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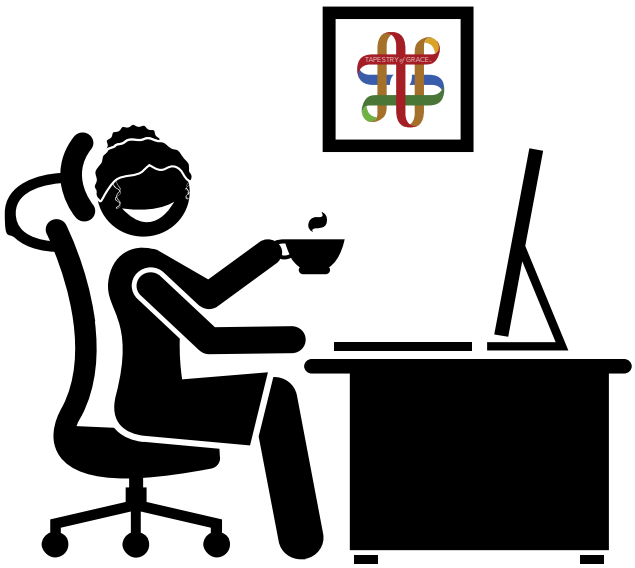

Questions? Clarifications? Suggestions?

Email Us: support@tapestryofgrace.com

History

Historical Introduction

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.

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.

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15 Manifest Destiny

People	Time Line		Vocabulary
☐ Martin Van Buren ☐ William Henry Harrison ☐ John Tyler ☐ William Lloyd Garrison ☐ Joseph Smith ☐ P.T. Barnum	**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.)**		
	1830	Joseph Smith publishes the Book of Mormon.	
	1833	Smith founds the Church of Christ (later re-named the Church of Jesus Christ of Latter-day Saints).	
	1837-1841	Martin Van Buren is president.	
	1838	Between 13,000 to 17,000 Cherokee Indians are forced to march the Trail of Tears.	
	1841	William Henry Harrison is president.	
	1841-1845	John Tyler is president.	
	1845	Texas is annexed to the United States via a joint act of Congress.	
	1847	Mormons settle in Utah under the leadership of Brigham Young and found Salt Late City.	
	1847	The Seminole Indians are the last of the Five Civilized Tribes forced west.	

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			

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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?

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15 Manifest Destiny

Writing

Level	Genres	Instructions and Topics
9	☐ Research Paper (Week 6 of 6)	☐ Self-proof your paper for structure and mechanical flaws. ☐ Type your final copy. ☐ File it under "Completed Work" in your Grammar and Composition Notebook. ☐ Do any writing worksheet(s) that your teacher gives you.
10	☐ Biography (Week 3 of 6)	☐ Use your outline from last week as a guideline and write your rough draft. ☐ At the end of the week, turn it in to your teacher so that she can give you feedback. ☐ Do any writing worksheet(s) that your teacher gives you.
11	☐ Essay Test-taking	☐ From *Writing Aids*, learn about or review essay test taking. ☐ Your teacher will choose one of the topics below so that you can write an essay. ☐ "The 'era of the common man' touted American freedoms for 'the people.' There were several groups of Americans, though, that were not included." In a well-structured essay, explain how it was that blacks, women, and Native Americans were not included in the blessings of Jacksonian democracy. ☐ "It was clear to some that America's manifest destiny was to be the ruling power for the North American continent. Why?" In a well-organized essay, explain the reasons that Americans gave to undergird their claim of a divine right to North American lands. ☐ Do any writing worksheet(s) that your teacher gives you.
12	☐ Classical Comparison Paper (Week 15 of 15)	☐ Make final edits and polish up transitions, sentence structures, vivid words, etc., throughout your paper. ☐ Make a cover and title page. ☐ Type your works cited and endnotes page, if necessary. ☐ Do any writing worksheet(s) that your teacher gives you.

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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		

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15 Manifest Destiny

The Human Condition, Sin, and Salvation		
Marriage, Family, and Polygamy		
The Church		
The Temple		
Financial Support of the Churh		
Missionary Work		
The Great Apostacy, the Bible, and Mormon Texts		
Role of Men		

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Role of Women		
Priesthood & Authority of Leaders		
Racism		
Baptism		
The Dead		
Demons		

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Supplement: Mormon vs. Biblical Teachings[1]

	Mormon Teaching	Compare with Teachings of the Bible
The Trinity	☐ 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. ☐ Mormons believe these three gods have multiple wives and produce spirit children with them (Wilder 155). ☐ LDS members also believe that there are many other persons, drawn from various worlds, who have achieved the status of godhood.	☐ 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. ☐ 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. ☐ Orthodox Christians believe that mankind fell by trying to attain godhood (Gen 3:5), and that while God is making believers like Christ (18), they will not become literally gods or goddesses in Heaven.
God the Father	☐ 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. ☐ LDS members do not believe in an eternally existent, self-sufficient, omnipresent God who indwells men's hearts. ☐ 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.	☐ Christians other 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). ☐ God proclaims that He has always been, and that the Son and Spirit were one with Him always (John 1:1-5). His Son is co-eternal, and He has no wife. He made mankind (Gen. 1:27); we are not of the same substance as He is.
God the Son (Jesus Christ)	☐ 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.) ☐ 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 humams are ultimately dependent on obedience to God for their salvation. Mankind is thus ultimately exalted by God's plan of salvation. ☐ 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.	☐ 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. ☐ 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. ☐ It is Jesus who is chiefly exalted by God's plan of salvation, not mankind (Ephesians 1 and Revelation 5:6-14). ☐ 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.

1 Quotes in this chart are drawn primarily from one of two books. The first is *Unveiling Grace,* by Lynn K. Wilder, which students are reading as part of their studies on Mormonism. The second is *Mormonism Unmasked,* by R. Philip Roberts (Nashville, TN: B&H Publishing Group, 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.

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The Holy Spirit & The Holy Ghost	☐ The Holy Ghost is another male child of Father God, and is the third major God. ☐ The Holy Ghost is not identical to the Holy Spirit. ☐ 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. ☐ Unlike the Father and Jesus, who have physical bodies, the Holy Ghost has only a spirit body in a man's shape. ☐ The Holy Ghost can only be in one place at a time (Wilder 194). ☐ Mormons believe that the Holy Ghost does not indwell man.	☐ 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. ☐ "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). ☐ The Bible teaches that the Holy Spirit does indwell believers (John 14:15-17),
Origins and Destiny of Mankind	☐ 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. ☐ Performance (good or bad) in this pre-mortal spirit world dictates how humans will experience the mortal world. ☐ 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)	☐ 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. ☐ 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. ☐ Orthodox Christians believe that progressive sanctification is to make us more like Christ (Rom. 8:28-29), but *not* to make us into deities in our own rites.
The Human Condition, Sin, and Salvation	☐ Mormons teach that Adam's and Eve's fall was from existence on earth as spirit beings to existence on earth as mortal beings. ☐ 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. ☐ 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. ☐ Mormons "believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."[2] ☐ 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.	☐ The Bible does not teach that any humans have a pre-existence before they are born on Earth. ☐ 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). ☐ 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. ☐ 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.) ☐ In practice, Orthodox Christians believe in a salvation that is by faith in the *finished* work of Jesus Christ, not by obedience or good works.

2 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

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Marriage, Family, and Polygamy	☐ 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). ☐ A married couple will continue to have sexual relations in Heaven (Wilder 64). ☐ 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. ☐ Families can be united forever in Heaven ☐ Chastity and fidelity within marriage are required by Mormon doctrine ().	☐ Orthodox Christians reject the belief (on which polygamy rests) that God has a wife or wives. ☐ 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). ☐ Speaking broadly, the Bible upholds fidelity in marriage, and marriage is defined as one man to one woman for life (with some exceptions that permit divorce). The Bible clearly teaches that adultery, fornication, and homosexuality are wrong, as well as other forms of sexual immorality.
The Church	☐ the LDS Church is the only legitimate gateway to Christ. All Christian churches are disqualified. ☐ LDS Church members are told that "appearance is very important" (Wilder 43) and that they must maintain a certain image. ☐ "The church and its members have a responsibility for perfecting the saints" (Roberts 11).	☐ Orthodox Christians do not agree that the LDS Church is the only gateway to Christ. ☐ The Bible does teach that God uses His Church (which is here understood as a collection of imperfect people down through the ages who have put their faith in Christ, not one specified institution or organization) to sanctify His people.
The Temple	☐ "Most LDS Church Members are not considered worthy to attend the temple" (Wilder 44). ☐ 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)	☐ Orthodox Christians believe that Christ has replaced the temple with Himself (Mark 15:38; John 2:18-22), just as He replaced the ☐ Christians believe that the sacrifice of Christ, the New Covenant, has replaced the temple ordinances of the Old Covenant of the New Testament, and that it is Christ who saves, not obedience to temple ordinances (see Wilder's discussion on pages 315-318).
Financial Support of the Church	☐ 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) ☐ The LDS Church teaches that paying clergy members for ministry "prostitutes" them, and therefore lay ministers at most levels are unpaid (Roberts 143). ☐ 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. ☐ However, top Mormon leaders (full time apostles) do receive salaries.	☐ 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 jusfied before God, while the Tax Collector was (Luke 18:9-14). ☐ Roberts notes a places in both Old and New Testaments that require or encourage congregations to financially support the work of priests, pastors, and missionaries (142-144). See for instance Num 35: Josh 21:19; 1 Tim 5:17-18; 1 Cor 9:11, 14.
Missionary Work	☐ 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) ☐ 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).	☐ 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. ☐ Christians do not believe that they must abstain from most contact with friends and family during their missionary service; on the contrary, they look to both for consistent encouragement and support while working to share the Gospel as missionaries.

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The Great Apostacy, the Bible, and Mormon Texts	☐ Apostacy and the King James Bible: Mormons believe that many portions of today's Bible were distorted during the Great Apostasy by Church councils, and are thus flawed. Naturally, this undermines the Mormons' belief that the Bible is the inerrant and infallible Word of God, as most orthodox Christians believe. It also paves the way for other works (such as the Book of Mormon or the Pearl of Great Price) to be equally authoritative for Mormons as is the King James Bible. Furthermore, Smith worked on his own (supposedly inspired) edited version of the KJV Bible, which—though unfinished in his lifetime—is distributed among Mormons in various formats. ☐ The Book of Mormon: First published in 1830, Joseph Smith claimed *The Book of Mormon* 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. ☐ 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. ☐ 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). ☐ 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.	☐ 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 nowclosed to new books. ☐ 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. ☐ 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. ☐ 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 *Book of Mormon*, which does not agree with the Bible, cannot be added. ☐ Apostacy: If accepted, this LDS doctrine wipes out the legitimacy of the Bible and of all Christian thought from the death of Christ until the 1820's. Compare with Isaiah 59:21, Matthew 16:18 and 28:18-20. ☐ 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. ☐ Pearl of Great Price: Modern language experts have proven that Smith mistranslated the Egyptian papyri on which this book is based (Wilder 199-200). ☐ The Word of Wisdom: The Bible teaches that bodily disciplines such as these do not have spiritual efficacy (1 Cor. 9:24-27 and Col. 2:16-23).
Role of Men	☐ Mormon men are expected to belong to the priesthood (if qualified) and to act as heads of their households. ☐ Faithful Mormon men would eventually become gods (Wilder 194).	☐ 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)! ☐ Though Christians of *both* sexes become the adopted sons and daughters of God, the Bible nowhere teaches that men will become gods.

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Role of Women	☐ In 1987, a senior LDS Chuch 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). ☐ 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) ☐ "It was expected in the culture [of LDS] not to question males in authority" (Wilder, 135). ☐ Faithful Mormon women become a "queen or priestess" in relation to their husbands, who were to become gods (Wilder 194).	☐ Scripture greatly honors the roles of wife and mother, but does not teach that women are debarred from other callings. For ecxample, the "excellent wife" of Proverbs 31 is a wife, mother, and businesswoman who owns property and sells products (v. 16, 18). ☐ Scripture does not require women to prioritize church ministry above their families. ☐ 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). ☐ Jesus taught that we live unmarried in heaven (Matthew 22:29-30, Mark 12:25, and Luke 20:35), and Scripture nowhere teaches that wives will become priestesses or queens.
Priesthood & Authority of Leaders	☐ There are two divisions of authority; both are priesthoods, and both are open only to male Mormons. ☐ 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. ☐ 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. ☐ A wife's opinion carries "no weight" with the church authorities' leadership of her husband (Wilder 44). ☐ 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). ☐ 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).	☐ 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. ☐ The Aaronic priesthood's ministry was open only to blood descendents 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. ☐ From an orthodox Christian perspective, the only biblical priesthood that operates today is the priesthood of all believers (1 Peter 2:5, 9). ☐ Orthodox Christians are divided on the subject of excommunication. Roman Catholics teach that the Pope has divine authority to excommunicate Christians based on Matthew 16:19, whereas Protestants firmly believe that no human has been given such authority to separate believers from the love of God in Christ Jesus (Rom 8:33-39).
Racism	☐ 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). ☐ Mormon doctrine forbids interracial sexual relationships, including marriage (125).	☐ As Wilder notes, the Bible nowhere says that dark skin is the "mark" of Cain's curse (Wilder 124-125; Genesis 4:15). ☐ Orthodox Christians recognize that all races are equal in Christ (Wilder 121; Gal 3:28; Acts 10:34).

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BAPTISM	A person may be baptized only by the authority of a Mormon priest. All other baptisms in all other churches are seen as invalid (Roberts 137)."	Orthodox Christians believe that they are commanded to be baptized as a public confession of faith. Baptism is a sacrament that is often performed by pastors, but any Christian may baptize a new believer in any place. (See Matthew 3:6, Acts 2:41 and 8:36-38 and 9:17-18, for instance.)
THE DEAD	☐ "When we die, our spirits go to the spirit world" (Roberts 10) ☐ "The gospel is taught to the spirits in the spirit world, and the necessary ordinances are performed for them in temples" (Roberts 10) ☐ 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).	☐ 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). ☐ There are some obscure references in the Bible of people being baptized for the dead (1 Corinthians 15:29) and of Christ preaching to the dead (1 Peter 3:19-20 and 4:6) or being the Lord of the living and the dead (Romans 14:9). It makes sense that LDS believers would see this as a common rite of the early Church that was lost in the great apostasy, but orthodox Christians do not uphold this practice today, and only marginal Christian groups believed in these things during the days of the early Church.
DEMONS	☐ Any opposition to Mormonism is considered satanic in origin (Wilder 52) ☐ Mormons believe in an "everywhere-present" spirit world populated by demons who are seeking bodies to inhabit (56).	

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15 Manifest Destiny

Geography

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

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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

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- ❑ 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).

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What the Symbol Represents	The Scarlet Letter (symbolic thing)	Pearl (symbolic character)
Sin as God's law broken	Hester wears the "A" as a mark of adultery and God's broken law.	"In giving her existence, a great law had been broken; and the result was a being whose elements were … all in disorder; or with an order peculiar to themselves, amidst which the point of variety and arrangement was difficult or impossible to be discovered" (72).
Art		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?

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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 townsperson 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.

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	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.

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15 Manifest Destiny

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.

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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?

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15 Manifest Destiny

Philosophy Elective

There is no assignment this week.

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History

Historical Introduction

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.

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.

People	Time Line		Vocabulary
☐ James K. Polk ☐ Sarah Polk ☐ Samuel Morse ☐ William F. Cooke ☐ Charles Wheatstone ☐ Alfred Vail ☐ Brigham Young	**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.)**		
	1844	Samuel Morse sends his famous telegraph message.	
	1845-1849	James Polk is President.	
	1846	Britain signs the Oregon Treaty.	
	1846	Thornton Affair	
	1846-1848	Mexican-American War	
	1847	Brigham Young leads the Latter-day Saints to begin their migration to Utah.	

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::

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- ❑ 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?

Writing

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

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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."

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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."

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16 Sea to Shining Sea

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 prophetical 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)?

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Geography

1. 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.
2. Optional: If your teacher so directs, label important places associated with the Mexican-American War:
   - ❑ Rio Grande River
   - ❑ Rio Nueces River
   - ❑ Mexico City
   - ❑ Santa Fe (present-day NM)
   - ❑ Sonoma (present-day CA)
   - ❑ San Diego (present-day CA)
   - ❑ San Pasqual (present-day CA)
3. 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
4. Begin a three-week project using a second outline map that shows the American territory west of the Mississippi River and has state outlines. We will be studying various western states in detail and adding labels to this map each week for Weeks 16-18. This week, we're studying the natural features of the unsettled territories in states that the Mormon Trail went through: Nebraska, Wyoming, and Utah. Label the following major landforms in these western states,[1] then put the map away for use next week.

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

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

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

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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

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Literature

Literary Introduction

> *Into this festal season of the year. . . the Puritans compressed whatever mirth and public joy they deemed allowable to human infirmity; thereby so far dispelling the customary cloud that, for the space of a single holiday, they appeared scarcely more grave than most other communities at a period of general affliction.*
>
> — *Nathaniel Hawthorne,* The Scarlet Letter *(178-179)*

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

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

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

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

Reading

- ❑ 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.

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

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16 Sea to Shining Sea

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

Beginning Level

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

1 Pronounced "dey-noo-*MAH*."

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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?

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Literature Supplement: Puritan Prayers[1]

From "The Personal Touch"

Thou Great *I Am*,
I acknowledge and confess that all things come of thee—
life, breath, happiness, advancement,
sight, touch, hearing,
goodness, truth, beauty—
all that makes existence amiable.
In the spiritual world also I am dependent
entirely upon thee.
Give me grace to know more of my need of grace;
Show me my sinfulness that I may willingly confess it;
I need healing,
Good Physician, here is scope for thee,
come and manifest thy power;
I need faith; Thou who hast given it me,
maintain, strengthen, increase it,
Centre it upon the Saviour's work,
upon the majesty of the Father,
upon the operations of the Spirit;
Work it in me now that I may never doubt thee
as the truthful, mighty, faithful God.
Then I can bring my heart to thee
full of love, gratitude, hope, joy.
May I lay at thy feet these fruits grown in thy garden,
love thee with a passion that can never cool,
believe in thee with a confidence that never staggers,
hope in thee with an expectation that can never be dim,
delight in thee with a rejoicing that cannot be stifled,
glorify thee with the highest of my powers,
burning, blazing, glowing, radiating, as from thy own glory.

From "Caring Love"

All-sufficient King,
When I come into thy presence I see
the glory of thy perfections,
the throne of eternal and universal empire,
the ten thousand times ten thousand
who minister to thee.
Thou hast been mindful of me and visited me,
taken charge of me from birth,
cared in all conditions for me,
fed me at thy table,
drawn the curtains of love around me,
given me new mercies every morning.
Suffer me not to forget that I look for yet
greater blessings—
a hope beyond the grave,
the earnest and foretastes of immortality,
holiness, wisdom, strength, peace, joy;
all these thou hast provided for me in Christ.

1 Arthur Bennet, ed. *The Valley of Vision: A Collection of Puritan Prayers & Devotions* (Carlisle, PA: The Banner of Truth Trust, 2002).

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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 townsperson 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.

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	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.

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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.

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16 Sea to Shining Sea

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?

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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.

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The Pageant of Philosophy
Ralph Waldo Emerson

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

Emerson: Good day, young fellow.

Simplicio: Hi.

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

Simplicio: Yes.

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

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

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

Simplicio: That's it. That's me.

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

Simplicio: They have?

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

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

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

Simplicio: Professor Kant also said he was amazed by "**the moral law within me**."[6]

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

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

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

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

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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.

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

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

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

Simplicio: That's a bold statement!

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

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

Emerson: Schopenhauer? What did he say?

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

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

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

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

Simplicio: All things proceed from the good will?

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

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

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

Simplicio: What is it?

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

Simplicio: What do you mean, "empty"?

1 Emerson, "Divinity School Address."
2 Ibid.
3 Ibid.
4 Arthur Schopenhauer, *The World as Will and Representation*, Vol. II, p. 196.
5 Emerson, "Divinity School Address."
6 Ibid.
7 Ibid.
8 Ibid.
9 Ibid.

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

Simplicio: I've heard preachers like that.

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

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

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

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

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

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

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

Simplicio: Aren't they the same?

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

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

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

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

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

1 Emerson, "Divinity School Address."
2 Ibid.
3 Ibid.
4 Ibid.
5 Matthew 10:37.
6 Emerson, "Divinity School Address."
7 Friedrich Schleiermacher, *On Religion*: *Addresses to Its Cultured Despisers*, Address 2 (Cambridge, UK: Cambridge UP, 1996).
8 Emerson, "Divinity School Address."
9 Ibid.

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Simplicio: You don't mean that!

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

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

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

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

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

Simplicio: So Jesus was divine?

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

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

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

Simplicio: But Christians say that He still is God!

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

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

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

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

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

Simplicio: I will. Good day!

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

1 Emerson, "Divinity School Address."
2 Ibid.
3 Ibid.
4 Ibid.
5 Ibid.

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History

Historical Introduction

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!

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.

People	Time Line	Vocabulary
☐ Marcus and Narcissa Whitman ☐ Henry David Thoreau ☐ Ralph Waldo Emerson	**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.)** **1836** Marcus and Narcissa Whitman travel west. **1845-1848** The Irish potato famine ravages Ireland and many immigrate to the United States. **1847** Indians attack the Whitman mission and kill both Marcus and Narcissa.	

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?

