon and Narcissa Whitman, chapters I-V (Week 1 of 2)
- The Victorian Internet*, by Tom Standage (384) chapter 3
- Read about James K. Polk in either or both of the following places::
  - Presidents Book
  - Internet Links (See Year 3 History page of the Tapestry website)

**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?

PEOPLE	TIME LINE
<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	<p><b>Find the dates for these events in your resources and add them to your time line.</b>  <b>(Different resources have different dates for very ancient times.)</b></p> <p><b>1844</b> Samuel Morse sends his famous telegraph message.</p> <p><b>1845-1849</b> James Polk is President.</p> <p><b>1846</b> Britain signs the Oregon Treaty.</p> <p><b>1846</b> Thornton Affair</p> <p><b>1846-1848</b> Mexican-American War</p> <p><b>1847</b> Brigham Young leads the Latter-day Saints to begin their migration to Utah.</p>



## 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."

**WORLDVIEW****Reading**

*Unveiling Grace*, by Lynn K. Wilder, Part Two, p. 119-193 (Week 2 of 3)

**Exercises**

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)?

## 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,<sup>1</sup> 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

<sup>1</sup> 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>).

5. 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

## 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.<sup>1</sup> 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

- Beginning and Continuing Students
  - The Scarlet Letter* (Oxford World’s Classics) by Nathaniel Hawthorne, chapters XI-XXIV (Week 2 of 2)
  - A Poetry Handbook*, by Mary Oliver, p. 105-106
  - 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.

<sup>1</sup> 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.



**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”)

**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:<sup>1</sup> 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?

<sup>1</sup> Pronounced “dey-noo-MAH.”

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?

### 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?



LITERATURE SUPPLEMENT: PURITAN PRAYERS <sup>1</sup>**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.

<sup>1</sup> 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.

	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.

**FINE ARTS ELECTIVE****Reading**

*The Vintage Guide to Classical Music*, by Jan Swafford, p. 252-257

**Exercises**

- Begin making plans for your Unit Celebration.
- Read about the life of Franz Liszt, and listen to his music if possible.
- Add a card to your president card bank.

**GOVERNMENT ELECTIVE**

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.

**Reading**

*Democracy in America*, by Alexis de Tocqueville (342) Vol. Two, Notice and Part One, chapters 1-8

**Exercises**

*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 ELECTIVE****Reading**

*Pageant of Philosophy* supplement: *Ralph Waldo Emerson*

**Exercises**

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.<sup>1</sup> 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.<sup>2</sup>

Simplicio: They have?

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

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

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

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

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

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 deeps of Reason.**<sup>8</sup>

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.**<sup>1</sup>

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.**<sup>2</sup>

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.**<sup>3</sup>

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.”**<sup>4</sup>

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

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.**<sup>6</sup>

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.**<sup>7</sup>

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.**<sup>8</sup> 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.”**<sup>9</sup>

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.**<sup>1</sup>

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.**<sup>2</sup>

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.**<sup>3</sup>

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?**<sup>4</sup>

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

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.**<sup>6</sup>

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]."**<sup>7</sup>

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.**<sup>8</sup>

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.**<sup>9</sup>

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.**<sup>1</sup>

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.'**<sup>2</sup>

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."**<sup>3</sup>

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.**<sup>4</sup>

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.**<sup>5</sup>

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.)*

<sup>1</sup> Emerson, "Divinity School Address."

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

## BACKGROUND INFORMATION

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 working to answer this week as we look at the everyday lives of the individuals who literally put feet to the doctrine of Manifest Destiny.

You will be learning the details of life on the Oregon Trail this week, so now is a great time to share with other students and your family. If they are also studying with *Tapestry*, they may have their own Trail stories to share with you too!



Wagons passing Scotts Bluff on the Oregon Trail (re-enactment)

## HISTORY

### Threads

- From your readings about Marcus and Narcissa Whitman, learn about (or review) life on the Oregon Trail.
- Learn about the Irish potato famine of the 1840's and how this impacted Ireland and America.
- Read about the rise of various utopian societies and extra-biblical teachings that arose in America in the mid-1800's.

### Reading

- The Rise and Fall of Waiilatpu*, by Miles Cannon and Narcissa Whitman, chapters VI-XXIV (Week 2 of 2)
- Antebellum America: 1784-1850*, edited by William Dudley (973) p. 263-276

### Accountability Questions

1. 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.
2. What was the Irish potato famine, and what were the results?

### Thinking Questions

1. 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?
2. Why were the Irish typically relegated to the bottom ranks of eastern American society?
3. Why were there a number of utopian communities populating America in the mid-to-late 1800's?

PEOPLE	TIME LINE
<input type="checkbox"/> Marcus and Narcissa Whitman <input type="checkbox"/> Henry David Thoreau <input type="checkbox"/> Ralph Waldo Emerson	<p><b>Find the dates for these events in your resources and add them to your time line. (Different resources have different dates for very ancient times.)</b></p> <p><b>1836</b>                      Marcus and Narcissa Whitman travel west.</p> <p><b>1845-1848</b>                The Irish potato famine ravages Ireland and many immigrate to the United States.</p> <p><b>1847</b>                        Indians attack the Whitman mission and kill both Marcus and Narcissa.</p>

## WORLDVIEW

### Reading

*Unveiling Grace*, by Lynn K. Wilder, Part Three, p. 211-313 (Week 3 of 3)

### Exercises

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.
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)?

**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.

1. If your outline map allows, label Independence, Missouri, the starting point for 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



## 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.<sup>1</sup>

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

- Beginning and Continuing Students
  - Billy Budd, Sailor*, by Herman Melville, chapters 1-30
  - 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

<sup>1</sup> Nathaniel Hawthorne, qtd. in *The Life and Works of Herman Melville*, 25 July 2000. Accessed 9 September 2008. <<http://www.melville.org/melville.htm>>.



**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.

- 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).<sup>1</sup> 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?<sup>2</sup> Consider Job 27:2, 38:2, 40:8-9, 42:3b, and 42:5-6 in your answer.

<sup>1</sup> For more on the noble savage, see the sections in *Poetics* on the Romantic worldview.

<sup>2</sup> 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*.

**FINE ARTS ELECTIVE****Reading**

*The Vintage Guide to Classical Music*, by Jan Swafford, p. 258-279

**Exercises**

- Continue making plans for your Unit Celebration.
- Read about the life of Richard Wagner, and listen to his music if possible.

## GOVERNMENT ELECTIVE

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.

### Reading

*On the Duty of Civil Disobedience*, by Henry David Thoreau (*Key Documents in Government Studies 3*)

### Exercises

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 ELECTIVE****Reading**

- Pageant of Philosophy* supplement: *Henry David Thoreau*
- The Philosophy Book*, by Will Buckingham, et al., p. 204

**Exercises**

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 <sup>1</sup>

*(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.**

<sup>1</sup> 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!<sup>1</sup> 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.”**<sup>2</sup>

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-veiled 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."<sup>1</sup>

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.)*

<sup>1</sup> James Madison, *The Federalist Papers*, No. 51.