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17 The Oregon Trail

Writing

Level	Genres	Instructions and Topics
9	☐ Analytical Essay	☐ Using one of the topics below, write another analytical essay. ☐ "The grit and determination of the pioneers of the 1840's should stand as an inspiration to all who learn of them." Support or refute this statement, using facts that you've learned from this week's reading or discussion time. ☐ "Missionaries, however imperfect, command our respect." Assess the validity of this statement with regard to the lives of the Whitmans. Discuss their strengths and weaknesses as a couple, and the ways that God led and used them despite their shortcomings. ☐ File it under "Completed Work" in your Grammar and Composition Notebook. ☐ Do any writing worksheet(s) that your teacher gives you.
10	☐ Biography (Week 5 of 6)	☐ Check all references that you've used in your paper. Make sure that you've properly inserted footnotes, endnotes, and bibliography pages. ☐ Look your paper over again to see if there are any last changes you want to make. ☐ Do any writing worksheet(s) that your teacher gives you.
11	☐ Story Writing (Week 2 of 3)	☐ After writing your story map and character sketches last week, you should have a pretty good idea of the basic storyline. ☐ Write your rough draft and remember that you only have one more week to finish this assignment. ☐ Do any writing worksheet(s) that your teacher gives you.
12	☐ Website (Week 2 of 3)	☐ Begin the actual building of your website. ☐ You may need to explore your software a bit more so that you can easily implement it. ☐ Do any writing worksheet(s) that your teacher gives you.

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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)?

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17 The Oregon Trail

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:

<u>Oregon</u>
- ❑ Grande Ronde Valley
- ❑ Blue Mountains
- ❑ The Dalles
- ❑ Willamette Valley
- ❑ Oregon City
- ❑ Astoria

<u>Washington</u>
- ❑ Fort Vancouver
- ❑ Whitman's Mission
- ❑ Puget Sound
- ❑ Olympic Mountains

<u>Idaho</u>
- ❑ Fort Hall
- ❑ Fort Boise

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Literature

Literary Introduction

Through the port comes the moonlight astray!
It tips the guard's cutlass and silvers this nook;
But 'twill die in the dawning of Billy's last day.

— "Billy in the Darbies" (l. 4-6, p. 127)

Herman Melville's worldview is difficult to describe. He was not a Christian, but neither was he particularly anything else. Melville seems to have spent his life searching for an understanding of deep mysteries that he never found. He did, however, find a close friend and mentor in Nathaniel Hawthorne, from 1850 to 1856. At their last meeting in Liverpool, England, in 1856, Hawthorne recorded in his journal the following insights into the state of Melville's soul:

> Herman Melville came to see me . . . looking much as he used to do (a little paler, and perhaps a little sadder), in a rough outside coat, and with his characteristic gravity and reserve of manner.… Melville has not been well, of late; … and no doubt has suffered from too constant literary occupation, pursued without much success, latterly; and his writings, for a long while past, have indicated a morbid state of mind.… Melville, as he always does, began to reason of Providence and futurity, and of everything that lies beyond human ken, and informed me that he had "pretty much made up his mind to be annihilated"; but still he does not seem to rest in that anticipation; and, I think, will never rest until he gets hold of a definite belief. It is strange how he persists … in wondering to-and-fro over these deserts, as dismal and monotonous as the sand hills amid which we were sitting. He can neither believe, nor be comfortable in his unbelief; and he is too honest and courageous not to try to do one or the other. If he were a religious man, he would be one of the most truly religious and reverential; he has a very high and noble nature, and better worth immortality than most of us.[1]

Sometime between 1885 and 1891, at the end of a long but embittered literary career, Melville took up the pen that had been silent for decades to write a new story, a novella called *Billy Budd, Sailor: An Inside Narrative*. It began as an introductory note (called a headnote) on a ballad called "Billy in the Darbies," which was included in a collection of poems that Melville published in 1888. The headnote was apparently expanded and re-expanded until it became the 125-page story that *Billy Budd* is today.

Billy Budd, Sailor is subtitled "An Inside Narrative" because Melville drew some details from an inside account of an 1842 mutiny on a ship called the *Somers*. Melville learned this story because one of the officers on the ship was his first cousin and childhood hero, Guert Gansvoort. In that mutiny, three sailors were hanged in order to make a seemingly necessary example to the rest of the crew, even though they were morally innocent. The navy cleared the officers of guilt, but forty-six years later Melville chose to write a story based on the mutiny and on another similar occurrence in 1797. He set his tale in 1797, crafting it into a powerful historical drama that is as gloomy and open to different interpretations as Melville's own interior life.

In *Billy Budd*, you will be forced to ask whether the right thing to do is always the right thing to do, whether a man's highest duty is ever something other than justice, and whether goodness and simplicity ultimately fall prey to diabolical cleverness. Some have argued that *Billy Budd* demonstrates the end of Melville's long philosophical quest and indicates that he finally accepted "annihilation" (meaning "becoming nothing") as the final end of a human being. If this is so, Melville's decision to settle for less than God is far more tragic than even the tale of the handsome sailor.

Reading

- ❑ 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

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

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17 The Oregon Trail

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 manslayer rather than a murderer (which seems to be one reasonable interpretation of Scripture), does it become easier to evaluate this story and see what we can learn from it?
   - ❑ Melville clearly wishes us to view Billy as utterly innocent, not only of murder but of any wrongdoing whatsoever. He represents Billy as "naturally" and "basically" good, a kind of Romantic "noble savage" who is so pure that even the chaplain believes he does not need salvation (109-111).[1] This story may prompt the greater question, "Why do bad things happen to good people?" From a biblical perspective, is Melville's portrayal of Billy accurate? Is, "Why do bad things happen to good people?" the right question to ask? Consider Jeremiah 17:9, Matthew 5: 21-22, and Romans 3:23.
   - ❑ Melville likens Claggart to Satan and the serpent in Genesis, and identifies Billy with Adam (in his innocence), Isaac (when he was about to be sacrificed), and Christ (in his sacrificial death because of another's sin and for the sake of others' safety). What kind of picture of God and man, and what sort of "gospel," is Melville presenting here? How would you evaluate it biblically?
   - ❑ Melville's story seems to reflect a deep dissatisfaction with tragedies like Billy's execution. While it is appropriate to be indignant and to grieve over injustice, should the fact that injustice occurs in the world lead us to question God's power to do good, His knowledge of what is good and wisdom in how to achieve it, or His desire to do good to us?[2] Consider Job 27:2, 38:2, 40:8-9, 42:3b, and 42:5-6 in your answer.

1 For more on the noble savage, see the sections in *Poetics* on the Romantic worldview.
2 The three categories (God's power, knowledge or wisdom, and love) and other observations in this discussion are borrowed from Jerry Bridges' excellent book, *Trusting God: Even When Life Hurts*.

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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.

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17 The Oregon Trail

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.

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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.

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The Pageant of Philosophy
Henry David Thoreau[1]

(Thoreau sits, snapping beans, in front of a sign that reads, "Henry David Thoreau, 1817-1862." Simplicio enters, carrying his Bible.)

Simplicio: Mr. Thoreau, I presume?

Thoreau: The same. *(Puts down his beans and stands to greet Simplicio.)* But you have the advantage of me, I'm afraid. Have we been introduced?

Simplicio: No, but someone said I might bump into you.

Thoreau: Someone?

Simplicio: A friend of yours—I forget his name.

Thoreau: What did you discuss?

Simplicio: Everything, I think! Truth, virtue, the stars, miracles, new-mown hay, church, sublime emotion! He made me dizzy.

Thoreau: Ah, that would have been Ralph Waldo Emerson, the sage of Concord, Massachusetts.

Simplicio: Do you know him well?

Thoreau: I lived in his home for a couple of years before I built this little hut by Walden Pond. He was a great influence on me.

Simplicio: What do you think of his position on churches?

Thoreau: He has more hope for them than I do. As it is, I really don't bother myself with churches.

Simplicio: You don't?

Thoreau: No, and it's gotten me into trouble! My father attended a particular church, and some years ago that State ordered me to pay a tithe to support his pastor. "Pay it," they said, "or be locked up in jail."

Simplicio: Goodness! Did you pay it?

Thoreau: No.

Simplicio: Were you locked up?

Thoreau: Not that time. Some meddler came and paid it for me.

Simplicio: Not that time? Were you locked up another time?

Thoreau: Yes, if you can call it that. It was only for a night.

Simplicio: For not paying a tithe?

Thoreau: For not paying the poll tax.

Simplicio: What's a poll tax?

Thoreau: A tax that every person has to pay, per capita, or, if you don't know Latin, per head.

Simplicio: Why didn't you pay your taxes?

Thoreau: Why? Because the money would support the government!

Simplicio: What's wrong with that?

Thoreau: It is a disgrace to be associated with the American government today. **I cannot for an instant recognize that political organization as my government which is the slave's government also**.

1 All Thoreau quotations are from Henry David Thoreau, *Essay on Civil Disobedience* (1849). Available on *Key Documents in Government Studies 3*.

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Simplicio: Oh! I see. But still, shouldn't we obey the government?

Thoreau: What if the government tells us to go against our conscience?

Simplicio: I suppose we shouldn't do something that would be really wrong. But is paying taxes all that bad?

Thoreau: **Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience then?**

Simplicio: But we should show due respect for the law, shouldn't we?

Thoreau: Respect, perhaps, but not an undue respect. I'll show you **an undue respect for the law: you may see a file of soldiers, colonel, captain, corporal, privates, powder-monkeys, and all, marching in admirable order over hill and dale to the wars.**

Simplicio: You don't approve of war?

Thoreau: Not the current war, not this shameful attack on Mexico![1] I don't approve, and neither do they. They march **against their wills, ay, against their common sense and consciences**, and that **makes it very steep marching indeed**.

Simplicio: But they serve their country!

Thoreau: They serve the state as machines do: with their bodies, not their minds. **In most cases there is no free exercise whatever of the judgment or of the moral sense**.

Simplicio: But they are still good citizens.

Thoreau: Good citizens! Yes, yet they command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses or dogs.

Simplicio: What about men who serve with their minds?

Thoreau: Oh, there are enough of those: **office-holders [who] serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God**.

Simplicio: Are there none who serve their country well?

Thoreau: **Yes, there are some. A very few—as heroes, patriots, martyrs, reformers in the great sense, and men—serve the state with their consciences also**, by throwing a little grit into the gears of the machine.

Simplicio: I beg your pardon? I don't understand!

Thoreau: Government is a great machine, and **all machines have their friction**. We learn to put up with that. **But when the friction comes to have its machine, and oppression and robbery are organized, I say, let us not have such a machine any longer**.

Simplicio: Are you suggesting—revolution?

Thoreau: **When a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign army, and subjected to military law, I think that it is not too soon for honest men to rebel and revolutionize**.

Simplicio: But revolution is so—extreme! Wouldn't it be better to change things legally, democratically?

Thoreau: Ah, the siren song of the ballot box. **All voting is a sort of gaming, like checkers or backgammon, with a slight moral tinge to it, a playing with right and wrong, with moral questions**.

Simplicio: But I thought democracy was a great breakthrough! John Mill said, **"the grand discovery of modern times has been the system of representation, the solution of all the difficulties."**[2]

Thoreau: No, for representative democracy cannot cure the conscience. **The character of the voters is not staked. I cast my vote, perchance, as I think right; but I am not vitally concerned that that right should prevail. I am**

1 The Mexican-American War lasted from 1846 to 1848. Thoreau regarded it as an indefensible exercise of American imperialism against a harmless neighbor.

2 James Mill, *Essay on Government* in *Encyclopedia Britannica* (1820) par. 72.

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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?

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Thoreau: Yes! Put the tax-gatherer into the position where he asks you, as one asked me, "But what shall I do?"

Simplicio: What did you say?

Thoreau: I said, **"If you really wish to do anything, resign your office."**

Simplicio: What would that accomplish?

Thoreau, Why, **when the subject has refused allegiance, and the officer has resigned from office, then the revolution is accomplished!**

Simplicio: You are serious about this revolution, then.

Thoreau: Yes. **In fact, I quietly declare war with the State, after my fashion.**

Simplicio: It must be a lonely war.

Thoreau: **I know that most men think differently from myself.**

Simplicio: The Bible tells us to obey our rulers, even wicked rulers like Caesar.

Thoreau: Well, I won't argue with those who rely on the Bible. **Those who know of no purer sources of truth, who have traced up its stream no higher, stand, and wisely stand, by the Bible and the Constitution, and drink at it there with reverence and humanity.**

Simplicio: Purer sources of truth?

Thoreau: **They who behold where [truth] comes trickling into this lake or that pool, gird up their loins once more, and continue their pilgrimage toward its fountainhead.**

Simplicio: Lake? Pool?

Thoreau: Yes—the Bible and the Constitution contain truth, but there is more where they came from!

Simplicio: Oh, I see. Men like Mr. Emerson want to go to the source. Does he have a way to make the laws just?

Thoreau: No, not even Emerson has done that. That would take a legislative genius, but **no man with a genius for legislation has appeared in America. They are rare in the history of the world. There are orators, politicians, and eloquent men, by the thousand; but the speaker has not yet opened his mouth to speak who is capable of settling the much-vexed questions of the day.**

Simplicio: What about our elected representatives?

Thoreau: **If we were left solely to the wordy wit of legislators in Congress for our guidance, America would not long retain her rank among the nations.**

Simplicio: You think they lack the wisdom to govern?

Thoreau: They have not even begun to govern justly. **For eighteen hundred years, though perchance I have no right to say it, the New Testament has been written; yet where is the legislator who has wisdom and practical talent enough to avail himself of the light which it sheds on the science of legislation?**

Simplicio: Are you saying that government is useless, then?

Thoreau: Worse than useless, at times! At its best, **government is an expedient, by which men would fain succeed in letting one another alone; and, as has been said, when it is most expedient, the governed are most let alone by it.**

Simplicio: But there are many things that government does!

Thoreau: Are there? **This government never of itself furthered any enterprise, but by the alacrity with which it got out of its way.**

Simplicio: It doesn't?

Thoreau: Not at all! **It does not keep the country free. It does not settle the West. It does not educate. The character inherent in the American people has done all that has been accomplished; and it would have done somewhat more, if the government had not sometimes got in its way.**

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Simplicio: But surely we need government for something?

Thoreau: Do we?

Simplicio: How about the economy? It would be hard to buy and sell without police to protect property and courts to enforce contracts. It's the government that coins the money that makes trade easier!

Thoreau: **Trade and commerce, if they were not made of india-rubber, would never manage to bounce over obstacles which legislators are continually putting in their way; and if one were to judge these men wholly by the effects of their actions and not partly by their intentions, they would deserve to be classed and punished with those mischievous persons who put obstructions on the railroads.**

Simplicio: You don't seem to think we need a government at all!

Thoreau: **I heartily accept the motto, "That government is best which governs least"; and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe—"That government is best which governs not at all."**

Simplicio: Somebody once said, "If men were angels, no government would be necessary."[1]

Thoreau: Men aren't angels—yet. **Unlike those who call themselves no-government men, I ask for, not at once no government, but at once a better government.**

Simplicio: I can agree with you on that. But how does one get such a government?

Thoreau: **To be strictly just**, any government **must have the sanction and consent of the governed. It can have no pure right over my person and property but what I concede to it**.

Simplicio: But that would make the individual more important that the State!

Thoreau: As he should be. This is the lesson of history: **the progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual**.

Simplicio: Yes, but a democracy still subjects the will of the individual to that of the group.

Thoreau: **Is a democracy, such as we know it, the last improvement possible in government? Is it not possible to take a step further towards recognizing and organizing the rights of man?**

Simplicio: Is it?

Thoreau: **There will never be a really free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly.**

Simplicio: You want the State to treat you as a higher power?

Thoreau: *(Sits back down and picks up his bowl of beans.)* All I ask is for the State to treat me as a neighbor, not a subject.

Simplicio: I wish you luck, Mr. Thoreau. *(Aside)* You're going to need it!

(Simplicio looks skeptical and tiptoes offstage. Thoreau snaps beans. Curtain.)

1 James Madison, *The Federalist Papers*, No. 51.

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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 & Materials

- ❑ *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 supporting links page of the *Tapestry* website)

Teacher's Check List

- ❑ Read the historical introduction below.
- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.
- ❑ We have included optional language arts assignments that complement your student's history studies. Choose the Writing level you will follow from the chart at the end of these History pages (Level 9, 10, 11, or 12) and tell your student which level to follow in his *Spools* Student Manual History pages.
- ❑ Check to see if any *Writing Aids* Talking Points or graphic organizers will be needed, and print these. Then, follow only directions for your chosen level (L9, L10, L11, or L12).

People	Time Line	
☐ Martin Van Buren ☐ William Henry Harrison ☐ John Tyler ☐ William Lloyd Garrison ☐ Joseph Smith ☐ P.T. Barnum	**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.)**	
	1830	Joseph Smith publishes the Book of Mormon.
	1833	Smith founds the Church of Christ (later renamed the Church of Jesus Christ of Latter-day Saints).
	1837-1841	Martin Van Buren is president.
	1838	Between 13,000 to 17,000 Cherokee Indians are forced to march the Trail of Tears.
	1841	William Henry Harrison is president.
	1841-1845	John Tyler is president.
	1845	Texas is annexed to the United States via a joint act of Congress.
	1847	Mormons settle in Utah under the leadership of Brigham Young and found Salt Late City.
	1847	The Seminole Indians are the last of the Five Civilized Tribes forced west.

Historical Introduction

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

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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.

Discussion Outline

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

1. Clarify with your student the time frame for the Age of Jackson and the period where Jacksonian Democracy was strong (1829 to about 1850). Your student may or may not have gleaned this from his readings.
   - ❑ In speaking of the Age of Jackson, historians include Jackson's two terms as President (which began in March of 1829) and the terms of Presidents Van Buren and Polk, who were political allies of Jackson and endeavored to carry his policies forward. This dates the era to 1849, when Polk left office. Historians round up to 1850.
   - ❑ Jacksonian Democracy is a term for the spirit of political and social reform that was active during the Age of Jackson. Many historians call it the period of the "rise of the common man." Stemming from Jackson's leadership in dismantling the national bank, followers of Jackson worked for a number of initiatives, including organizing labor unions, passing legislation to regulate state banks, and shortening the workday to ten hours.
   - ❑ Some reformers did not go in a direction that Jackson would have supported. Nonetheless, the reforming spirit (often united with a sense of Christian duty and can-do optimism) characterized the spirit of the age named for him.
2. Student reading focused most on the abolition movement and life in the South for slaves during this period. Discuss the various aspects of slavery in contrast to the spirit of the age, and in connection with the reforming attempts by concerned individuals.
   - ❑ Ask, "During what decade did abolitionists really get organized and become forceful?"
     The 1830's

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- Ask, "How did the political rhetoric of the 'era of the common man' become a useful tool for abolitionists?"
  - *Until the Jacksonian era, society was seen to be a somewhat fixed hierarchy of relationships, where those who were better off had the right and duty to lead and also to demand subservience from those beneath them on the social scale. Those who were of lower classes were seen as "dependents." Slaves were the most dependent of all. Southerners purposefully fostered the idea that blacks were most like dependent children who would never grow up and could not function without masters.*
  - *In the Jacksonian Age, there was a visible widening electorate of "common" whites. White people now found their place in the social order according to achievement, not to the "place" they were born into. In the new, egalitarian approach, the old social hierarchy no longer made sense. In contrast to this new spirit, however, was the forcible disenfranchisement (and bondage) of blacks.*
  - *Abolitionists saw these contrasts clearly and articulated them loudly.*
- One of the most cherished ideals of the Age of Jackson was the right to and promise of financial rewards offered to each man who would work hard. The ideal was that men with "push and go" could make good through their own efforts as "self-made men" like their leader, Andrew Jackson. Slavery stood in obvious contradiction to this ideal. Ask, "How did the shifting attitudes in the market revolution give abolitionists a powerful new economic argument?"
  - *"The market revolution, as manifested in a bourgeois [middle class] ideology that redefined work as the self-motivated virtue of economically rational individuals striving to improve themselves in open competition, gradually exposed slavery as an unnatural, and unnecessary, system of unfree labor" (*Antebellum America*, p. 190).*
    - *The development of a competitive market economy was a great equalizer as the West was settled and America expanded. Many individuals from everyday walks of life in the country and city reaped the rewards of their labors by successful homesteading or labor in small businesses.*
    - *Therefore, in the Jacksonian era, work came to be seen as the means to "go ahead and get ahead," rather than an evil to be avoided, or for leaders, something that had to be extracted from the lazy. Men who had "push" and "go" were esteemed and lauded as having the right stuff, and there were more than enough laborers to go around, so those who persisted in laziness starved.*
  - Also operative was a resurgence of the Protestant work ethic. Hard work was something that God both ordained and blessed for the good of all men, as you may have studied in our Church History elective.
- Abolitionists gravitated towards immediatism, rather than gradualism. Ask your student, "What do these terms mean, and why did immediatism become the more popular view among abolitionists?"
  - *Gradualism was the view that slaves should be gradually freed over time.*
  - *Immediatism did* not *mean that slaves should be immediately freed. Instead, it was the view that abolitionists should immediately commit themselves wholeheartedly to* beginning *to work for the total emancipation of slaves in America, and not just wait for events to resolve themselves naturally.*
  - *Gradualism had been popular among abolitionists in the 1820's, but it had been rejected by the South and would not serve the movement in the present. "As a practical alternative, it had failed; as an ideological goal, it reinforced pre-existing prejudice and complacency and made it all too easy to postpone any action; and, as a moral statement, it was flawed by its suggestion that the establishment of Christian freedom for all could be delayed. Gradualism also contradicted the logic of evangelical ideology" (*Antebellum America*, p. 191).*
  - One supporting aspect of the age was the continuing progress in science and technology, which sped developments in manufacturing, communications, and transportation so fast that Americans were filled with optimism and a sense of being part of a great era. In this context, people believed that human effort would solve all human problems—including American slavery—and bring on the perfection of humankind within a generation.
- Ask, "Why was the admission by white slave owners of racial equality between whites and blacks so crucial to the abolitionists' success? How did abolitionists seek to demonstrate the blessings of racial equality?"
  - *Abolitionists rightly saw that slavery would only end without violence if slaveholders agreed that blacks were equal to whites in the eyes of God and that freeing them was their Christian duty.*
  - *To convince Southern whites of the viability of racial equality, abolitionists worked to create a living model of racial justice in the free states of the North.*

    NOTE: In this they were largely unsuccessful. Though there was not legal slavery in the North, there was racial prejudice. As your student learned earlier this year, blacks were purposefully marginalized in the North.

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- ❑ Ask, "How was social agitation crucial to the abolitionists? What methods did they employ towards this end?"
  - ❑ *They saw that their work must be to change a complacent society. They needed to break through that apathy with bold, stark language.*
  - ❑ *Abolitionists took their cues from the political parties of their day. They employed "public rallies, revivalistic exhortations, speakers' series, bureaucratic agencies, and, above all, the printing press" which churned out in 1835 over a million pieces of literature after steam was harnessed to the printing press, a ten-fold increase from 1834 (*Antebellum America, *p. 192-193).*
- ❑ Ask, "What roles did women play in the abolition movement, and why did they participate wholeheartedly?"
  - ❑ *Women were the grassroots organizers. They often joined the movement after involvement with church aid societies. They were largely responsible for huge signature drives on multiple petitions to Congress.*
  - ❑ *Women seemed especially drawn to the abolitionist cause. The author of this week's selection on abolitionism, William Barney, speculates that this is because they identified with the disenfranchised condition of slaves because they themselves were disenfranchised as women.*
    Note: However, we can question this assertion. How many tenderhearted Christian women would not be drawn to champion the cause of a cruel, debasing institution such as slavery, which defied the happiness of families?
- ❑ Ask, "How did the American republic react to the abolitionists?"
  - ❑ *In the North, they were often met with mob violence.*
  - ❑ The author is not explicit about the reason, but given some of our previous readings about the way free blacks were treated by whites in the North, we can surmise that there was a masked antipathy towards blacks and a sense of being threatened by true racial egalitarianism.
  - ❑ *In the South, where slavery was crucial to the social and economic fabric of life, abolitionist literature was censored and burned, and slave codes were tightened. Abolitionists themselves were not tolerated at all.*
  - ❑ *Generally speaking, abolitionists were branded by other Americans as dangerous radicals who struck at all institutions that held the (sacred) Union together. Churches, government, and political parties all condoned slavery (actively or by their permissive silence). These bastions of American society could not be questioned. Americans generally agreed that the moral position of the unbalanced and impure abolitionists was at fault.*
  - ❑ *In 1836, Congress adopted the Gag Rule (a rule restricting discussion on any specific issue). Thus were anti-slavery petitions tabled without discussion.*
  - ❑ Draw your student out. What is his feeling about those who protest the status quo of today? These might include antiabortion activists, antiwar protesters, and others. What does your student think of such activities? Are his thoughts informed by Scripture? What does he perceive that his society thinks of them?

3. Students read a detailed account of the Nat Turner rebellion and an article on the reasons that such uprisings were relatively few in America (as compared with slave-holding populations in the Caribbean or in South America). Explore your student's reactions to Nat Turner's actions and to the reasons given for the infrequency of slave rebellions.
   - ❑ Ask, "What did you feel or think about Turner's actions?"
     Answers will vary widely. Listen to the reasons for your student's answers, challenging him to support his opinions with facts and/or Scripture.
     - ❑ *Nat Turner turned to violence and (with others) murdered in cold blood over fifty men, women, and children with no warning. What does your student feel about this? Does Turner's enslavement justify murder? Were whites who enslaved blacks worthy of murder in return?*
     - ❑ *Author John Boles speculates on several reasons for the relatively few large-scale slave uprisings in America when compared to societies in the Caribbean or Latin America. Reasons for the relative peace in the American South are as follows:*
       - ❑ *In the Old South as a whole, whites far outnumbered slaves. They were sure of speedy reprisals in these areas, and where blacks outnumbered whites, slave codes were more strict.*
       - ❑ *Distance between individual plantations made communication for planning revolts or coordinating attacks very difficult.*
       - ❑ *The South was remote from any regions where slaves might escape and retreat, unlike Brazil or the Guiana region of northeastern South America. Indians in the backwoods of frontier regions learned quickly that they would be well paid for the return of escaped slaves, and the frontier was always moving away from the Old South, making it farther and farther distant to the slave contemplating escape.*

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- ❑ *There was a history of successful escapes and free living in remote sections of the Caribbean and in South America. In the U.S., successful escapes were rare. There was no similar heritage of success to spark hope.*
- ❑ *On the sugar plantations of the Caribbean and South America, conditions were far more harsh, and most owners imported young black men. The sex ratios and horrendous working conditions made for desperation among slaves and worked against stable slave families. In America, sex ratios were about even, and many men had families to protect and enjoy. These families were a deterrent to escape, since families could not hope to escape together, and runaways rightly feared that their families left behind would be punished for their escape.*
- ❑ *Short-term escapes, or escapes for family reasons, were tolerated as "escape valves" to everyday tensions between slaves and masters.*
- ❑ *Slaves practiced a number of acts that constituted low-level resistance and minor rebellion. They dawdled, they feigned illness, they purposefully broke or lost tools and farm machinery, etc. They passed these tricks, along with their music, art, and folktales, along to their children. Along with "playing dumb," these tactics allowed slaves to keep a measure of self respect, which in turn kept them from true dehumanization and desperation.*
- ❑ *While there were slaves like Turner who fulfilled the guilty white owners' worst nightmares, and Sambos, who fulfilled the whites' fantasies about the slaves' intelligence and demeanor, the vast majority of slaves were intelligent people who found a way to get along within their chains and bide their time, looking for a means of escape or ultimate emancipation through law or death.*

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

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- ❑ Ask your student, "How do you think O'Sullivan and others would respond if a neighboring power (such as Mexico or Canada) used O'Sullivan's arguments concerning territories that the U.S. considered its by law? *It is highly doubtful that O'Sullivan or his contemporaries would have accepted their own arguments if a neighboring power tried to pry away U.S. territory.*
- ❑ Ask," What do nationalistic feelings lead a people to do that are positive?" Apply your thoughts to this situation.
  - ❑ *Exert themselves to tame unsettled wilderness*
  - ❑ *Join hands in common struggles*
  - ❑ *Work to solve problems for many people at once*
  - ❑ *Enjoy feelings of unity and common purpose*
  - ❑ *Undertake risks and adventures not otherwise contemplated*
- ❑ Ask, "What can nationalistic feelings lead a people to do that are negative?" Apply your thoughts to this situation.
  - ❑ *Act without regard for the rights or feelings of "others" (e.g., Mexicans, Native Americans, buffalo, beaver)*
  - ❑ *Exclude those not of the same nationality or creed (e.g., "The Know-Nothings")*
  - ❑ *Enforce nationalism through violence, due to strong feelings*
  - ❑ *Tempt to fight aggressive wars*
  - ❑ *Rise up and rebel against established authorities*

5. This is an optional topic. The following material is not taken from the students' readings, but from the Background Information of the Teacher's Notes. If your student hasn't done a lot of study of the expansionist era in younger years, we suggest that you discuss or lecture him on the following additional reasons why Americans expanded in the mid-1800's.[1]
   - ❑ Westward movement of settlers bred a frontiersman attitude of courage and fortitude in addition to the doctrine of Manifest Destiny, which gave the popular support and political determination necessary for America to expand its borders from coast to coast.
   - ❑ This western territory gained by the United States both added to the American spirit of national pride and was a key factor in the nation's economic growth.
   - ❑ Expansion into the rich interior of the continent enabled the United States to become the world's leading agricultural nation. Farmers who found they could easily supply food for their families began to specialize in cash crops, such as cotton, tobacco, corn, wheat, fruit, and livestock.
   - ❑ New techniques and machines, such as the cotton gin (widely in use only in the 1800's), the reaper (patented in 1834), and the steel plow (invented by John Deere in 1837) boosted the output of America's farms and spurred the development of the West.
   - ❑ The period also marked the beginning of large-scale manufacturing in the United States. Previously, most manufacturing was done by craft workers at home or in small shops. But beginning in the early 1800's, businesses erected factories equipped with modern machinery that enabled them to produce goods more rapidly. Manufacturing remained centered in the East, but some western towns developed industries.
   - ❑ Advancements in transportation also contributed immensely to economic growth in the United States. New or improved roads—such as the National Road in the East and the Oregon and Santa Fe trails in the West—eased the difficulty of traveling and shipping goods by land.
   - ❑ As we've already studied, the steamboat and the Erie Canal contributed to the speed and ease of transportation by opening water routes.
   - ❑ The steam-powered railroad soon rivaled the steamboat in importance as a means of shipping. In the 1820's, American railroads were still in the experimental stage. But by 1850, about 9,000 miles of railroad lines were in operation.
   - ❑ In 1837, Samuel F.B. Morse demonstrated the first successful telegraph in the United States. The telegraph soon gave businesses the fastest means of communication yet known. An expanded postal system also helped speed communications.
   - ❑ After 1835, many newspaper publishers lowered the cost of their papers to a penny, a price even poor people could afford. But the spoken word remained an important means of mass communication.

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

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- ❑ City people of this expansionist era flocked to theaters to enjoy plays, minstrel shows, and other forms of entertainment, such as museums and P.T. Barnum's traveling exhibits. All these added to the enjoyment of life and the buoyancy of American spirits.
- ❑ The discovery of minerals in the West also aided America's economy. The most famous mineral strike took place in 1848, when gold was discovered at Sutter's Mill in California (as your student will study in Week 18).

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

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

	Martin Van Buren	William Henry Harrison	John Tyler
Early Life	☐ *Born in NY state to a tavern-master* ☐ *Third of five children* ☐ *Self-study for the bar; admitted in 1803* ☐ *Married Hannah Hoes in 1807*	☐ *Born into a prominent political family in VA* ☐ *Youngest of seven children* ☐ *Hampden-Sydney College and University of PA* ☐ *Married Anna Symmes in 1795* ☐ *Not wealthy, he chose a military career*	☐ *Born in VA* ☐ *Second of eight children* ☐ *William and Mary College* ☐ *He married Letitia Christian in 1813 (on Tyler's twenty-third birthday). She bore him eight children.*
Political Affiliations/Offices Before Becoming President	☐ *An early supporter of Aaron Burr* ☐ *In 1812, elected to the NY State Senate* ☐ *Supported the War of 1812 and opposed the Erie Canal* ☐ *A key founder of the Democratic Party and strong advocate of a two-party system for America* ☐ *Elected to the U.S. Senate in 1821. At first supportive of nationalistic legislation, a year later he was opposed to it.* ☐ *Firm supporter of Andrew Jackson* ☐ *Served as secretary of state and vice president under Andrew Jackson* ☐ *Jackson made it clear that Van Buren was his choice to be the next president, but Van Buren himself was not popular politically.*	☐ *Elected to Congress as a delegate of the Northwest Territory in 1799* ☐ *Resigned to become governor of the Indiana Territory in 1800* ☐ *Gained national attention when leading U.S. forces against American Indians at the Battle of Tippecanoe in 1811* ☐ *He became a successful general in the War of 1812.* ☐ *Elected to Congress in 1816* ☐ *Elected to the Ohio State Senate in 1819* ☐ *Elected to the U.S. Senate from Ohio in 1824* ☐ *Resigned from Senate in 1828 to become a minister plenipotentiary to Colombia until 1829. There, he advised Simón Bolivar.* ☐ *Whig candidate for president in 1836* ☐ *In the 1836 election, the Whigs used the Democratic Party electioneering tactics against them, and Harrison won.*	☐ *Elected to VA House of Delegates in 1813* ☐ *Elected as a Democratic-Republican to Congress; served 2½ terms* ☐ *Elected Governor of VA in 1825* ☐ *Served as a senator from 1827 to 1836, when he resigned. First supported and then opposed Jackson in the Senate.* ☐ *Before becoming president, he was known to be pro-slavery and against nationalist legislation.* ☐ *He was drawn into the Whig party by an offer to run as Harrison's vice president. He accepted and ran, but his views were at wide variance with Whigs.*

Chart continues on the next page…

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

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Writing

LEVEL	GENRES	INSTRUCTIONS AND TOPICS
9	☐ Research Paper (Week 6 of 6)	☐ Self-proof your paper for structure and mechanical flaws. ☐ Type your final copy. ☐ File it under "Completed Work" in your Grammar and Composition Notebook. ☐ Do any writing worksheet(s) that your teacher gives you.
10	☐ Biography (Week 3 of 6)	☐ Use your outline from last week as a guideline and write your rough draft. ☐ At the end of the week, turn it in to your teacher so that she can give you feedback. ☐ Do any writing worksheet(s) that your teacher gives you.
11	☐ Essay Test-taking	☐ From *Writing Aids*, learn about or review essay test taking. ☐ Your teacher will choose one of the topics below so that you can write an essay. ☐ "The 'era of the common man' touted American freedoms for 'the people.' There were several groups of Americans, though, that were not included." In a well-structured essay, explain how it was that blacks, women, and Native Americans were not included in the blessings of Jacksonian democracy. ☐ "It was clear to some that America's manifest destiny was to be the ruling power for the North American continent. Why?" In a well-organized essay, explain the reasons that Americans gave to undergird their claim of a divine right to North American lands. ☐ Do any writing worksheet(s) that your teacher gives you.
12	☐ Classical Comparison Paper (Week 15 of 15)	☐ Make final edits and polish up transitions, sentence structures, vivid words, etc., throughout your paper. ☐ Make a cover and title page. ☐ Type your works cited and endnotes page, if necessary. ☐ Do any writing worksheet(s) that your teacher gives you.

GLANCE INTO NEXT WEEK…

WEEK 16: SEA TO SHINING SEA	
RHETORIC	There are no special concerns this week.
TEACHER	If you are participating in a Unit Celebration, this is the week in which to begin making plans.

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15 Manifest Destiny

Worldview

Threads

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

Reading & Materials

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

Teacher's Check List

- ❑ Read the worldview introduction below.
- ❑ This week, rhetoric students begin a three-week study of the Church of Latter-day Saints, or Mormonism. We have provided Scriptures in the sidebars and in the discussion outline that will help you to discuss the Mormon church.

Worldview Introduction

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

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

Scriptural Commentary on Mormon Beliefs

Deuteronomy 12:32-13:11

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

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

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

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Discussion Outline

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

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

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

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

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

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- ❑ Wilder believes that there are real differences between Mormon beliefs about God and God's true nature, and that Mormon teachings constitute a "false" or "fraudulent" picture of God. Her book tells the story of her gradual discovery that God is not the person described by Mormonism, but rather in her words a "Dancer" of grace (26).
- ❑ Wilder also explains, much later in her book, that she regards this "veil" as the veil of the Old Covenant that is still practiced in a way by Mormons. Wilder comes to realize that the "veil" between God and man has been torn "from top to bottom" by Christ's death and resurrection, so that she and other Christian believers can approach God directly (315-318).

2. Ask, "What were your impressions about the author's initial attitudes towards Christianity and towards Mormons? How did those attitudes change in Chapter 3?"
   - ❑ *Wilder describes a childhood and adolescence in which she believes that she sometimes encountered God in remarkable and personal ways (Chapter 2). However, she does not consider herself to have become a strong Christian as a child.*
   - ❑ *She dabbled in various philosophies and spiritual practices as a young adult (33), and although she had a mother and sister who became sincere Christians while Wilder was at college, they did not share the Gospel with her (33-34). Additionally, her lack of a strong church home (36), and poor knowledge of the Bible, made her vulnerable to contrabiblical teachings. Wilder writes that she and her husband "had no foundational knowledge of the truth with which to recognize falsehood" (39).*
   - ❑ Share with your student the information that he will learn in this book, that the Church of Jesus Christ of Latter Day Saints (LDS) claims to be the *only* true, restored Christian church on earth today. Yet, as Wilder demonstrates in Appendix 2, LDS teaches many doctrines that contradict biblical passages. When asked about this, the well-versed Mormon will say that the Bible is not the full, authoritative Word of God, as orthodox Christians mean it. They believe that the Bible contains many errors, and they add other works (such as the Book of Mormon) to the Bible when seeking to learn eternal truth.
   - ❑ *As a result, Wilder's initial impression that Mormons were strange and possibly polygamist soon turned to acceptance because of the missionaries' plausible answers to her sincere questions about the "latter days," and because they went out of their way to show the Wilders warm hospitality (40).*

3. Lynn Wilder describes Mormon missionaries as "nice" and "sincere," as well as "clean-cut" and professionally dressed in suits (38-39). She describes members of the Mormon church working to attract the Wilders to join Mormonism by showing them love and warmth (40). Ask your student, "Is it wrong to actively seek to make a church's message and benefits attractive?"
   - ❑ *Honesty would dictate a "no" answer to this question. It is not wrong to share one's genuine beliefs in an intentionally caring and warm way, even as Christians do when bearing witness to the gospel of Jesus Christ. Christians also seek to win people to a community of believers through offers of free literature, or services (such as Christian Legal Aid, or homeless shelters, or food banks), or through person-to-person evangelism.*
   - ❑ However, it is worthwhile to note that *any* evangelistic effort, whether Mormon, Christian, Hindu, Muslim, or another, can become corrupted when the persons evangelizing becomes more interested in what can be gained *from* a new convert (time, attention, money, help, encouragement) rather than what can be gained *for* a new convert (love, hope, truth, etc.).

4. Talk with your student about the Wilders' decision to join the LDS church. Bring out the following points:
   - ❑ The Wilders are portrayed as an intelligent young couple who have some spiritual questions, but know very little about orthodox Christian doctrine and have never been members of a strong church.
   - ❑ The confidence that the missionaries showed, the ready answers that they had, their effort to show warmth and love to the Wilders, as well as their obvious level of commitment to their church and faith, all worked together to make the Wilders feel that their message must be right and true (38-40).
   - ❑ It seems that the Wilders had never encountered any Christians who seemed so interested in reaching them personally. Unfortunately, this is a true portrayal of many unchurched folks, and of the weakness of many evangelical orthodox Christian churches today. Readers who are humble can learn from this!
   - ❑ Note that the missionaries' final appeal was to the Wilders' emotions, not their rational minds. The Wilders were told that subjective emotions would tell them whether LDS teachings are true, and Michael had a dream that he interpreted as confirmation of those teachings (41, 59).

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- ❑ In modern American culture, such emotional tugs can be very powerful influences, affecting how we perceive God Himself.
- ❑ Note that while orthodox Christians also invoke the witness of the Spirit of God (Ephesians 1:13-14, and other like passages), the Bible gives Christians other trustworthy authorities to confirm the truth of its teachings: a cloud of witnesses down through time (best expressed in the "roll of faith" given in Hebrews 11, but also see Acts 5:32), the Bible stories across the ages that happened in specific places and at certain times that can be verified, and the testimony of Bible authors that their witness is true (such as John repeatedly assures his readers: see John 19:35, 21:24, and 1 John 5:13).
- ❑ Ultimately, faith does involve belief, and that cannot be proven. However, as Lynn Wilder will stress at the end of her story, the Bible is available as a check and balance for human emotion: we are not reliant only upon our subjective emotions and perceptions of reality (320-322).

5. This week, review the following Mormon beliefs that Wilder describes in Part One of *Unveiling Grace*. Ask your student to explain what Mormons believed about each, based on his reading. Ask him which doctrines he found least or most attractive, and why. Using the teacher's version of the chart that he began to work on this week, help him to compare Mormon doctrines with the teachings of the Bible on each of these topics.[1]
   - ❑ Origins of Mankind
   - ❑ The Temple
   - ❑ Demons
   - ❑ The Dead
   - ❑ Priesthoods and Authority of Leaders
   - ❑ Financial Support of the Church
   - ❑ Marriage, Family, and Polygamy
   - ❑ Women's Roles
6. Finish your discussion by making sure that your student has discussed with you any concerns about orthodox Christian beliefs, or your church, that he may have after reading this week's chapters. It is important that your student be able to express these to you so that you may help him to see any lies about God or His people that might be seeds of doubt.

Glance Into Next Week…

Week 16: Sea to Shining Sea	
Rhetoric	In *Unveiling Grace,* Lynn K. Wilder briefly and non-explicitly touches on several sensitive topics: ❑ She describes racism in the Mormon church and notes that according to Mormon doctrine, "even someone who has sex with someone with dark skin is cursed" (125). ❑ Wilder also describes her son's excommunication from the Mormon church due to the sexual sin of fornication with his girlfriend (143). ❑ Wilder lists "physical abuse, forcible sexual abuse, rape, homosexual relations" among other serious Mormon sins (146). ❑ Wilder mentions that Mormons believe married couples can have sex with each other in Heaven (153), and that each member of the Trinity has multiple wives with whom they produce spirit children (155).
Teacher	If you are participating in a Unit Celebration, this is the week in which to begin making plans.

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

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Supplement: Mormon vs. Biblical Teachings[1]

	Mormon Teaching	Compare with Teachings of the Bible
The Trinity	☐ 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. ☐ Mormons believe these three gods have multiple wives and produce spirit children with them (Wilder 155). ☐ LDS members also believe that there are many other persons, drawn from various worlds, who have achieved the status of godhood.	☐ 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. ☐ 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. ☐ Orthodox Christians believe that mankind fell by trying to attain godhood (Gen 3:5), and that while God is making believers like Christ (18), they will not become literally gods or goddesses in Heaven.
God the Father	☐ 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. ☐ LDS members do not believe in an eternally existent, self-sufficient, omnipresent God who indwells men's hearts. ☐ 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.	☐ Christians other 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). ☐ God proclaims that He has always been, and that the Son and Spirit were one with Him always (John 1:1-5). His Son is co-eternal, and He has no wife. He made mankind (Gen. 1:27); we are not of the same substance as He is.
God the Son (Jesus Christ)	☐ 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.) ☐ 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 humams are ultimately dependent on obedience to God for their salvation. Mankind is thus ultimately exalted by God's plan of salvation. ☐ 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.	☐ 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. ☐ 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. ☐ It is Jesus who is chiefly exalted by God's plan of salvation, not mankind (Ephesians 1 and Revelation 5:6-14). ☐ 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.

1 Quotes in this chart are drawn primarily from one of two books. The first is *Unveiling Grace,* by Lynn K. Wilder, which students are reading as part of their studies on Mormonism. The second is *Mormonism Unmasked,* by R. Philip Roberts (Nashville, TN: B&H Publishing Group, 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.

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THE HOLY SPIRIT & THE HOLY GHOST	☐ The Holy Ghost is another male child of Father God, and is the third major God. ☐ The Holy Ghost is not identical to the Holy Spirit. ☐ 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. ☐ Unlike the Father and Jesus, who have physical bodies, the Holy Ghost has only a spirit body in a man's shape. ☐ The Holy Ghost can only be in one place at a time (Wilder 194). ☐ Mormons believe that the Holy Ghost does not indwell man.	☐ 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. ☐ "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). ☐ The Bible teaches that the Holy Spirit does indwell believers (John 14:15-17),
ORIGINS AND DESTINY OF MANKIND	☐ 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. ☐ Performance (good or bad) in this pre-mortal spirit world dictates how humans will experience the mortal world. ☐ 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)	☐ 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. ☐ 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. ☐ Orthodox Christians believe that progressive sanctification is to make us more like Christ (Rom. 8:28-29), but *not* to make us into deities in our own rites.
THE HUMAN CONDITION, SIN, AND SALVATION	☐ Mormons teach that Adam's and Eve's fall was from existence on earth as spirit beings to existence on earth as mortal beings. ☐ 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. ☐ 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. ☐ Mormons "believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."[1] ☐ 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.	☐ The Bible does not teach that any humans have a pre-existence before they are born on Earth. ☐ 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). ☐ 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. ☐ 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.) ☐ In practice, Orthodox Christians believe in a salvation that is by faith in the *finished* work of Jesus Christ, not by obedience or good works.

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

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Marriage, Family, and Polygamy	☐ 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). ☐ A married couple will continue to have sexual relations in Heaven (Wilder 64). ☐ 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. ☐ Families can be united forever in Heaven ☐ Chastity and fidelity within marriage are required by Mormon doctrine ().	☐ Orthodox Christians reject the belief (on which polygamy rests) that God has a wife or wives. ☐ 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). ☐ Speaking broadly, the Bible upholds fidelity in marriage, and marriage is defined as one man to one woman for life (with some exceptions that permit divorce). The Bible clearly teaches that adultery, fornication, and homosexuality are wrong, as well as other forms of sexual immorality.
The Church	☐ the LDS Church is the only legitimate gateway to Christ. All Christian churches are disqualified. ☐ LDS Church members are told that "appearance is very important" (Wilder 43) and that they must maintain a certain image. ☐ "The church and its members have a responsibility for perfecting the saints" (Roberts 11).	☐ Orthodox Christians do not agree that the LDS Church is the only gateway to Christ. ☐ The Bible does teach that God uses His Church (which is here understood as a collection of imperfect people down through the ages who have put their faith in Christ, not one specified institution or organization) to sanctify His people.
The Temple	☐ "Most LDS Church Members are not considered worthy to attend the temple" (Wilder 44). ☐ 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)	☐ Orthodox Christians believe that Christ has replaced the temple with Himself (Mark 15:38; John 2:18-22), just as He replaced the ☐ Christians believe that the sacrifice of Christ, the New Covenant, has replaced the temple ordinances of the Old Covenant of the New Testament, and that it is Christ who saves, not obedience to temple ordinances (see Wilder's discussion on pages 315-318).
Financial Support of the Church	☐ 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) ☐ The LDS Church teaches that paying clergy members for ministry "prostitutes" them, and therefore lay ministers at most levels are unpaid (Roberts 143). ☐ 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. ☐ However, top Mormon leaders (full time apostles) do receive salaries.	☐ 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 jusfied before God, while the Tax Collector was (Luke 18:9-14). ☐ Roberts notes a places in both Old and New Testaments that require or encourage congregations to financially support the work of priests, pastors, and missionaries (142-144). See for instance Num 35: Josh 21:19; 1 Tim 5:17-18; 1 Cor 9:11, 14.
Missionary Work	☐ 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) ☐ 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).	☐ 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. ☐ Christians do not believe that they must abstain from most contact with friends and family during their missionary service; on the contrary, they look to both for consistent encouragement and support while working to share the Gospel as missionaries.

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The Great Apostacy, the Bible, and Mormon Texts	☐ Apostacy and the King James Bible: Mormons believe that many portions of today's Bible were distorted during the Great Apostasy by Church councils, and are thus flawed. Naturally, this undermines the Mormons' belief that the Bible is the inerrant and infallible Word of God, as most orthodox Christians believe. It also paves the way for other works (such as the Book of Mormon or the Pearl of Great Price) to be equally authoritative for Mormons as is the King James Bible. Furthermore, Smith worked on his own (supposedly inspired) edited version of the KJV Bible, which—though unfinished in his lifetime—is distributed among Mormons in various formats. ☐ The Book of Mormon: First published in 1830, Joseph Smith claimed *The Book of Mormon* 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. ☐ 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. ☐ 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). ☐ 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.	☐ 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 nowclosed to new books. ☐ 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. ☐ 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. ☐ 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 *Book of Mormon*, which does not agree with the Bible, cannot be added. ☐ Apostacy: If accepted, this LDS doctrine wipes out the legitimacy of the Bible and of all Christian thought from the death of Christ until the 1820's. Compare with Isaiah 59:21, Matthew 16:18 and 28:18-20. ☐ 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. ☐ Pearl of Great Price: Modern language experts have proven that Smith mistranslated the Egyptian papyri on which this book is based (Wilder 199-200). ☐ The Word of Wisdom: The Bible teaches that bodily disciplines such as these do not have spiritual efficacy (1 Cor. 9:24-27 and Col. 2:16-23).
Role of Men	☐ Mormon men are expected to belong to the priesthood (if qualified) and to act as heads of their households. ☐ Faithful Mormon men would eventually become gods (Wilder 194).	☐ 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)! ☐ Though Christians of *both* sexes become the adopted sons and daughters of God, the Bible nowhere teaches that men will become gods.

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Role of Women	☐ In 1987, a senior LDS Chuch 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). ☐ 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) ☐ "It was expected in the culture [of LDS] not to question males in authority" (Wilder, 135). ☐ Faithful Mormon women become a "queen or priestess" in relation to their husbands, who were to become gods (Wilder 194).	☐ Scripture greatly honors the roles of wife and mother, but does not teach that women are debarred from other callings. For ecxample, the "excellent wife" of Proverbs 31 is a wife, mother, and businesswoman who owns property and sells products (v. 16, 18). ☐ Scripture does not require women to prioritize church ministry above their families. ☐ 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). ☐ Jesus taught that we live unmarried in heaven (Matthew 22:29-30, Mark 12:25, and Luke 20:35), and Scripture nowhere teaches that wives will become priestesses or queens.
Priesthood & Authority of Leaders	☐ There are two divisions of authority; both are priesthoods, and both are open only to male Mormons. ☐ 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. ☐ 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. ☐ A wife's opinion carries "no weight" with the church authorities' leadership of her husband (Wilder 44). ☐ 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). ☐ 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).	☐ 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. ☐ The Aaronic priesthood's ministry was open only to blood descendents 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. ☐ From an orthodox Christian perspective, the only biblical priesthood that operates today is the priesthood of all believers (1 Peter 2:5, 9). ☐ Orthodox Christians are divided on the subject of excommunication. Roman Catholics teach that the Pope has divine authority to excommunicate Christians based on Matthew 16:19, whereas Protestants firmly believe that no human has been given such authority to separate believers from the love of God in Christ Jesus (Rom 8:33-39).
Racism	☐ 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). ☐ Mormon doctrine forbids interracial sexual relationships, including marriage (125).	☐ As Wilder notes, the Bible nowhere says that dark skin is the "mark" of Cain's curse (Wilder 124-125; Genesis 4:15). ☐ Orthodox Christians recognize that all races are equal in Christ (Wilder 121; Gal 3:28; Acts 10:34).

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BAPTISM	A person may be baptized only by the authority of a Mormon priest. All other baptisms in all other churches are seen as invalid (Roberts 137)."	Orthodox Christians believe that they are commanded to be baptized as a public confession of faith. Baptism is a sacrament that is often performed by pastors, but any Christian may baptize a new believer in any place. (See Matthew 3:6, Acts 2:41 and 8:36-38 and 9:17-18, for instance.)
THE DEAD	☐ "When we die, our spirits go to the spirit world" (Roberts 10) ☐ "The gospel is taught to the spirits in the spirit world, and the necessary ordinances are performed for them in temples" (Roberts 10) ☐ 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).	☐ 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). ☐ There are some obscure references in the Bible of people being baptized for the dead (1 Corinthians 15:29) and of Christ preaching to the dead (1 Peter 3:19-20 and 4:6) or being the Lord of the living and the dead (Romans 14:9). It makes sense that LDS believers would see this as a common rite of the early Church that was lost in the great apostasy, but orthodox Christians do not uphold this practice today, and only marginal Christian groups believed in these things during the days of the early Church.
DEMONS	☐ Any opposition to Mormonism is considered satanic in origin (Wilder 52) ☐ Mormons believe in an "everywhere-present" spirit world populated by demons who are seeking bodies to inhabit (56).	

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Geography

Threads

Continue work on your cumulative map project.

Reading & Materials

- ❑ Reading
  - ❑ You will need access to a child's atlas for this week's geography assignments. We recommend *The Kingfisher Atlas of World History*. This is not listed in *Tapestry*, and any atlas will do.
  - ❑ See the Year 3 Geography Supporting Links via *Tapestry* Online for helps for teaching and/or reviewing the geographic terms this week.
- ❑ Colored pencils or markers of the appropriate type for your map surface.

Teacher's Check List

Collect, and if necessary print, supplies needed for assignments according to the list above.

Exercises

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

Glance Into Next Week…

Week 16: Sea to Shining Sea	
Rhetoric	There are no special concerns this week.
Teacher	If you are participating in a Unit Celebration, this is the week in which to begin making plans.

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LITERATURE

Threads

- ❑ Beginning Students
  - ❑ Learn about the influence of Transcendentalism and Dark Romanticism on Nathaniel Hawthorne.
  - ❑ Discuss the main characters of *The Scarlet Letter* and their experiments in living.
  - ❑ Study the effects of Hawthorne's style and symbolism in *The Scarlet Letter*.
- ❑ Continuing Students
  - ❑ In addition to the above, analyze some of what The Scarlet Letter has to say about repentance, as exemplified through a conversation between two characters: Dimmesdale and Chillingworth.

Reading & Materials

- ❑ 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
- ❑ OPTIONAL reading from *Poetics* for Continuing Students Only: Book II: X.C.2-4: "Love in Ancient Literature" through "Romantic Love in the Renaissance and Neoclassical Eras"

Teacher's Check List

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

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15 Manifest Destiny

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.

Discussion Outline

Recitation or Reading Aloud

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

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

Defining Terms

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

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

Class Topics

1. From your student's reading in *Poetics* this week, discuss the philosophical, cultural, and literary contexts of *The Scarlet Letter,* as well as the story's primary genres and modes.

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- ❑ Ralph Waldo Emerson was a native of New England who became first a Unitarian[1] minister and later traveled as an orator, where he popularized his worldview, now known as American Transcendentalism. How might Emerson have answered Sire's first three worldview questions?[2]
  - ❑ What is prime reality—the really real?
    The great and universal Divine Soul is prime reality. God, if He exists, is just another name for this. Jesus is not God at all; He is merely an exemplary human being. (This part of Emerson's belief is from Unitarianism.)
  - ❑ What is the nature of external reality, that is, the world around us?
    All external reality, including the world around us, partakes of the Divine Soul's perfection and nature.
  - ❑ What is a human being?
    Like everything else that exists, man is part of the Divine Soul. Men have no sin natures and are basically good. More than that, man is perfectible and even divine.
- ❑ What were some of the other main elements of American Transcendentalism?
  - ❑ *Intuition: An important element of American Transcendentalism was the idea that human beings understand, learn, and grow by bursts of intuition rather than logical reasoning. They believed that God Himself was very near and could be intuited, but not reasoned toward. This leads to an emphasis on sympathies and subjectivism.*
  - ❑ *Nature: Like the European Romantics, Emerson and other American Transcendentalists treated nature as divine. They considered it part of the Divine Soul.*
- ❑ Was American Transcendentalism new? What were some of its sources, and what elements did they contribute?
  Transcendentalism was not new so much as it was a popularization of elements from three different sources: English Romanticism, German Idealism (Kant, Schleiermacher, and other philosophers), and Eastern Pantheistic Monism.[3] *The first contributed emotionalism and a spiritualization of nature, the second provided the concept of human transcendence, and the third supplied a vision of the all-soul as the goal and final end of humanity.*
- ❑ Emerson knew most of the important American writers of his era. How did they respond to his ideas?
  - ❑ *Some of these writers, including the philosopher Thoreau and the poet Whitman, embraced many of Emerson's ideas.*
  - ❑ *Other authors who were acquainted with Emerson, including Poe, Hawthorne, Dickinson, and Melville, opposed part or all of Emerson's worldview, chiefly objecting to the way he ignored the reality of man's sin nature.*
- ❑ What is the name often given to the literature of Poe, Hawthorne, Dickinson, and Melville? Why that name?
  - ❑ *The works of these writers are sometimes referred to collectively as Dark Romanticism.*
  - ❑ *Their works are called Romantic because they have many elements of Gothic fiction: sinister villains, hints of demonic beings or witchcraft, gloomy but impressive historic settings, strong passions, romantic love, etc.*
  - ❑ *These works are called dark not only because of their Gothic quality but also because they focus on the realities of human sin and suffering, in direct opposition to Emerson's portrayal of man as good and even divine.*
- ❑ Even though these writers disagreed with Emerson about some of his ideas, they were influenced by others. Do you notice any hints of American Transcendentalism in *The Scarlet Letter*?
  Yes. Hawthorne emphasizes human intuition and sympathy, and also employs the Romantic view of nature as almost a personality, though he does not make it a divinity.

2. Discuss the literary context, modes, and genres in *The Scarlet Letter.* (Student Question #1)
   - ❑ From *Poetics,* what were some literary fashions or issues of Hawthorne's day that may have influenced *The Scarlet Letter*?
     - ❑ *The public had begun to grow tired of stories that presented morals overtly, though they still judged the worth of a book by its morals. This mood in readers may have led Hawthorne to present his themes more subtly.*[4]

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

2 For more on Emerson, see this week's *Pageant of Philosophy* script and discussion outline if you are also using *Tapestry*'s Worldview Spool.

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

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

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- ❑ *Hawthorne's era was marked by a growing public aversion to the overwrought characters in novels of sentiment,*[1] *and by the rising popularity of female novelists who wrote domestic fiction featuring strong heroines. Though Hawthorne famously (and rudely) described female novelists as a "mob of scribbling women,"*[2] *their undeniable success may have influenced the construction and portrayal of his characters in* The Scarlet Letter.
- ❑ *During Hawthorne's time, American writers were beginning to insist that marriages should be made primarily for love. We can see this idea strongly reflected in* The Scarlet Letter.

❑ In Unit 1, you studied the Gothic, sentimental, and romantic modes. Did you notice any (or all) of these in *The Scarlet Letter*?

- ❑ Gothic: *This story includes the gloominess, the emphasis on historical settings, and the sense of evil in supernatural forces or earthly people that are part of the Gothic mode and novel. As the story is a work of Dark Romanticism, these are combined with an emphasis on human sin and suffering.*
- ❑ Sentimental: *This story has elements of the sentimental, such as characters with strong, sensitive emotions (e.g., Hester and especially Dimmesdale), though it is not as complete an example of the sentimental mode as* The Sorrows of Young Werther *or* Rene.
- ❑ Romantic: *The emphasis on passionate and sensitive feelings (especially of romantic love), as well as the story's interest in the supernatural and its focus on redemption, are all elements of the Romantic mode.*

❑ This week you learned several new genres, and earlier in this unit you learned about the genres of the novel and the social novel. Of all these, which genre or genres would you say fits *The Scarlet Letter*? Why?

- ❑ Romance: *The story was first published as a romance, and that is its primary genre. By Hawthorne's time, "romance" had come to mean a tale of love and/or a tale touched by the supernatural, often in a historical context. This is certainly a tale of love in a historical context, and does suggest supernatural elements such as the "sympathetic knowledge of the hidden sin in other hearts" that Hester imagines she has (69-70).*
- ❑ Novel: *This is a fictional story that is long, written in prose, and gives a detailed revelation of human nature and activities in the context of a human community (the Puritans) and the natural world.*
- ❑ Gothic and Sentimental Novels: The Scarlet Letter *could be described as a Gothic Novel and as a Sentimental Novel because it has strong elements of each of those modes, though neither is the dominant genre.*
- ❑ Historical Novel: *By virtue of its setting, its attention to historical detail, its inclusion of actual historical people, and Hawthorne's claim that he is narrating historical events,* The Scarlet Letter *could be called a historical novel, though it might better be described as a historical romance.*
- ❑ Domestic Fiction: *Hester is in many ways a domestic heroine (see topic 4 below).*

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

❑ How would you describe the texture and style of *The Scarlet Letter*? For instance, what point of view, diction, tone, descriptive style, and sentence structures does Hawthorne use?

- ❑ Point of View: *Like Austen and Hugo, Hawthorne narrates from the omniscient point of view.*
- ❑ Diction: *Hawthorne adds believability and historical detail to his novel by choosing language appropriate to the seventeenth century, including the archaic terms "thee" and "thou."*
- ❑ Tone: *Hawthorne's tone might be described as that of a sympathetic historian, one who narrates from afar but intimately because of the power of his imagination and intuitive sympathies with the characters.*
- ❑ Descriptive Style
  - ❑ *When describing people, Hawthorne gives special attention to their physical traits, which he makes to correspond to their character traits. Thus, Hester is strong and beautiful; Dimmesdale is pale, tremulous, and intellectual-looking but has a sweet, rich voice; Chillingworth has a twisted shoulder, a stoop, and an increasingly evil countenance.*
  - ❑ *Also when describing people, Hawthorne often focuses on their faces, expressions, and actions when those are symbolic (such as Dimmesdale's habit of putting a hand to his heart).*
  - ❑ *Hawthorne does not usually take much time to describe settings unless he has an idea or a mood, person, or action to enhance, as in the lengthy description of the prison door with its weeds and rose-bush.*

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

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

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- ❑ Sentence Structure: *Like the other novelists whom we have studied so far this year (Austen and Hugo), Hawthorne tends to use long sentences with several clauses. Also like Hugo (but less like Austen), he uses many exclamation points.*
- ❑ Other Observations
  - ❑ Contrast and Irony: Your student may observe that a characteristic of Hawthorne's style is artistic contrast, particularly of light and darkness, and that he uses irony. We will discuss these more next week.
  - ❑ One fascinating quality of Hawthorne's style is that he uses a good deal of direct characterization and often tells before he shows, but also at times seems to enjoy suggesting rather than either telling or showing. For instance, he suggests freely that Dimmesdale has a mark on his breast like Hester's, but nowhere says it. Similarly, he suggests that Dimmesdale is the secret adulterer, but doesn't say so.
  - ❑ Though he laces this story with suggestions of supernatural elements, Hawthorne always manages to avoid saying that they *are* supernatural. Just as Poe was careful to explain that the raven's behavior in "The Raven" was not *really* miraculous, so Hawthorne is careful not to say, for instance, that Hester can *really* sense sin in others (69). He gives proofs of it, but at the same time calls it imagination.[1]

- ❑ One very marked element of Hawthorne's style is his constant use of symbolism. In fact, some people even refer to *The Scarlet Letter* as the first "symbolic novel." This week you learned about symbolic things, characters, and events or actions. The title letter "A" is an important symbol in this story, closely followed by the symbolic character Pearl. Show your filled-in chart with examples of what these two symbols represent.

What the Symbol Represents	The Scarlet Letter (symbolic thing)	Pearl (symbolic character)
Specific Sin of Adultery	This is the scarlet letter's most clear meaning.	Pearl, born out of adultery, is a symbol of it (80).
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	*Because Hawthorne often mentions the artistry of the scarlet letter, many literary critics suggest that it may also stand for art or creativity.*	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).	*Hester says of Pearl, "See ye not, she is the scarlet letter, only capable of being loved, and so endowed with a million-fold the power of retribution for my sin?" (88).*
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	*Hester says, "This badge hath taught me—it daily teaches me—it is teaching me at this moment—lessons whereof my child may be the wiser and better" (87).*	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).	*"In the little chaos of Pearl's character there might be seen emerging… a bitter scorn of many things, which, when examined, might be found to have the taint of falsehood in them" (140).*

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

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4. Discuss the main characters in *The Scarlet Letter*: Hester Prynne, Arthur Dimmesdale, and Roger Chillingworth.[1] (Student Questions #4-6)
   - ❑ How would you describe Hawthorne's style of characterization?
     - ❑ *Like Hugo or Austen, Hawthorne first introduces characters with a paragraph of description (for instance page 44 [Hester], 49 [Chillingworth], and 53-54 [Dimmesdale]).*
     - ❑ *Later, Hawthorne adds a full chapter of more elaborate characterization for each character at an appropriate point in the story (for instance chapters 5 [Hester], 6 [Pearl], and 9 [Chillingworth]). In each case, this chapter provides a window into the character's nature, thoughts, and motivations. It is primarily direct characterization, though often garnished with indirect characterization in the form of examples of specific actions, etc.*
     - ❑ *Outside of his introductory section and chapter of characterization, Hawthorne reverses the order and uses indirect characterization primarily and direct characterization only as a comment here or there.*
     - ❑ *Overall, Hawthorne seems to have preferred direct characterization; he would often rather tell than show.*
   - ❑ Is it your impression that Hester is like a character in a novel of sentiment, or more like a domestic heroine?
     - ❑ *Hester is a type of domestic heroine: strong, independent, and beautiful; practical and enduring rather than weak or easily overcome; not perfect, but growing better through difficulty. Also like a domestic heroine, she is "hardworking, busy, tireless, [and] resilient" as well as "kind, wise, consolatory, [and] sympathetic."* [2]
     - ❑ Hester lacks only the consciousness of virtue and the cheerfulness that is common to domestic heroines. She is unlike them because of her great sin and life-long suffering, which make it impossible for her to be held up as an example of an ideal woman. She is instead—especially at first—an example of sin (68).
   - ❑ Is Dimmesdale the male equivalent of a domestic heroine, or more like a character in a novel of sentiment?
     - ❑ *We think there is a clear connection between Dimmesdale's traits and those of a sentimental hero. Unlike Hester, he is weak and wavering, oversensitive and overcome.*
     - ❑ Dimmesdale is like René, Werther, or another hero out of a novel of sentiment: his pallor; his tremulous, sweet, and rich voice; his emaciated form; his large, melancholy eyes; his passionate, introspective, intensely sensitive nature; and his self-absorption are all traits of a sentimental character.[3]
   - ❑ Considering only his personality, not his sin or inner conflict, do you like Dimmesdale? Do you see why Hester would have loved him?
     Answers will vary. Dimmesdale does have passion, sympathy, good looks, a rich and eloquent voice, and intellectual gifts, all of which would make him a favorable contrast to the kindly and intelligent but old, deformed and dispassionate Chillingworth. These qualities may explain why Hester fell in love with Dimmesdale originally. Nevertheless, Dimmesdale has many character flaws and weaknesses that will probably be off-putting to students.
   - ❑ What do you think of Chillingworth? Is he purely a malignant devil, or is he pitiable, too?
     Answers will vary. Hawthorne certainly portrays him as a man eaten up with an evil lust for revenge, though also a man of great gifts. He originally had a mild, kindly temper, and he has been greatly wronged. We think he is pitiable.
   - ❑ Each of these characters undergo significant conflict. What kinds of conflict(s) has each experienced thus far (physical, inner mental, character, or moral/spiritual)?
     - ❑ Hester: *Her conflicts are of all four kinds. She wars against despair (inner mental and spiritual), against Chillingworth (character), against the physical hardships that confront her as she attempts to provide for herself and Pearl (physical), and against temptations to witchcraft or heresy (spiritual/worldview).*
     - ❑ Dimmesdale: *He is in conflict of all kinds: with physical weakness, within his own tortured mind, with Chillingworth (though he does not yet perceive this), and especially with the worldview question of repentance.*
     - ❑ Chillingworth: *He is in character conflict with Dimmesdale and Hester, but otherwise seems unconflicted.*
   - ❑ What seem to be these three characters' experiments in living so far?
     - ❑ Hester: *To raise Pearl as a noble woman, to be a comfort to the poor and sick, to serve out her punishment, and to protect Dimmesdale from public shame by keeping Chillingworth's identity secret, as he demands.*

1 Though we have reached different conclusions than she does, we are indebted in this topic to Erika M. Kreger and the article cited previously for the observation that Dimmesdale echoes traits of characters in novels of sentiment and that Hester is a type of domestic heroine.
2 These are the traits of a domestic heroine noted by Nina Baym and quoted in Ericka M. Kreger, "Depravity Dressed up in a Fascinating Garb: Sentimental Motifs and the Seduced Hero(ine) in *The Scarlet Letter*," *Nineteenth-Century Literature*, Vol. 54, No. 3. (Dec., 1999), p. 326.
3 Kreger, 318-323, though Kreger focuses on Dimmesdale's likeness to sentimental heroines, we use her observation to note that Dimmesdale is also a sentimental hero like Chateaubriand's René.

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- ❑ Dimmesdale: *To hide his sin from the world and thus avoid the consequences of public shame, and to seek to gain through good works and acts of penance the relief that comes only with repentance.*
- ❑ Chillingworth: *To satisfy his thirst for revenge by discovering and punishing Hester's former lover.*

5. Discuss Dimmesdale and Chillingworth's conversation in Chapter X. (Student Question #7)
   - ❑ The conversation in chapter X between Dimmesdale and Chillingworth sheds light on Dimmesdale's conflicting motives. It begins when Chillingworth shows Dimmesdale some black weeds that he cut from the grave of a murderer. From this conversation, do you think Dimmesdale *wants* to repent? Why doesn't he do it?
     - ❑ *Dimmesdale does clearly desire to repent. He speaks of the "joy unutterable" that souls will feel when they finally confess their sins on Judgment Day, and of the relief that sinners who come to him to confess do already find in life or on their death beds (104). He is sure that Hester feels less pain because she has confessed and that it is better for any sufferer "to be free to show his pain" (106).*
     - ❑ *Dimmesdale, in reality speaking of himself, offers several reasons that men may hide their sin:*

       > *"[It] may be that they are kept silent by the very constitution of their nature. Or… guilty as they may be, retaining, nevertheless, a zeal for God's glory and man's welfare, they shrink from displaying themselves black and filthy in the view of men; because, thenceforward, no good can be achieved by them; no evil of the past be redeemed by better service. So, to their own unutterable torment, they go about among their fellow-creatures, looking pure as new-fallen snow while their hearts are all speckled and spotted with iniquity of which they cannot rid themselves." (104)*

   - ❑ How does Chillingworth respond to Dimmesdale's arguments about why a guilty person might keep a secret? *He points out that nature itself seems to cry for confession of sin, as in the case of the black weeds growing from the heart of the dead murderer (103), and adds:*

     > *"These men [who hide their sins] deceive themselves.… They fear to take up the shame that rightfully belongs to them. Their love for man, their zeal for God's service,—these holy impulses may or may not coexist in their hearts with… evil inmates.… [If] they seek to glorify God, let them not lift heavenward their unclean hands! If they would serve their fellowmen, let them do it by making manifest the power and reality of conscience, in constraining them to penitential self-abasement! Wouldst thou have me believe… that a false show can be better—can be more for God's glory, or man's welfare—than God's own truth? Trust me, such men deceive themselves." (105)*

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

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

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

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

Glance Into Next Week…

Week 16: Sea to Shining Sea	
Rhetoric	There are no special concerns this week.
Teacher	If you are participating in a Unit Celebration, this is the week in which to begin making plans.

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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 townsperson 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.

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	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.

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Fine Arts Elective

Threads

- ❑ 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.

Reading & Materials

- ❑ 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")
- ❑ "Regular supplies" for the year such as scissors, paper, glue, markers, crayons, and colored pencils.

Teacher's Check List

- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.
- ❑ If you do not like the craft activity options that we have chosen, always feel free to select others from the Student Activity Pages or Arts & Activities Supporting Links page on *Tapestry* Online, or to not do any craft this time.

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.

Glance Into Next Week…

Week 16: Sea to Shining Sea	
Rhetoric	There are no special concerns this week.
Teacher	❑ If you are participating in a Unit Celebration, this is the week in which to begin making plans. ❑ For Fine Arts, your student is assigned to read about Franz Liszt and may benefit from listening to his music, although you should use discretion in the choices you make. Check the Internet or your library to see what is available.

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15 Manifest Destiny

Government Elective

Threads

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

Reading & Materials

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

Teacher's Check List

Read the governmental introduction below.

Governmental Introduction

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.

Tocqueville 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.

Discussion Outline

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

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

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

2. Tocqueville compares slavery in the Ancient World with that in America. What are the differences between the systems? Why does he think American slavery is worse?
   - ❑ *The immediate evils of slavery in the Ancient World were much the same as the more modern form, but the consequences were different. Ancient slaves were of the same race as their masters and were often more educated and enlightened. The only difference between master and slave was that one was free and the other was not, and that difference could change.*

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- ❑ *Modern, race-based slavery has different consequences. A freed Negro is still black. Thus, "among the moderns the immaterial and fugitive fact of slavery is combined in the most fatal manner with the material and permanent fact of difference in race."*
- ❑ *"The law can destroy servitude; but God alone can make the trace of it disappear."*

3. What does Tocqueville think about the economics of slavery? Cite some of the evidence he uses to support his opinion.
   - ❑ *Tocqueville views slavery as so economically inefficient that it cripples the states that tolerate it. "Servitude, while so cruel to the slave, was fatal to the master."*
   - ❑ *In the Ancient World, everybody kept slaves, so nobody could see the economic inefficiencies it induced. In America, one can see a clear economic divide between the slave and free states.*
   - ❑ *He cites the example of Ohio and Kentucky, neighboring states divided only by the Ohio River and their laws on slavery. Ohio is prosperous and growing rapidly; Kentucky is a backwater.*
   - ❑ *A free worker only gets paid if he earns his keep, but a slave must be kept for his whole life long. The master must pay for his childhood and old age. The slave must be fed, educated, housed, and clothed, whether there is work for him to do or not. "In reality, the slave has cost more than the free man and his work has been less productive."*
   - ❑ *These economic forces mean that slavery is on the retreat in America.*
4. What does Tocqueville think about the way the free states treat Negroes?
   - ❑ *He condemns the northern states for how they treat free blacks. "I perceive slavery receding; the prejudice to which it has given birth is unmoving."*
   - ❑ *Tocqueville believes that racial prejudice is stronger in the states that have abolished slavery than it is in the states where slavery is legal. In the South, "legislation is harder in regard to them; habits are more tolerant and milder."*
   - ❑ *The result of these economic and social forces is that Negroes are slowly being concentrated in the South. Very few free blacks live in the North, and where they do, they are concentrated in urban areas.*
5. Does Tocqueville believe Southerners should abolish slavery? Does he believe they can?
   - ❑ *He views slavery as an evil from start to finish—it brutalizes black people and enervates whites. It is inefficient, unjust, and dangerous.*
   - ❑ *The problem is that just abolishing slavery would not solve the problem—all the land and other property would remain in the hands of whites.*
   - ❑ *When the North outlawed slavery, the Negroes moved away because masters took their slaves south. Whites so outnumbered blacks that there was little to fear from freedom. If the South outlawed slavery, there would be nowhere for millions of Negroes to go.*
   - ❑ *If the South outlawed slavery, the abuses of power they had used to keep the slaves in subjection would be the source of the greatest dangers to the whites. Blacks would rise up to take the power and property that had been kept from them.*
   - ❑ *"May God keep me from seeking, as do certain American authors, to justify the principle of Negro servitude; I say only that all those who have once accepted this frightful principle are not equally free today to depart from it."*
6. What does Tocqueville foresee for the South?
   - ❑ *Tocqueville praises the noble goal of sending Negroes to the new country of Liberia in Africa, but he believes it cannot solve the problem. There are millions of blacks in America, with more being born each year. They cannot all be sent to Africa.*
   - ❑ *Tocqueville thinks a "despot" might succeed in mixing whites and blacks in America, but no American democracy would do such a thing to itself. "The more the whites of the United States are free, the more they will seek to isolate themselves."*
   - ❑ *Even if slavery were to be abolished in the South, Tocqueville thinks it would "increase the repugnance for blacks felt by the white population." "In the North, when whites fear being intermingled with blacks, they are scared of an imaginary danger. In the South, where the danger would be real, I cannot believe that the fear would be less."*
   - ❑ *"If one refuses freedom to Negroes in the South, they will in the end seize it violently themselves; if one grants it to them, they will not be slow to abuse it."*

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Glance Into Next Week…

Week 16: Sea to Shining Sea	
Rhetoric	There are no special concerns this week.
Teacher	If you are participating in a Unit Celebration, this is the week in which to begin making plans.

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Philosophy Elective

There is no assignment this week.

Glance Into Next Week…

Week 16: Sea to Shining Sea	
Rhetoric	There are no special concerns this week.
Teacher	If you are participating in a Unit Celebration, this is the week in which to begin making plans.

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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 & Materials

- ❑ *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 supporting links page of the *Tapestry* website)

Teacher's Check List

- ❑ Read the historical introduction below.
- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.
- ❑ We have included optional language arts assignments that complement your student's history studies. Choose the Writing level you will follow from the chart at the end of these History pages (Level 9, 10, 11, or 12) and tell your student which level to follow in his *Spools* Student Manual History pages.
- ❑ Check to see if any *Writing Aids* Talking Points or graphic organizers will be needed, and print these. Then, follow only directions for your chosen level (L9, L10, L11, or L12).

People	Time Line	
☐ James K. Polk ☐ Sarah Polk ☐ Samuel Morse ☐ William F. Cooke ☐ Charles Wheatstone ☐ Alfred Vail ☐ Brigham Young	**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.)**	
	1844	Samuel Morse sends his famous telegraph message.
	1845-1849	James Polk is President.
	1846	Britain signs the Oregon Treaty.
	1846	Thornton Affair
	1846-1848	Mexican-American War
	1847	Brigham Young leads the Latter-day Saints to begin their migration to Utah.

Historical Introduction

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.

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16 Sea to Shining Sea

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. For example, Samuel Morse made significant advancements in communication because of the commercial implementation of his invention: the electric telegraph. This was also a time of ongoing advancement westward across North America: Narcissa Prentiss and Marcus Whitman, for instance, were both missionaries and also pioneers of the Oregon Trail.

Discussion Outline

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

1. Ask, "What was the challenge that Americans faced as they neared the mid-point of the nineteenth century? How did the promotion of western expansionism (Manifest Destiny) help Americans rediscover their identity?"
   - ❑ *The challenge of transition from an agrarian society to an industrial one was difficult. As factories replaced farms and urban leaders gained political control over rural communities, Americans struggled to find their core beliefs and values in a rapidly changing world. The market-based economy placed new emphasis on materialism, commitment to trade and industry, and a wider, more "common" electorate.*
   - ❑ *Growth in population and recent financial panics threatened to undermine the mobility and independence of everyday people. They needed renewed vision for a direction in which they could carve out a prosperous future.*
   - ❑ *Additionally, some Americans feared that reactionary (pro-monarchy) Europeans were planning to lay claim to lands to the south and west of America. Thus, they sought to contain American growth so that slavery would die and democracy decay in the hopes that they might regain control of the continent.*
   - ❑ *Republican values (which included self-sacrifice for the good of the nation as a whole, self-government, and patriotism) were endangered by a stagnant and increasingly materialistic society. Expansionism offered an opportunity for renewed patriotism and fervor for republican values. It would give the growing population a place to put their energies and take America from a localized, parochial, insulated people to a hemispheric power (*Antebellum America*, p. 256).*
2. Ask, "How was it argued that western expansion benefited the economy and the makeup of society?"
   - ❑ *Farm surpluses and overstocked warehouses could find new markets if Americans expanded westward.*
   - ❑ *Those who were alarmed at rapid industrialization and urbanization of America saw the West as a balance. It would open up new lands for agrarian living, thereby slowing the growth of industrialization overall.*
   - ❑ *Full of idealism and patriotism, many Americans viewed their government and lifestyles as the apex of mankind's experiment in living. They had zealous desires to see that bounty spread to "oppressed" regions of North America, such as Texas, California, and Oregon.*
3. Ask, "How was the Mexican-American War a natural result of the expansionist mood of America in 1846?" Ask your student where we have encountered such rhetoric before and how (indeed, if) this was a different kind of war.
   - ❑ *Since Americans felt that their society was the finest available and, indeed, God's gift to mankind, the war of conquest was not presented as such. It was said to be heroic, patriotic, and dictated only by benevolent desires to share American institutions with those less fortunate.*
   - ❑ *Connect this notion of spreading American ideals with Napoleon's desire to spread French institutions (liberty, equality, and fraternity) over the rest of Europe—at the point of a gun or bayonet.*
   - ❑ *Another parallel can be drawn to the spread of both Islam and Christianity via warrior crusaders.*
   - ❑ Share with your student that Great Britain and other Europeans claimed (and would claim more and more) such altruistic motivations as they colonized Africa, China, Japan, Indonesia, and India during the 1800's (a process that we will discuss more in Units 3 and 4).

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4. Ask, "How did the Mexican-American War change Americans' views of western territories and of themselves?"
   - ❑ *Since many Easterners sent their sons to war, the events and ideals of expansionism became personal to them and to their neighbors. They were no longer just the abstract ideas of remote visionaries, editors, and politicians.*
   - ❑ *The soldiers who fought this war returned with many stories to tell of lands, peoples, and customs that were entirely different than the domesticated East. Imagine the contrast for such soldiers between the terrains in the east and west, their foods, their expanses of sky and land, the trees (or lack thereof), and the mountains. All these, for Easterners, were exotic and intoxicating. After the war, they seemed nearer than they had before it.*
   - ❑ *As is typical, people were united in a new way against a foreign enemy. On July 4th, 1848, Washingtonians celebrated their military victory and patriotic optimism by remembering their recent victory over the Mexicans and by laying the foundation stones for the Washington Monument. By day's end, the news of the successful completion of the Treaty of Guadalupe Hidalgo was announced as well (and American territory increased by 525,000 square miles)!*
5. Ask, "How did the war with Mexico enhance America's prestige and power internationally?"
   - ❑ *Europeans understood and affirmed America's impressive military victories in this war. This led to both national pride and an enhanced sense of security for most Americans on a scale not experienced since Andrew Jackson's belated victory in New Orleans after the War of 1812.*
   - ❑ *America had engaged in a foreign war by mobilizing volunteers and resources and without compromising its democratic values (unlike France, for instance, which changed from a republic to mob rule to a dictatorship, and then returned to a monarchy).*
   - ❑ *America became the undisputed major power of the Western Hemisphere (though not ranked with the Great Powers of Europe quite yet). Europeans could never again challenge America for control of bordering territories.*
   - ❑ *In gaining control of the Pacific coast of North America, Americans could now contemplate involvement in Asian affairs. They also controlled shipping on that coast, since they controlled all the finest harbors of that western seaboard. Thus, America acquired a springboard to significantly influence Pacific commerce. (Within a decade, Americans had negotiated favorable trading contracts with Asian nations, as we will learn in Unit 3.)*
   - ❑ As your student will study in more depth in Week 18, there were concurrent waves of revolution again in 1848 in Europe, especially in France, where the monarchy was replaced with a republic. Americans could imagine this to be a product, at least in part, of their stellar example of the glories of republican government.
6. Ask, "In what ways was the Mexican-American War a preface to the Civil War?"
   - ❑ *Obvious to all was the hypocrisy of the rhetoric of a just war to spread the blessings of liberty and republicanism juxtaposed against the support for the spread of slavery into the newly conquered territories. This juxtaposition of values gave abolitionists even more ammunition, but slave owners were more than ready to defend themselves.*
   - ❑ *Men such as Robert E. Lee, Ulysses S. Grant, "Stonewall" Jackson, and William T. Sherman, who were soldiers in this war, became famous generals and military leaders of the Civil War.*
   - ❑ *The war (and especially the Wilmot Proviso to a war appropriations bill in Congress) caused both Democrats and Whigs to split along sectional lines by reintroducing the question of slavery in the newly won territories. They never really recovered cross-sectional unity.*
     - ❑ *Northern Democrats saw in Wilmot's Proviso an opportunity to raise objections to the further spread of slavery without being branded rabid abolitionists. Southern Democrats labeled Congressman Wilmot and those who stood with him as traitors.*
     - ❑ *Whigs split into the "Conscience Whigs," who opposed slavery and welcomed the Proviso as heaven-sent, and the "Cotton Whigs," who supported slavery and censured Wilmot and his Whig supporters as troublemakers.*
7. Go over Supplement 5 with your student, helping him to define the attributes of a just war.
8. Ask, "How was the Mexican War viewed in 1846-1848? How is it viewed today?" Does your student think it was a just war?
   - ❑ *The student's readings show him that the socio-political values of the era were far different than they are today. American society has come a long way in valuing the rights and worth of each individual, regardless of handicaps or differences in race, religion, or ethnic background. So different are we today than Americans were in the mid-1800's that it's hard for us to understand aright the views of Americans back then. Below are a few differences that you can highlight:*
     - ❑ *Open and ardent patriotism was a positive trait. All of society reinforced and fueled it.*

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- ❑ *Most Americans revered and esteemed America as a divine gift to mankind. She truly was, in their eyes, the city set upon a hill so that the whole world could be inspired and helped.*
- ❑ *Classes were still regarded as "natural" and "right" by the majority of Americans. Though the distinctions were not as stratified or fixed by traditions as in the United Kingdom, and though there was much talk of egalitarianism and the merits of the "common man," most Americans were uncomfortable with the logical conclusions of these platitudes, such as abolition (as we noted last week).*

- ❑ *Given these truths, we can note that when it was going on, the Mexican-American War was seen by most Americans as a just war, because if Americans could control western lands, they could spread the blessings of America (and all that American represented) to more of the earth's population. For most, the war was just because America was righteous.*
- ❑ *There were some who decried the war. These tended to be radical abolitionists who were concerned with the advance of slavery in the new territories that Americans were seeking to gain control over, or those who opposed the expense of the war and the whole agenda of expansionism for its own sake. These would have been people in the tradition of Thomas Jefferson: those for states' rights, limited federal government, and a strict interpretation of the Constitution. Such voters were usually against nationalistic policies, urbanization, and industrialization as well. These people tended to be anti-slavery Whigs. But, student readings are quick to point out that even those who opposed the war did so on mild sentiments compared to today's mentality.*
- ❑ *Relative to Supplement 5, those who supported the war in the day would have said that their government had decreed it (point 1), that the Mexicans had done wrong by attacking Americans on "American soil" (point 2), and that America was advancing good and not evil by extending the blessings of American institutions over land that the Mexicans did not deserve because of their disorderly government, practices of tyranny, and lack of an occupying population in the territories in question.*
- ❑ *Modern Americans view the Mexican-American War with distaste. Along with the Trail of Tears and Plains Indian Wars that occurred later in the century as the West was settled, they see the Mexican-Amercian War as an unpardonable, unvarnished war of conquest without any redeeming characteristics. Gone are the patriotic pride and sense of a divinely ordained "Manifest Destiny" that sustained and justified the war to those who fought it. Though this war brought about huge changes in America (mostly for the good), modern Americans would like to forget that it ever happened. Using Augustine's points in Supplement 5, modern Americans would say that though the government declared the war (point 1), the charge of wrongdoing (attacking Americans on "American soil") was conveniently trumped up and highly debatable, since the border was in question. Modern people might also say that Americans had an inflated view of the "goodness" that they were bringing to the new territories (point 3), given the practices of slavery, materialism, and oppression of the Indians that they perpetrated.*

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

1. Go over James K. Polk's political career before becoming president. The most crucial facts are below:
   - ❑ *Polk served for four years as Speaker of the House, where he supported Jackson's controversial policies.*
   - ❑ *Polk was a nationalist and expansionist. He was committed to the annexation of Texas, an issue on which Van Buren, concerned about sectional issues, waffled.*
   - ❑ *As he had with Van Buren, Andrew Jackson, who remained the undisputed leader of his party even after his terms were over, made Polk president. Polk and Jackson were political allies, and Jackson died just after having the satisfaction of seeing Polk elected and inaugurated as president. Polk was so Jacksonian that he was dubbed "Young Hickory."*
2. Polk's campaign slogan ("54-40 or Fight!") in 1844 reflected the growing American value of Manifest Destiny (western expansionism). Polk made a series of campaign promises and is notable in that he kept all of them. Ask your student what four specific promises he made.
   - ❑ *He would serve only one term.*
   - ❑ *He would pass a new tariff that would be acceptable to both North and South.*
   - ❑ *He would restore fiscal order to the federal government via the establishment of an independent treasury.*
   - ❑ *He would settle the Oregon border, which was disputed by Great Britain.*

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3. Go over all four of these goals with your student. Ask, "How did Polk accomplish each one?"
   - ❑ *He refused to run for reelection when the time came; he was the first U.S. president to do so.*
   - ❑ *He had the new protectionist tariff legislation drafted and ready when Congress convened after his election.* Note: Share with your student that the tariff rate was lowered and the prices were fixed by a new method. Rather than figuring the tax on the basis of the quantity of items in a shipment, the new tariff was assigned according to the value of imported items.
   - ❑ *Polk likewise authored a bill that he had worked successfully to pass when he was in Congress, but was repealed by the Whigs a year later. Now, Democrats created Polk's Independent Treasury System to hold government funds, rather than independent banks or a national bank.*
   - ❑ *The Oregon territory was disputed. America wanted a northern border that would include all of the Columbia and Fraser Rivers. The campaign slogan, "54-40 or Fight!" expressed the most extreme U.S. claim. Polk purposefully broke off negotiations when the British refused to accept the modified proposal of a border on the 49th parallel. He returned to demands for "all Oregon," which escalated tensions along the border. The British saw the light and signed the Oregon Treaty in 1846. The treaty established the compromise border of the 49th parallel, as it is today.*

4. Polk, himself a slave holder and supporter of slavery, supported the eleventh-hour annexation of Texas by a joint resolution of Congress under John Tyler. Ask your student, "Which states balanced the admission of Texas and Florida as slave states?"
   Students learned last week that it was at the very end of Tyler's administration that Florida entered the Union as a slave state. Texas was also annexed, but it was not admitted as a state until after Polk became president. During Polk's tenure, Iowa, in 1846, and Wisconsin, in May of 1848, entered as free states to balance Texas and Florida.

5. Second only to George Washington, President James Polk has been called the most successful president ever. Ask, "By what criteria do secular historians award him this rating?"
   - ❑ *One reason that Polk is deemed successful is because he fulfilled all of his political agenda. On the other hand, biographers note that he was not a kind or merciful individual, and that he was quick to sacrifice others' welfare in pursuit of his agendas.*
   - ❑ *Polk was not highly esteemed during his day, and he paid dearly for his achievements. He may have literally worked himself into the grave. Three months after leaving office, he died.*
   - ❑ This is another opportunity to hold a thoughtful discussion of what a biblical definition of success is while also reviewing the details of Polk's presidency. This is kind of a messy discussion. Don't try to make it linear; rather, like a little mouse going in and out of all the layers of meaning, explore the question with your student. The goal here is not to arrive, but to travel together! Here are some suggestions on how to proceed:
     - ❑ Ask your student to define "success." (If you have a large group, brainstorm together using the white board, putting all the students' ideas up together. If you have fewer students, you might allow each to write a definition and then share it.)
     - ❑ Then, assess with him the definition(s) he has come to. Is the criteria biblical? Is it God-centered? Does it keep eternity in mind? With your student, amend the definition as needed, noting that while different situations do afford different criteria for evaluating "success," ultimately we must keep in mind Matthew 16:25-27: "For whoever wants to save his life will lose it, but whoever loses his life for me will find it. What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul? For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done."
     - ❑ Now, add the political component by asking, "Does the definition for success differ with different situations?" In other words, are there ways that a president is successful that a businessman or scientist is not? (Remember that in the Student Activity Pages your student was asked to determine the criteria for a successful *presidency.*)

<u>Introduction to the Oregon Trail</u>

6. Ask your student, "For how long was the Oregon Trail heavily traveled as the West was settled?"
   It was heavily traveled for about twenty years, from the 1840's to the 1860's. Point out that Narcissa's trip (about which they will read in detail next week) was one of the very early expeditions.

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7. Talk with your student about specific ways Narcissa's family is portrayed. Ask, "How are Narcissa's dreams portrayed?" Ask your student whether he might have written about this earnest Christian family a little differently, and if so, how.
   Answers will, of course, vary. Students who love Jesus would probably write about the family as faithful, persistent, and God-fearing in their observances of the Sabbath and about Narcissa's desire to bring the gospel message to the heathen Indians when the call for help came forth.

8. Think with your student about the relationships in the story as it opened.
   - ❑ Ask, "Who first asked for Narcissa's hand in marriage? What vocation did she choose instead?"
     Rev. Henry H. Spaulding (also known as "Hank") asked for her hand in marriage on many occasions. Narcissa made it known to the American Board that she desired to engage in missionary work.
     Note: If you have girls, this is a chance to discuss what a godly girl's criteria for marriage should ideally be. In the end, it is God who puts people together. Sometimes godly character in either a man or a woman is not enough to form the sacred union that we call marriage.
   - ❑ Ask, "What motivated Narcissa and Marcus to marry? What is your view of this kind of marriage?"
     The book states that Narcissa married because it was a means for her to gain her goal of missionary work in the West. This appears to have been Marcus's initial goal as well. Marriages arranged for practical reasons or by parents have been the norm far longer than emotion-based marriages (for love). Talk with your student. How does he view Narcissa and Marcus's practical reasons for marriage?

<u>Electric Telegraph</u>

9. Ask, "Why was it a struggle for Morse in America and Cooke in Great Britain to gain public and financial support for the electric telegraph?"
   - ❑ *In both nations, there was widespread skepticism concerning the practical applications of the telegraph.*
   - ❑ *One major problem with envisioning onlookers was Morse's code and Cooke's jumping needles. Ordinary people could not connect these with real communication. The telegraph seemed to be a conjurer's trick until it communicated with events and messages that they really cared about.*
   - ❑ *Morse marketed his invention in America, Great Britain, and on the European continent fruitlessly for years. He finally returned to Washington for one final effort. In December of 1844, he did a demonstration that won enough support from Congressmen that he was given an appropriation of $30,000.*
   - ❑ *In Britain, Cooke won approval to string a line between two railway stations: Paddington and Slough (about 18 miles), but found he had to finance the majority of the line out of his own funds. Cooke sold the license for this line to a promoter, who attempted to interest the public. Most people thought of the electric telegraph as a scientific curiosity, and the project seemed to be losing ground in 1843.*

10. List factors and events that finally won over skeptics in both countries.
    - ❑ In America
      - ❑ *Even after Morse won his funding, many congressional leaders remained highly skeptical of the telegraph until a line was strung between Washington and Baltimore, and messages about real, important news ran between the two cities faster than trains could.*
      - ❑ *The first message from Baltimore to Washington, "What hath God wrought?" did cause a ripple of sensation, as did his ability to transmit from Baltimore to Washington the names of the Whig nominees from their convention in Boston to Washington D.C. Still, Morse faced an apathetic public and government, who could not envision the usefulness of the telegraph.*
      - ❑ *An attempt to charge for messages sent between Baltimore and Washington ended in dismal failure. The government lost interest completely and turned the line over to private individuals who agreed to maintain it at their own expense.*
      - ❑ *Morse's partners extended the line to Philadelphia and New York, and charged $0.25 per ten-word message. The initial results were encouraging, and the idea finally took hold. There was explosive demand for the invention, with miles of telegraph lines being erected in a few short years.*
    - ❑ In Great Britain
      - ❑ *The first message that made the British public sit up and take notice of the telegraph was when Queen Victoria gave birth to her second son, Alfred. The news came by wire from Windsor Castle to London with impressive speed.*

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- ❑ *In a related incident, when the Duke of Wellington boarded a train in London for Windsor Castle to attend a celebratory dinner, he forgot his evening wear. He telegraphed back to London, and his suit was put onto the next train. The story was related amongst the lords and ladies in attendance at the dinner, who all saw the merit of the invention.*
- ❑ *Even more impressive were two successive arrests of fleeing criminals within days of one another. Promoters hailed the worth of the telegraph in protecting life and property from thieves in the Commonwealth.*

11. Take this opportunity to join the strands of this week-plan together by raising the topic of perseverance. Ask, "How did the people we read about this week demonstrate this character trait, and what were the fruits?"
    - ❑ *Clearly, these inventors had a vision that they believed in and worked towards for years on end without reward. They became the butt of jokes, scorn, and ridicule. They were rejected time and again.*
    - ❑ *Often, inventors or dreamers are right when others are disbelieving. In many cases, the fruits of perseverance can be achievement of goals or dreams, the development of godly character, increased dependence on God, and a deeper humility.*
    - ❑ Talk about the costs of pursuing dreams, either in the world at large or, more importantly, dreams that relate directly to the glory of God in the earth, through building the Lord's Church, as Narcissa Whitman desired to do.
    - ❑ Our young people need to be prepared for the fact that great deeds are costly and to remember Paul's message in Acts 14:22, "Through many tribulations we must enter the kingdom of God." We can expect to encounter more, not less, opposition and pain when we attempt to serve our Lord (or our fellow men in His name). It is good to remember in the darkness that Jesus Himself suffered for the sake of all who accept Him as Lord. We need to be prepared to accept the honor of doing nothing less.

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Writing

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

Glance Into Next Week…

Week 17: The Oregon Trail	
Rhetoric	There are no special concerns this week.
Teacher	Most books about the Oregon Trail and westward expansion are quite tame and enjoyable. However, if you are unfamiliar with the story of the Donner party, who were reduced to cannibalism, you will want to preview any books that you find about this group, depending on the ages of your students.

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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."

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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."

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Worldview

Threads

Explore what Mormonism teaches concerning the nature of the Godhead and details about salvation and heaven. Compare and contrast these with the views of biblical Christians.

Reading & Materials

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

Teacher's Check List

Read the worldview introduction below.

Discussion Outline

1. Part Two of *Unveiling Grace* is called "Cracks in the Facade." In this section, Lynn Wilder relates how her sons' painful experiences with Mormon leadership, and especially her son Micah's conversion to Christianity, began a process that ultimately culminated in her own conversion to Christianity. Based on your student's reading and continuing chart work, review the following topics with him and discuss contrasting biblical views. You may also wish to discuss Lynn Wilder's particular experiences with these topics as a Mormon.
   - ❑ God the Father
   - ❑ God the Son (Jesus Christ)
   - ❑ The Great Apostacy, the Bible, and Mormon Texts
   - ❑ Repentance
   - ❑ Authority of Church Leadership
   - ❑ The Human Condition, Sin, and Salvation
   - ❑ Race
2. In this week's reading from *Unveiling Grace*, Wilder provides several arguments against the validity of Joseph Smith's prophetical calling and teachings. Ask, "Which of these arguments, if any, did you find compelling? Why?"
   - ❑ *Answers will vary, but we hope you will take a little time to draw your student out and hear his thoughts.*
   - ❑ One point that is perhaps worth making: from start to finish, over centuries of time, the Bible relates one coherent, straightforward, and unified message about the nature of God, the nature of mankind, and the relationship of God to mankind. Smith's many "revelations" about the nature of God, of mankind, and of eternity were both progressive *and* contradictory over the course of his one life, whereas the Bible's is *only* progressive and remains consistent. Such consistency would seem to compel respect and trust.
3. Ask your student to list the five statements of a "proper Mormon testimony" from *Unveiling Grace* (161-162).
   - ❑ *"I know the church is true"*
   - ❑ *"I know Joseph Smith was a prophet of God"*
   - ❑ *"I know the Book of Mormon is the most correct book on the face of the earth"*
   - ❑ *"I know we have a living prophet today"*
   - ❑ *"Jesus Christ is the Savior"*
4. At the end of Chapter 11 in *Unveiling Grace,* at a public Mormon gathering, Micah Wilder chooses to emphasize only the last statement of a Mormon testimony. "Jesus is all you need," he told his fellow Mormon missionaries (161-162). Based on your reading this week in *Unveiling Grace,* what is the difference between what the Wilders believed as Mormon about salvation, and what they came to know as Christians after reading the New Testament?
   - ❑ *Humans are not separately exalted (or perfected), as the LDS teach, into beings of equal nature and substance as Christ. Rather, God has exalted Christ to the highest place, and all in heaven and earth bow before Him and glorify Him.*
   - ❑ *Humans may be granted to rule and reign* with *Christ in some ways that have not yet been fully revealed (see Matthew 20:23, 1 Corinthians 6:3, and Revelation 4:4) but He will always be the pinnacle and center of Creation and the spiritual world. (See Ephesians 1.)*

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- ❑ *The Bible never loses sight of the fact that all sanctification (or growth in godliness or greater personal perfection) is a* result *of salvation, not a means to it (Ephesians 2:8). We are only perfect in that we take on His perfection; only in Him are we seen by God as blameless.*
- ❑ Human beings are not saved through striving (understood as human effort). Rather, the indwelling Holy Spirit gives the Christian believer a love for God that empowers him to perform the good works that glorify God and witness to His greatness (Ephesians 2:8-10, Romans 8:1-8, 1 Timothy 1:5, and 1 Peter 1:22 are just a few supportive passages).
- ❑ As Wilder reports in a number of places, Mormon teachings are burdensome because they place a huge responsibility for both earthly righteousness and eternal destiny on their believers (e.g. 191). Are there any areas where your student has slipped into believing that he also bears the primary burden for his salvation or sanctification? If so, revisit Ephesians 2:1-10, 2 Timothy 1:9-10, and related passages that show that salvation occurs before and apart from our works for God.

5. Lynn Wilder comments at length about her experience of coming to know God, whom she affirms is "a different God" than the God of Mormonism (195), by reading the New Testament and attending a Christian church. Ask your student, "How does she describe this 'different God' in Chapter 14?"
   - ❑ *He is a "much bigger God" (195).*
   - ❑ *He "discerns one's heart, honors meekness, creates universes out of nothing, performs miracles for individuals, loves me like a spouse, and remains God from eternity to eternity. He doesn't change. He hasn't worked his way to godhood. He knows everything. He has power over everything. He is everywhere at once. He is always working on our behalf. He answers prayers all day, every day, and every night, and he never sleeps. Therefore he has the love, the desire, the time, the knowledge, and the capacity to be* personal. *His love is wide and long and high and deep. As I began to know this God, I couldn't get enough [of Him]" (195).*
   - ❑ At the end of the chapter, Wilder reports, "These things I knew for sure: This new God was big. His love was personal. His words in the Bible were truth. He could save me. I would offer the rest of my life to him" (206).
6. Wilder was taught by Mormonism to view Jesus as a fully human "exalted man" (194), but not as a Person who alone could give her salvation because He is, and always has been, fully God. Read aloud 2 Corinthians 11:4 and Galatians 1:6-10. Ask, "Why is the God-man nature of Christ so fundamental to orthodox Christian theology?"
   - ❑ *Jesus* must *be fully God in order to be sinless, thus having no guilt before God, no sins of His own to pay for. He cannot atone for the sins of others if He bears any of His own, and he cannot be perfectly sinless apart from being one with (the same nature as) the Godhead.*
   - ❑ *Jesus* must *be fully man in order to be the "second man"—the representative of our race upon whom God poured out His justified wrath for sin (Romans 5:12-21). Jesus essentially redoes Adam's life, living and dying in perfect obedience to His Father and thus restoring mankind to peace with God.*
   - ❑ *We appropriate Jesus' reward for perfect obedience to the Father (the payment of all human sins) by faith. Were Jesus "just like us" in nature, He would have had His own load of sin to carry, and we would have been left with the need to "pay our own way"—as indeed LDS teaching purports that we can and should.*

John 1:1-5 (ESV)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

Colossians 1:15-20

He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

Col 2:8-10 (NASB)

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete , and He is the head over all rule and authority…

John 10:30

"I and the Father are one."

John 17:11

Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are.

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7. Ask, "How does Wilder contrast Mormon and Christian understandings of trials in Chapter 14 (196)?" Talk with your student about this contrast, and also perhaps gently ask him how he tends to view trials. Does he have a biblical view of them?
   - ❑ *Wilder explains that, to a Mormon, trials are a punishment for failure to live righteously. She writes that "as a Mormon, I worked hard to make myself righteous so I could* avoid *trials. Trials were fodder for the weak and sin-ridden [from a Mormon perspective]" (196).*
   - ❑ *By contrast, Wilder found in the Bible that James teaches Christians to "consider it pure joy" to face trials, because they produce perseverence (James 1:2-4). She also read Paul's statement that "For Christ's sake" he delights in various kinds of trials, "For when I am weak, then I am strong" (2 Cor. 12:10; Wilder 196).*
8. End this discussion wisely!
   - ❑ High schoolers are at an impressionable age. Probe a bit: is your student attracted to any of these Mormon teachings? Does he want to know more? If so, you may need to spend significantly more time laying important theological groundwork for a right understanding of biblical truths.
   - ❑ Discuss the difficulties that Mormon doctrines pose to Christians who would persuade them of biblical truth.
     - ❑ The Mormons redefine terms and doctrines that are common to both Mormonism and Christianity. This makes communication cloudy. When a Christian says, "Father God" or "only Begotten Son" he understands something quite different than does a Mormon using the same words! Part of the reason we do this study is to make young people aware of these differences.
     - ❑ Mormons teach a salvation by works (which they term "obedience"). Christians also are called to obedience, but not as a *means* to salvation. Christians believe that salvation is *earned* by Jesus alone on behalf of the human sinner. A regenerated sinner who accepts Christ's sacrifice for him by faith alone, then works because he *has been saved* and not as a means to proving his worth and qualifications for salvation or deity. Regenerated Christian sinners work in gratitude and service to the One who *is worthy* and *has already saved* them because He loved them from eternity past.
     - ❑ Note with girls that Mormon theology highly elevates males who obey perfectly. Mormon women have often had to endure the excruciating heartache of polygamy and other unbiblical practices. Contrast this with verses like Galatians 3:28, Ephesians 5:25, and 1 Peter 3:7.
     - ❑ Mormons are aggressive in their evangelistic activities. They are committed to their mission and their families and often appear to outshine some Christians in terms of earthly works. Your family may know such "good" people and feel challenged by their example! A Mormon neighbor or community leader may be very attractive: well groomed, well spoken, vibrant, kind, and good to his or her family members. This is an expression of God's common grace, and it should provoke us to seek the Lord for the ability to develop similar qualities
     - ❑ However, in the context of service to the Living God, not in pursuit of personal deification. Our goal is to glorify God, not ourselves. We never can earn our level in Heaven, but we can live to serve our Savior and our fellow creatures each and every day to His glory and praise. (See Revelation 4:4-10 and 5:7-14. Christ is the center of all worship in heaven, not humanity.)

Glance Into Next Week…

Week 17: The Oregon Trail	
Rhetoric	Worldview: In *Unveling Grace,* Lynn K. Wilder briefly discusses the history and application of polygamy in the Mormon church. She uses no explicit terms, but the topic is discussed (276-282).
Teacher	There are no special concerns this week.

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16 Sea to Shining Sea

Geography

Threads

- ❑ Study the borders of the land that Mexico and Great Britain ceded to the United States during President Polk's administration.
- ❑ Optional: Identify major sites connected with the Mexican-American War.
- ❑ Add three states to your cumulative map project.
- ❑ Begin a three-week study of the major landforms of western states by looking more closely at Nebraska, Wyoming, and Utah this week.

Reading & Materials

- ❑ Reading
  - ❑ You will need access to a child's atlas for this week's geography assignments. We recommend *The Kingfisher Atlas of World History*. This is not listed in *Tapestry*, and any atlas will do.
  - ❑ See the Year 3 Geography Supporting Links via *Tapestry* Online for helps for teaching and/or reviewing the geographic terms this week.
- ❑ Colored pencils or markers of the appropriate type for your map surface.

Teacher's Check List

- ❑ Read the geographical introduction below.
- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.

Geographical Introduction

Major battles of the Mexican-American War took place chiefly in Mexico, California, and Texas. The war ended soon after United States troops, led by Major General Winfield Scott, won a series of these battles and occupied Mexico City. Partly as a result of this war, America grew significantly during the Polk administration. Be sure to note with students that the Mexican-American War, the addition of Texas as a state to the Union, and the acquisition of the Oregon Territory more than doubled the size of the United States! In a general way, we will work our way from east to west over the next three weeks of geographical studies in a survey of western lands.

- ❑ This week, students will note the boundaries of the land added during Polk's administration (and the states that were eventually formed from them): the entire Mexican cession (which gave America California, Nevada, Utah, and parts of Colorado, New Mexico, and Arizona) and the Oregon Treaty of 1848 with Great Britain (which gave America Idaho, Oregon, Washington, and parts of Montana and Wyoming). Generally speaking, we're viewing the West from airplane height this week, with the exception of the geography of three states: Nebraska, Wyoming, and Utah.
- ❑ Next week, we study details of the large-scale pioneer movement west and focus on the Oregon Trail. Thus, students will study details about the following states from "prairie level": Idaho, Nevada, and Oregon.
- ❑ In Week 18, we'll study the California Gold Rush of 1848 and the problem that statehood for California presented to the nation. Students will complete their geographical survey of the western states by focusing attention on regions that became California, Nevada, Arizona, and New Mexico.

Notes:

- ❑ Nebraska, Utah, Colorado, Idaho, Wyoming, Arizona, and New Mexico shared common geographic regions.
- ❑ Students won't be labeling any features of Colorado or Montana.

Exercises

1. 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.

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- ❑ Lightly shade the lands that the United States gained from the Mexican-American War.
- ❑ Outline and indicate by shading the land that the United States gained by the Oregon Treaty of 1846.

2. Optional: If your teacher so directs, label important places associated with the Mexican-American War:
   - ❑ Rio Grande River
   - ❑ Rio Nueces River
   - ❑ Mexico City
   - ❑ Santa Fe (present-day NM)
   - ❑ Sonoma (present-day CA)
   - ❑ San Diego (present-day CA)
   - ❑ San Pasqual (present-day CA)

3. 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

4. Begin a three-week project using a second outline map that shows the American territory west of the Mississippi River and has state outlines. We will be studying various western states in detail and adding labels to this map each week for Weeks 16-18. This week, we're studying the natural features of the unsettled territories in states that the Mormon Trail went through: Nebraska, Wyoming, and Utah. Label the following major landforms in these western states,[1] then put the map away for use next week.

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

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

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

Glance Into Next Week…

There are no special concerns this week.

1 You can use the Year 3 Geography supporting links page on the *Tapestry* website, printed atlases, and also this week's Church History resource book, if you are using *Tapestry*'s Worldview Spool to complete this work.

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Literature

Threads

- ❑ Beginning Students:
  - ❑ Discuss the cultural, physical, and temporal settings in *The Scarlet Letter.*
  - ❑ Learn about progression plots.
  - ❑ Discuss and evaluate the content of *The Scarlet Letter,* particularly Hawthorne's themes.
  - ❑ Discuss artistry in *The Scarlet Letter.*
- ❑ Continuing Students:
  - ❑ In addition to the above, examine the redemption of Hester and Pearl and go into more detail concerning Hawthorne's artistry.

Reading & Materials

- ❑ 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.

Teacher's Check List

- ❑ As needed, print the Literature worksheet for your student.
- ❑ We recommend that all teachers read the Literary Introduction in the Student Activity Pages and look over the short sections in *Poetics* that your student was assigned this week for your own literary background reading.
- ❑ The Literature Supplement at the end of this week-plan contains a chart that summarizes *The Scarlet Letter*'s plot (see topic 2) and a selection of Puritan prayers (see topic 1).
- ❑ If you have time to read a few sections from *The Scarlet Letter* itself, we particularly recommend p. 116-124, 132-138 (middle), 148-159 (top), 163-166, and 196-204. (You do not need to read these in order to conduct class.)

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

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hypocritical Puritans gradually softens as he shows their flinty attitude towards Hester melting into a warm regard and respect. Nevertheless, his descriptions of seventeenth-century New England (or at least, his readers' interpretations of them) have had the unfortunate result of fixing the Puritans in American imagination as harsh, gloomy, unsympathetic, fanatically religious, joyless, and lacking basic human kindness.

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

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

Discussion Outline

Recitation or Reading Aloud

We encourage you to let your student pick his own selection for recitation or reading aloud, or assign him the following possible selections for a single student:

- ❑ "God knows; and He is merciful!" (p. 199). This selection can be read aloud or recited at any time, but we recommend it with topic 3, since it pertains to the themes and worldview of the story.
- ❑ Continuing Student Only: "The Destined Prophetess" (p. 203-204, from "And Hester Prynne had returned" to "downward at the scarlet letter"). This can be done at any time, but we recommend it with topic 4, since it has to do with Hester's redemption.

Defining Terms

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

Class-Opening Question: Hester's name is a version of "Esther" and means "star." Explain how this name, and the names Dimmesdale and Chillingworth, are artistically suited in meaning or sound to each of these three characters.

- ❑ Hester: *Like Queen Esther, Hester is a woman of strength and purpose (though she sins in a way that Esther did not). Also, though Hawthorne does not draw this connection, her beauty is vivid and bright enough for comparison with a star, and she is like one in her steadfastness of course and purpose, and in the way the letter "A" on her breast is said to throw off unearthly but comforting gleams to those who are afflicted or unhappy, especially at night (126).*
- ❑ Dimmesdale: *The sounds of the word "dimmesdale" suggest a softness, dimness, and even weakness. These are all in keeping with the minister's character and traits.*
- ❑ Chillingworth: *The physician's very name suggests a cold, chilling effect, which is a suitable description of his personality, especially as Hester viewed him in their married life, where he failed to warm her to love (60, 137-138).*

Class Topics

1. Discuss settings in *The Scarlet Letter* and Hawthorne's portrayal and artistic use of them. (Student Questions #1-2)
   - ❑ Of the three kinds of settings that appear in *The Scarlet Letter* (cultural, physical, and temporal), Hawthorne's portrayal of the cultural setting of seventeenth-century Puritan New England has raised the most comment. How does Hawthorne portray this era? How does he portray the Boston community of the early Puritans?
     - ❑ *Hawthorne's portrayal is of a sterner, harsher, coarser age than his own, but one also with a certain austere magnificence that faintly echoes the golden Elizabethan period which preceded it (179).*

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

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- ❑ *The early Puritans are pictured at first as necessarily harsh and somber because of the time and place in which they lived, and the strictness of their moral code. He initially depicts them as unsympathetic, self-righteous, and even hypocritical. However, Hawthorne does take steps to soften this picture as he progresses.*

❑ Hawthorne himself was a third-generation native of New England and a descendant of Puritans, so his portrayal carries a good bit of credibility. However, it is also overshadowed by the dry and brittle spirituality that he must have experienced in nineteenth-century New England. Read the Puritan prayers found in the Literature Supplement with your student. Do you think they were really as judgmental and joyless as he portrays them?
No, their prayers show that the Puritans were not joyless, though they lived in stern and harsh times, and they did in fact make some terrible mistakes of judgment (including the Salem witch trials).

❑ Hawthorne's descriptions of seventeenth-century New England have had the unfortunate result of fixing the Puritans in American imagination as harsh, gloomy, unsympathetic, fanatically religious, joyless, and lacking basic human kindness. Do you think this is what he intended? Why or why not?
That is a difficult question. He certainly meant to portray both the age in general and this community in particular as harsher and more somber than his own. However, his positive comments about the Puritans (which are so often overlooked) seem to indicate that he did not view them wholly negatively and would not wish us to do so.

❑ What are the major physical and temporal settings in this novel? How does Hawthorne portray these, and how does he use them to enhance (especially by making the settings symbolic) his themes and modes?
Note: Your student should be able to give the substance of some of the following observations, though he probably will not have noticed all the things that we point out about these various settings:

Physical

- ❑ *America (Boston, New England): In keeping with the historical era, Hawthorne presents America as an uncivilized wilderness with the city of Boston as a rude settlement. His descriptions of this setting emphasize the harshness of the people's lives as they seek to establish a new society.*
- ❑ *The Prison*
  - ❑ *Hawthorne uses the prison as a symbol of man's sin and crime; it is the "black flower of civilized society" (39). He also implies that criminal activity is as ancient as society: "Like all that pertains to crime, it seemed never to have known a youthful era" (39).*
  - ❑ *He emphasizes that sin and death follow human beings everywhere: "The founders of a new colony, whatever Utopia of human virtue and happiness they might originally project, have invariably recognized it among their earliest practical necessities to allot a portion of the virgin soil as a cemetery, and another portion as the site of a prison" (39).* [1]
  - ❑ *By devoting a chapter to such meditations on crime and then opening the story with the scene of Hester's various punishments (wearing the scarlet letter in public for the first time, standing on the pillory, etc.), he establishes the story from the beginning as "a tale of human frailty and sorrow" (40).*
- ❑ *The Scaffold or Pillory*
  - ❑ *Symbolically, Hawthorne portrays the scaffold as a place for the revelation of sin or crime, which involves excruciating shame but brings the kind of freedom and relief that comes from a full and true confession.*
  - ❑ *It is also a place consecrated and sacred, after a fashion, to the execution of the law (180).*
  - ❑ *Hawthorne uses the symbolic importance of the scaffold in various ways to reinforce both the shame and the necessity of repentance. To Hester, it seems almost the unifying point of her life (190). To Dimmesdale, it is the one place he most fears and where he most longs to stand (116-117). To Chillingworth, it is the one place on earth where Dimmesdale is able to escape him (197).*
- ❑ *Nature and the Forest:* [2] *They seem to symbolize two contrary things at once: on the one hand, sympathy with wild passions and natural (including sinful) impulses; on the other hand, repulsion of criminals and a demand for confession.*
  - ❑ *Sympathy with Wild, Natural Passions*
    - ❑ *The forest is the haunt of the lawless Indian and the feared Black Man to whom all transgressors belong (40, 64, 91-92, 145).*

1 Since Hawthorne was part of a failed attempt to form an ideal society or utopia at Brook Farm, his observation comes from experience.
2 This rather complicated symbolism may result from Hawthorne's attempt to use the same imagery, particularly of sunlight, in two ways: first, in the Romantic manner of juxtaposing uncivilized natural passions with civilization's constraints and crime, and second, in the biblical sense of sunshine representing truth and God's blessing, whereas the lack of it represents unconfessed sin.

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- ❑ *Hawthorne also says that the "mother forest, and all these wild things which it nourished, all recognized a kindred wildness in the human child [Pearl]" and became her "playmate" (159-160).*
- ❑ *Finally, Hawthorne says explicitly that just as Hester wandered in the forest, she "had wandered, without rule or guidance, in a moral wilderness; as vast, as intricate and shadowy, as the untamed wilderness" (142, 156).*
- ❑ *Nature and the forest are sometimes portrayed as sympathetic to those who have done wrong (40), though Hawthorne does not present this sympathy in a positive light: "Such was the sympathy of Nature—that wild, heathen Nature of the forest, never subjugated by human law, nor illumined by higher truth—with the bliss of these two spirits [Hester and Dimmesdale, when they are deciding to run away together]!" (159).*
- ❑ *Nature is sympathetic to natural passions: "Love … must always create a sunshine, filling the heart so full of radiance, that it overflows upon the outward world. Had the forest still kept its gloom, it would have been bright in Hester's eyes, and bright in Arthur Dimmesdale's!" (159).*

❑ *Repulsion of Criminals and Confession of Sin*

- ❑ *Chillingworth says that all nature calls for the confession of sin, as in the example of the black weeds growing from the dead murderer's grave (103).*
- ❑ *The forest seems to repulse crimes by being "stern … to those who brought the guilt and troubles of the world into its bosom" (159).*
- ❑ *Hester is at first denied sunshine (144), but later she is given it in a flood of sympathy for her love (158).*

❑ *The Brookside*

- ❑ *The brook seems at first to symbolize the sadness of a heart burdened with secrets of nature (here probably meaning the natural passions of the human heart), which it cannot tell (146). It also represents the joy of a heart when filled with natural affections: "The course of the little brook might be traced by its merry gleam afar into the wood's heart of mystery, which had become a mystery of joy [to Hester and Dimmesdale, after they decide to run away together]" (159).*
- ❑ *Hawthorne ties Pearl symbolically to the brook (146), perhaps indicating that sin, too, has its place in the human heart. Also, Pearl acts in this scene as the contradiction to nature's sympathy for the lovers and as a warning that conscience and truth cannot be transgressed for the sake of subjective natural passions. Pearl refuses to cross the brook towards her parents until Hester replaces the letter on her bosom (163-164). The brook is the "boundary between two worlds" (162)—if the lovers follow their passionate impulse, they will have buried the truth, which Pearl, being the symbol both of sin and confession, will not allow.*

<u>Temporal</u>

- ❑ *Early Puritan Era*: *This temporal setting (c. 1642-1649) should remind us to view the characters and community in light of the physical harshness of the age, its moral sternness, and the spiritual zeal of the Puritan community.*
- ❑ *Seven Years of Penance: Hawthorne repeatedly mentions the fact that seven years have elapsed between the beginning of the story and Dimmesdale's eventual confession. Seven years is a significant number in the Bible; it is the number of completeness. Hester's years of secrecy, Dimmesdale's years of hypocrisy, and Pearl's years of unnatural childhood, are now completed because the sin of the Scarlet Letter is now fully confessed and expiated.*[1]
- ❑ *Night on the Scaffold: The choice of nighttime for Dimmesdale's vigil on the scaffold is significant. It symbolizes the hidden nature of his sin (it is called the "gloomy night of sin" [118]), and also the dark oppression of his soul.*
- ❑ *Election Day: It is important that the scene of Dimmesdale's confession is both daytime and a highly public occasion. He most fears the light of day and public shame; because he faces both, his confession and redemption are complete.*

2. Discuss the progression plot in *The Scarlet Letter*. (Student Questions #3, 9)
   - ❑ What is a storyline?
     - ❑ *It is a complete progression of events that revolve around a character or set of characters in a narrative.*
     - ❑ The terms "storyline" and "plot structure" are often used interchangeably, though there can be more than one storyline within the overall plot structure of a story.

1 To expiate is to make atonement or reparations for some wrong.

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- How can you tell when a plot structure might contain more than one storyline?
  - *One good way to tell is by asking yourself whether there are at least two distinct strands of events that follow separate characters or sets of characters, so that there seem to be almost two complete stories that intersect.*
  - In *Les Misérables*, for instance, we could argue that there is a "Fantine" storyline, and a "Marius" storyline, each of which, though intersecting with the other, could almost stand on its own.
- Is there more than one storyline in *The Scarlet Letter*?
  We think that there is only one storyline in The Scarlet Letter, *because all the events revolve around one set of characters and cannot be separated into different strands of events surrounding different characters.*
- Every plot has a beginning, middle, and end, but there are various ways of arranging events and describing a plot structure, including progression plot, pattern plot, proliferation plot, etc. What is a progression plot?
  It is a type of plot structure which arranges events into several distinct phases that form a roughly bell-shaped curve peaking at a climax.
- Describe the seven phases of the progression plot, and tell which chapters of *The Scarlet Letter*, in your opinion, belong to which phases.[1] Use the chapter summary in the Literature Supplement for easy reference.
  - Exposition
    - *This phase belongs to the "beginning" part of a plot. As Leland Ryken explains it, this is "the opening phase of a story in which the writer presents the background information that the reader needs in order to understand the plot [or rather, the story] that will subsequently unfold" (*Words of Delight *514).*
    - *We think that the exposition of* The Scarlet Letter *falls in chapter I and the first part of chapter II.*
  - Inciting Moment
    - *This phase is also part of the "beginning" of a plot, though it is also a transition to the "middle" part. The inciting moment is the part of the plot in which an inciting force triggers a reaction that changes the original situation into one that is moving towards a climax and resolution.*
    - *We think that the inciting moment in this story occurs in chapter II, when Hester emerges from prison.*
  - Rising Action
    - *We are now distinctly in the "middle" of the plot, at the phase where the action is progressing from the inciting moment towards the turning point, usually with increasing suspense and complexity.*
    - *We think that the rising action of* The Scarlet Letter *occurs in chapters III-XX, up until the point where Dimmesdale turns towards the confession of his sexual immorality, with which the story will reach its conclusion.*
  - Turning Point
    - *At the heart of the "middle" is the point at which the plot turns in the direction of its final conclusion. A turning point can often only be recognized after the reader has finished the story.*
    - *One might say that there is a double turning point, since Dimmesdale and Hester turn towards running away in chapter XVIII and then Dimmesdale turns back towards confession in chapter XX. But strictly speaking, since the story is moving towards Dimmesdale's confession, the turning point is in chapter XX.*
  - Further Complications
    - *This phase is still in the "middle" of the plot. It falls between the turning point and the climax. In it, suspense is usually continued and the action advances with more complexity towards its conclusion.*
    - The Scarlet Letter *has a brief but intense phase of further complication in chapters XX-XXII, when we learn that Chillingworth has booked passage on the ship and we witness Dimmesdale's sermon.*
  - Climax
    - *This is the transition from "middle" to "end" in many plots. The climax is the point towards which the story has been building throughout; it is usually the most intense moment or event, and the one in which the main conflict is resolved. Also, it is almost always tied to the theme(s) of the story.*
    - *Beyond dispute, the climax of* The Scarlet Letter *is Dimmesdale's confession in chapter XXIII.*
  - Denouement (pronounced "dey-noo-*MAH*")
    - *This is the very end of the story, the phase of the plot that follows the climax and "unknots" or resolves any leftover concerns into a final resting point for the story.*
    - *Hawthorne unknots the climax of* The Scarlet Letter *by telling how the various characters lived out the rest of their lives.*

1 This story could also be described as a pattern plot revolving around the three scenes at the scaffold, or we could describe it as a tragi-comic plot, because there is both tragedy and redemption. However, we have chosen to highlight the progression plot for this class plan.

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- ❑ When studying a story's plot, we may also consider artistic plot devices such as foreshadowing and suspense (which is often aroused by foreshadowing).[1] Give examples of Hawthorne's skill with these devices from *The Scarlet Letter.*
  - ❑ *The reader suspects but is not certain that Dimmesdale is Hester's partner in sin until late in the book, which keeps the reader in suspense for many chapters.*
  - ❑ *Hester says to Chillingworth, "Hast thou enticed me into a bond that will prove the ruin of my soul?" He replies, "Not thy soul. … No, not thine!" (62). This foreshadows his pursuit and persecution of Dimmesdale and creates suspense in that it arouses curiosity about what he will do.*
  - ❑ *Early in the story, Hawthorne makes repeated references to a particular set of eyes or a particular person who shares Hester's pain but also tempts her to sin again (64, 69), thus reminding the reader of her partner in sin and holding the reader in suspense as to whose the eyes might be.*
  - ❑ *Chillingworth says, "Saintly men … would fain … to walk … on the golden pavements of the New Jerusalem," to which Dimmesdale replies, "Nay … were I worthier to walk there, I could be better content to toil here" (96). This exchange hints at Dimmesdale's guilt, but because it is inconclusive, it increases suspense.*
  - ❑ *Chillingworth discovers something on Dimmesdale's chest that causes him to exult like Satan when he steals a soul from heaven, but the reader is not told at that point that Chillingworth found an "A." Hawthorne skillfully withholds this information, thereby heightening the suspense.*
  - ❑ *Dimmesdale and Hester stand together on the scaffold at night, and Pearl urges them to come back during the day when people will see, thus foreshadowing Dimmesdale's eventual confession (121-123).*
  - ❑ *At the last moment, we discover that Chillingworth has booked passage on the same ship as Hester and Dimmesdale so that they will not be able to escape him by leaving. This redoubles the suspense just before the climax.*

3. Discuss the content of *The Scarlet Letter.* (Student Questions #4-5)
   - ❑ What changes do Hester's and Dimmesdale's experiments in living undergo in the second half of the story?
     - ❑ *They decide to make a desperate experiment in flouting human and divine laws again for the sake of their earthly love and a chance at happiness.*
     - ❑ *However, it quickly becomes clear to Dimmesdale in particular that this experiment is a failure, so he begins to turn toward a new experiment which culminates in his confession of sin and the success of expiation.*
     - ❑ *Hester, too, finally makes an experiment in genuine repentance and penitence that is crowned with the success of being able to care for others (204).*
     - ❑ One might say that up until the end, Hester has confessed but not repented, and Dimmesdale has repented but not confessed.
   - ❑ What topics does Hawthorne address in *The Scarlet Letter*?
     Answers will vary slightly. Your student may give any of the following: romantic love, marriage, the human soul, secrecy, sin, guilt, confession, "human frailty and sorrow" (40), and civilized society with its crime, law, and punishment.
   - ❑ As he treats these various topics, we can begin to see Hawthorne's worldview revealed. What seems to be his view of reality, morality, and values?
     - ❑ *Reality: Sin, shame, God, damnation, and repentance are all real. Moreover, God does what He likes with men, according to His holy will and mercy. Repentance seems to be God's gift and work (108, 199).*
     - ❑ *Morality: Adultery is wrong, and it is wrong to cover up sin or give way to lawless passions. Marriage without love is wrong also, as is a life lived for revenge and the pleasure of torturing another human being.*
     - ❑ *Values: Sympathy is valuable, freedom from guilt is valuable, love is valuable, to be right with God through confession of sin is valuable (without it, says Dimmesdale, "I should have been lost for ever!" [199]).*
   - ❑ Putting together these topics with these views, what would you say are the themes of *The Scarlet Letter*? Which examples provided by the characters or which of their experiments in living support these themes?
     - ❑ *Expiation is real and can be gained through genuine repentance and confession (Dimmesdale's example).*
     - ❑ *Repentance brings about every sort of healing, including the restoration of human relationships, natural sympathies, and real love. All Pearl's affections and sympathies are awakened by Dimmesdale's confession (199).*
     - ❑ *"Following your heart" (your subjective emotions) in spite of known truth leads to deadly sin.*
     - ❑ *Cowardly fear of confessing sin avoids truth, causes pain and suffering, and does not bring relief (Dimmesdale).*

1 Students learned about foreshadowing and suspense in Weeks 8 and 14.

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- ❑ *Confession of sin does not prevent a sinner from helping others, as Dimmesdale once argued (104). In fact, as we see in Hester, it eventually allows her to become a person who can care for others in their sin, which is foreshadowed in her ability to help the poor and sick, for which reason her "A" is said to stand for "Able" (126, 204).*
- ❑ *True romantic love is good and is the right basis for a marriage, but it cannot flout the laws of God and man.*
- ❑ *One should tell the truth, even about his sin. Hawthorne says, "Among many morals which press upon us from the poor minister's miserable experience, we put only this into a sentence:—"Be true! Be true! Be true! Show freely to the world, if not your worst, yet some trait whereby the worst may be inferred!" (201).*

❑ Do you think that Hawthorne's themes and worldview, as expressed in *The Scarlet Letter,* are overall biblical?
We think so. Hawthorne emphasizes imagination, emotional sympathies, and intuition perhaps more than the Bible does, but his overall message and portrayal center on truthfulness, genuine repentance, and a biblical view of man's sinfulness and need for God. God is rightly depicted in this story as holy but also merciful. Finally, Hawthorne emphasizes the message, so much needed in our day, that following one's own selfish passions without regard for truth or for God's and man's laws brings a curse and is ultimately an unsuccessful experiment in living.

4. Discuss the redemption of Hester and Pearl. (Student Question #10)
   - ❑ We know that in the end Hester truly repents (204) and becomes a source of strength and good counsel to the community, as well as a person who communicates hope to other women. What hope does she have?
   Hester believes that someday there will be a "brighter period" in which a new truth "would be revealed, in order to establish the whole relation between men and women on a surer ground of mutual happiness" (204). We think this means that she hopes for marriages and relationships between men and women based on "sacred love" (204).
   - ❑ Hester is a fallen woman "stained with sin" and therefore incapable of becoming the "destined prophetess" of that "divine and mysterious truth." But is there a character in the story who might become that prophetess?
   Pearl, Hester's pearl of great price, was born of sin's experience but is not an agent of it. Through her parents' confessions, which break the spell of her sinful origin, Pearl is destined to "grow up amid human joy and sorrow, [not] forever [to] do battle with the world, but be a woman in it" (199) and to be "not only alive, but married, and happy" (203). Thus, she might be seen as a type of that "angel and apostle"—a "lofty, pure, and beautiful" woman who is wise "not through dusky grief, but the ethereal medium of joy" and who will show "how sacred love should make us happy, by the truest test of a life successful to such an end!" (204).
   - ❑ What do you think the rose by the prison door symbolizes? How does Hawthorne connect it to Pearl?
     - ❑ *Hawthorne speaks of the rose's blossoms as a "token that the deep heart of Nature could pity and be kind to [the condemned prisoner]" (39), but he also offers a rose to the reader, saying, "It may serve, let us hope, to symbolize some sweet moral blossom, that may be found along the track, or relieve the darkening close of a tale of human frailty and sorrow" (40).*
     - ❑ *Hawthorne describes Pearl as a "lovely and immortal flower," which God allowed to grow from guilty passion (71), and who cries for a red rose at the Governor's palace (84), where, upon being asked by Rev. Wilson who made her: "the child finally announced that she had not been made at all, but had been plucked by her mother off the bush of wild roses that grew by the prison door" (88).*
   - ❑ If Pearl is the "lovely moral blossom" which shall "relieve the darkening close of a tale of human frailty and sorrow" (39), then she is in direct contrast to the black flowers of crime and vengeance (39, 136). On pages 201-202 and elsewhere (125-126), Hawthorne expresses his belief that love and hate lie very close together, and that someday hate will be transformed into love by a gradual process. Do you think this is a biblical belief?
     - ❑ *It is biblical in the sense that God is love and has and will triumph over all sin, including hatred. However, at the same time, God's own hatred for sin is eternal and unchanging—it will never be transformed.*
     - ❑ *If Hawthorne means that human beings will overcome hatred through their own striving for love, then his belief should be answered with the same objections that we made to Hugo's faith in human love in our study of* Les Misérables.

5. Discuss examples of artistry in this story. (Student Questions #6-8 and 11)
   - ❑ Did you observe that Hawthorne drew an artistic parallel between the "black flower" of crime (40) and Chillingworth's "black flower" of revenge (136)? What meaning does this artistic symmetry seem to you to convey?
   It conveys the idea that vengeance bent on tormenting a man for a crime is just as much an evil as the crime itself.
   - ❑ In Hawthorne's description of Chillingworth's decline and death, did you notice the artistic reference back to the "black weed" that grew from the murderer's grave (201)? Is the physician, like Pearl, a symbolic character?

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- ❑ *Hawthorne describes Chillingworth's decline as if the physician were a weed that has been uprooted—an artistic reference, perhaps, to the black weed found growing in the murderer's chest. Once Dimmesdale confessed his crime, the weed (Chillingworth), which had been feeding on hidden sin, shrivelled up and died.*
- ❑ *This passage also suggests that Chillingworth is a symbolic character who represents vengeful torment, perhaps even demonic torment, of an unconfessing sinner. When the confession is made, the torment dies.*

❑ This week you read in *A Poetry Handbook* about universal imagery that is understandable for all people, such as the sun or a rose. Throughout *The Scarlet Letter*, Hawthorne makes exquisite use of the universal images of light and darkness. What does he use them to symbolize?
Light and darkness symbolize the revelation or hiding of sin, as well as the sympathy or antipathy of Nature. At certain moments, Dimmesdale shuns the sunlight of revelation, and Hester has no sunlight because she is not truly repentant.

❑ Can you name examples of meaning through form in which Hawthorne uses the imagery of light and darkness to enhance his story's meaning? Do you think Oliver is right about the power of these universal images?

- ❑ *When Hester first emerges from prison, the baby Pearl, symbol of her sin, blinks because she is unaccustomed to the light (43). During the same scene, a man in the crowd remarks to Chillingworth that in their community "iniquity is dragged out into the sunshine" (45), and the sunshine seemed to Hester "as if meant for no other purpose than to reveal the scarlet letter on her breast" (63).*
- ❑ *Pearl longs to play with the sunshine on the Governor's palace, but Hester says, "Thou must gather thine own sunshine. I have none to give thee!'" (83). Later, in the forest scene, the sunshine flees from Hester (144), though it plays freely about Pearl because she wears no letter (144).*
- ❑ *When we see Dimmesdale in the Governor's palace, we read that he casts a trembling shadow when the sunlight falls on him (90).*
- ❑ *In the chapter entitled, "The Minister's Vigil," Dimmesdale is convinced "that the gleam of the lantern [being carried through the town square as he stands on the scaffold] would fall upon him, in a few minutes more, and reveal his long-hidden secret," (118) but it does not.*
- ❑ *Dimmesdale imagines being found on the scaffold at dawn, "with the red eastern light upon his brow" (119), but refuses to stand with Hester and Pearl on the scaffold "tomorrow noon-tide," telling Pearl that "the daylight of this world must not see our meeting!" (121), though the light of Judgment Day will.*
- ❑ *The meteor's light reveals Dimmesdale, Hester, and Pearl, "with the distinctness of midday" to Chillingworth (121-122). It also foreshadows the end, when "daybreak" does "unite all who belong to one another" (121).*
- ❑ *At the same time, the meteor reveals a look of demonic malevolence on Chillingworth's face that is ordinarily hidden. There is more sin than that of the scarlet letter being revealed by the light of the meteor (122-123).*
- ❑ *The gloom of the forest is preferable to light for Dimmesdale and Hester, who wish to hide their sin: "No golden light had ever been so precious as the gloom of this dark forest. Here, seen only by his eyes, the scarlet letter need not burn into the bosom of the fallen woman. Here, seen only by her eyes, Arthur Dimmesdale, false to God and man, might be, for one moment, true!" (153).*

❑ Artistic contrasts abound in this story, many of them ironic. Name any examples of irony from *The Scarlet Letter*. How do these ironies enhance Hawthorne's themes?

- ❑ *Irony of Chillingworth's Profession: It is ironic that Chillingworth is Dimmesdale's doctor, who heals his body (or at least holds it together) in order to torment his soul. Chillingworth is contrasted with God, the Physician of the soul, who alone has the power to truly cure Dimmesdale.*
- ❑ *Irony of Dimmesdale's Hidden Scarlet Letter: One of the greatest artistic contrasts in the story is, of course, between the scarlet letter displayed on Hester's breast and the one hidden on Dimmesdale's. Hawthorne produces many moments of irony through this, as when Pearl asks whether the minister has a mark from the Black Man like Hester's, and why therefore the minister does not reveal it as Hester does (147).*

❑ Some critics of *The Scarlet Letter* have felt that at times Hawthorne overdid his symbolism and suggestiveness. For instance, one might ask if it was really necessary to insist that Hester's intuition into other people's sin and Dimmesdale's beholding of the meteor in the shape of an "A" were products of their imagination, especially since Hawthorne then goes on to give proofs which make it seem as if they are indeed real. And was it necessary to give so many possibilities for the origin of Dimmesdale's scarlet letter, or to so often remind the reader of his symbolic act of putting his hand to his heart? What do you think?
Answers will vary; this is simply an opinion question and an opportunity for your student to evaluate artistry.

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- ❑ What was your favorite artistic aspect of *The Scarlet Letter,* or your favorite example of meaning through form? *We invite you to draw your student out on this point.*

Glance Into Next Week…

Week 17: The Oregon Trail	
Rhetoric	Literature: If you wish to assign the Unit 2 Literature Exam from *Evaluations 3*, we recommend that your student review the material for it in Week 17, so you can administer the exam at the end of next week.
Teacher	There are no special concerns this week.

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Literature Supplement: Puritan Prayers[1]

From "The Personal Touch"

Thou Great *I Am*,
I acknowledge and confess that all things come of thee—
life, breath, happiness, advancement,
sight, touch, hearing,
goodness, truth, beauty—
all that makes existence amiable.
In the spiritual world also I am dependent
entirely upon thee.
Give me grace to know more of my need of grace;
Show me my sinfulness that I may willingly confess it;
I need healing,
Good Physician, here is scope for thee,
come and manifest thy power;
I need faith; Thou who hast given it me,
maintain, strengthen, increase it,
Centre it upon the Saviour's work,
upon the majesty of the Father,
upon the operations of the Spirit;
Work it in me now that I may never doubt thee
as the truthful, mighty, faithful God.
Then I can bring my heart to thee
full of love, gratitude, hope, joy.
May I lay at thy feet these fruits grown in thy garden,
love thee with a passion that can never cool,
believe in thee with a confidence that never staggers,
hope in thee with an expectation that can never be dim,
delight in thee with a rejoicing that cannot be stifled,
glorify thee with the highest of my powers,
burning, blazing, glowing, radiating, as from thy own glory.

From "Caring Love"

All-sufficient King,
When I come into thy presence I see
the glory of thy perfections,
the throne of eternal and universal empire,
the ten thousand times ten thousand
who minister to thee.
Thou hast been mindful of me and visited me,
taken charge of me from birth,
cared in all conditions for me,
fed me at thy table,
drawn the curtains of love around me,
given me new mercies every morning.
Suffer me not to forget that I look for yet
greater blessings—
a hope beyond the grave,
the earnest and foretastes of immortality,
holiness, wisdom, strength, peace, joy;
all these thou hast provided for me in Christ.

1 Arthur Bennet, ed. *The Valley of Vision: A Collection of Puritan Prayers & Devotions* (Carlisle, PA: The Banner of Truth Trust, 2002).

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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 townsperson 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.

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	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.

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Fine Arts Elective

Threads

- ❑ 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.

Reading & Materials

- ❑ Reading: *The Vintage Guide to Classical Music*, by Jan Swafford, p. 252-257
- ❑ "Regular supplies" for the year such as scissors, paper, glue, markers, crayons, and colored pencils.

Teacher's Check List

- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.
- ❑ If you do not like the craft activity options that we have chosen, always feel free to select others from the Student Activity Pages or Arts & Activities Supporting Links page on *Tapestry* Online, or to not do any craft this time.

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.

Glance Into Next Week…

Week 17: The Oregon Trail	
Rhetoric	There are no special concerns this week.
Teacher	For Fine Arts, your students are assigned to read about Richard Wagner and may benefit from listening to his music. Check the Internet or your library to see what is available.

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Government Elective

Threads

Learn how Alexis de Tocqueville thought democracy helped shaped religion and philosophy in America.

Reading & Materials

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

Teacher's Check List

Read the governmental introduction below.

Governmental Introduction

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.

Discussion Outline

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

1. Tocqueville claims there is no country in the civilized world less occupied with philosophy than the United States. Does this mean that Americans do not or cannot think for themselves?
   - ❑ *Quite the contrary—Tocqueville argues that Americans are uninterested in philosophy, as such, precisely because they do think for themselves.*
   - ❑ *Americans have little patience with expert opinions or speculative theories.*
2. When does Tocqueville believe this democratic method of thought began? Do you agree?
   - ❑ *Tocqueville argues that the Reformers started the process in the sixteenth century by submitting certain dogmas to the judgment of individual believers.*
   - ❑ *He claims the seventeenth-century Age of Reason continued this trend. Philosophers like Sir Francis Bacon and René Descartes set science and philosophy free from external authority. Individuals could decide these matters for themselves.*
   - ❑ *The Enlightenment thinkers of the eighteenth century expanded the realm of independent thought to include all subjects.*
   - ❑ *"Who does not see that Luther, Descartes, and Voltaire made use of the same method, and that they differ only in the greater or lesser use that they claimed one might make of it?"*

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

3. Does Tocqueville believe that humans should think for themselves when it comes to religious beliefs? Why or why not?
   - ❑ *Tocqueville says that religious beliefs are essential to society and individual happiness.*
   - ❑ *He believes that life is too short and too complicated for humans to figure out everything on their own.*
   - ❑ *It is therefore necessary, in his opinion, that people take some statements on the authority of others.*

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4. What determines the basic belief systems of most Americans, in Tocqueville's opinion? Would you agree?
   - ❑ *Tocqueville thinks that popular opinion has an enormous effect on American beliefs. Americans have almost no faith in any individual, he says, but they have an almost unlimited belief in the judgment of the public. "If one looks very closely, one will see that religion itself reigns there much less as revealed doctrine than as common opinion."*
   - ❑ In 1840, when Tocqueville wrote this, common opinion was overwhelmingly and explicitly Christian. Much has changed, yet popular opinion is still a powerful force in America. According to repeated polls in the early twenty-first century, well over 90% of Americans still say they believe in God.

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

5. Why does Tocqueville say, "Religious peoples are naturally strong in precisely the spot where democratic peoples are weak"?
   - ❑ *He believes that every religion inspires an instinct to look above and beyond earthly goods and selfish goals.*
   - ❑ *Democracy, by contrast, tends to breed materialism and individuality.*
6. How does Tocqueville contrast the appeal of Islam and Christianity to enlightened democratic societies? Do you agree with his reasoning and conclusions?
   - ❑ *Tocqueville notes that the Qur'an teaches religion, politics, civil and criminal law, and scientific theories, whereas the Gospels speak only of how men relate to God and to each other.*
   - ❑ *He believes this means that the Qur'an cannot long dominate any enlightened and democratic society. Self-government is not possible in each area where the Qur'an dictates the answer.*
   - ❑ *Because Christianity does not specify matters of civil or criminal law, Tocqueville believes it can and will succeed as a foundation for a free society.*
   - ❑ *Tocqueville's assessment of Christianity is generally consistent with Jesus' statement, "My kingdom is not of this world" (John 18:36). Democratic self-government has thrived in Christian societies, but has not quickly taken root in most other cultures.*

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

7. Tocqueville says that pantheism "nourishes the haughtiness and flatters the laziness" of democratic minds. What is pantheism, and why does Tocqueville think it has this effect?
   - ❑ *Pantheism is the belief that all things are part of God: God is the universe and the universe is God.*
   - ❑ *Pantheism appeals to democratic peoples because it is both ultimately simple and ultimately democratic—everything is one and everything is equal.*
   - ❑ *For an example of the American tendency toward pantheism, one need go no further than this week's* Pageant of Philosophy*, which features many pantheistic quotations from Ralph Waldo Emerson's "Divinity School Address," which was delivered two years before this volume was published.*

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

8. Why does Tocqueville say that political equality suggests the idea of the indefinite perfectibility of man? What practical difference does it make to democratic societies?
   - ❑ *He argues that aristocracies view the status quo as being just about as good as imperfect humans are likely to get, but constant change presents democracies with the ideal of perfection.*
   - ❑ *Tocqueville thinks this idea of perfectibility has enormous consequences. He gives the example of ships. Americans believe that the art of shipbuilding is improving so quickly that it would be a waste to build a ship to last more than a few years.*
   - ❑ *Ralph Waldo Emerson's Divinity School Address exemplifies this theme of human perfectibility. Emerson argues that any human being can be God, as Jesus was, just by thinking the way that Jesus thought.*

Glance Into Next Week…

There are no special concerns this week.

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Philosophy Elective

Threads

Learn how German philosophy fueled the literary, religious, and cultural movement called American Transcendentalism.

Reading & Materials

Pageant of Philosophy supplement: *Ralph Waldo Emerson*

Teacher's Check List

Read the philosophical introduction below.

Discussion Outline

If a man is at heart just, then in so far is he God.

1. Unitarians in the nineteenth century denied the divinity of Christ, but did not teach that humans were divine. How do you suppose Unitarian Harvard received Emerson's address?
   Emerson's address was very controversial. The Harvard Divinity School faculty rejected Emerson's teachings. Professor Andrew Norton, a Unitarian leader, called Transcendentalism "the latest form of infidelity."
2. Does history, experience, or Scripture show us examples of people (other than Jesus) who were truly just at heart?
   Neither history nor experience provides us with good examples. The twentieth-century Catholic writer G. K. Chesterton said, original sin "is the only part of Christian theology which can really be proved." Scripture provides us with powerful counterexamples. Old Testament heroes like Abraham, Moses, and David each had their weaknesses and failures. In the New Testament, the Apostle Paul described himself as the "chief of sinners" (1 Timothy 1:15), who found a law of sin within him even when he wanted to do good (Romans 7:21).
3. Is Emerson's statement consistent with Scripture?
   This is a trick question! Romans 3:9 says, "There is no one righteous, not even one." Jesus is the only truly just human being, and every orthodox Christian believes that He was truly God. Jesus was the only man who ever was or ever will be truly just at heart, so He is the only man who will ever fit Emerson's statement. Given those additional facts, Emerson's statement is not utterly inconsistent with Scripture.

But the word Miracle, as pronounced by Christian churches, gives a false impression; it is a Monster.

4. Unitarians of Emerson's day did not generally deny the historicity of Biblical miracles. Were there other intellectual or religious movements near that time period that did?
   Deists denied that God intervened in history in any miraculous way. They believed that God created the universe and established its laws and then left it to run on its own. Thus, men like Thomas Jefferson and Benjamin Franklin found it easier to believe in the laws of Nature than the miracles of Scripture.
5. What does Emerson mean by the word "miracle"?
   Emerson seems to view all of life and nature—from blowing clover to falling rain—as a miracle. What Christians think of as a "miracle," Emerson called a "monster." He neither believed in nor asked for the supernatural intervention of a personal, active God in the affairs of this world.
6. What does your church teach about miracles?
   Answers will vary! Most Christians believe that the miracles in the Bible actually happened, but Protestants are divided as to whether miracles still happen today, and if so, how.

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Would you see God, see me; or, see thee, when thou also thinkest as I now think.

7. Explain Emerson's view of Jesus in your own words.
   Emerson spoke highly of Jesus, but with a catch. Most Unitarians of his day believed that Jesus was not God; Emerson argued that Jesus was God but so is everybody else who thinks the way He did. Emerson taught that everyone who apprehended the infinite through intuition was "God" in the same way Jesus was.

8. Did Emerson view Jesus as unique?
   Yes—so far. He claimed that Jesus was alone in all history in estimating the greatness of man, but then urged all his followers to follow Jesus' example.

9. Look up the term "humanism" in several sources. Which definition best describes what Emerson taught?
   "Humanism" is a loaded word with many meanings. The Random House Dictionary *defines philosophical humanism as "a variety of ethical theory and practice that emphasizes reason, scientific inquiry, and human fulfillment in the natural world and often rejects the importance of belief in God." The* American Heritage Dictionary *notes the history of humanism by calling it, "A cultural and intellectual movement of the Renaissance that emphasized secular concerns as a result of the rediscovery and study of the literature, art, and civilization of ancient Greece and Rome." Emerson was a religious humanist who sought to find "God" by believing in man.*

Glance Into Next Week…

There are no special concerns this week.

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The Pageant of Philosophy
Ralph Waldo Emerson

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

Emerson: Good day, young fellow.

Simplicio: Hi.

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

Simplicio: Yes.

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

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

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

Simplicio: That's it. That's me.

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

Simplicio: They have?

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

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

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

Simplicio: Professor Kant also said he was amazed by "**the moral law within me**."[6]

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

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

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

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

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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.

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

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

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

Simplicio: That's a bold statement!

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

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

Emerson: Schopenhauer? What did he say?

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

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

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

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

Simplicio: All things proceed from the good will?

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

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

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

Simplicio: What is it?

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

Simplicio: What do you mean, "empty"?

1 Emerson, "Divinity School Address."
2 Ibid.
3 Ibid.
4 Arthur Schopenhauer, *The World as Will and Representation*, Vol. II, p. 196.
5 Emerson, "Divinity School Address."
6 Ibid.
7 Ibid.
8 Ibid.
9 Ibid.

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

Simplicio: I've heard preachers like that.

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

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

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

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

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

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

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

Simplicio: Aren't they the same?

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

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

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

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

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

1 Emerson, "Divinity School Address."
2 Ibid.
3 Ibid.
4 Ibid.
5 Matthew 10:37.
6 Emerson, "Divinity School Address."
7 Friedrich Schleiermacher, *On Religion*: *Addresses to Its Cultured Despisers*, Address 2 (Cambridge, UK: Cambridge UP, 1996).
8 Emerson, "Divinity School Address."
9 Ibid.

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Simplicio: You don't mean that!

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

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

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

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

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

Simplicio: So Jesus was divine?

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

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

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

Simplicio: But Christians say that He still is God!

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

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

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

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

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

Simplicio: I will. Good day!

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

1 Emerson, "Divinity School Address."
2 Ibid.
3 Ibid.
4 Ibid.
5 Ibid.

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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 & Materials

- ❑ *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

Teacher's Check List

- ❑ Read the historical introduction below.
- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.
- ❑ We have included optional language arts assignments that complement your student's history studies. Choose the Writing level you will follow from the chart at the end of these History pages (Level 9, 10, 11, or 12) and tell your student which level to follow in his *Spools* Student Manual History pages.
- ❑ Check to see if any *Writing Aids* Talking Points or graphic organizers will be needed, and print these. Then, follow only directions for your chosen level (L9, L10, L11, or L12).

People	Time Line	
☐ Marcus and Narcissa Whitman ☐ Henry David Thoreau ☐ Ralph Waldo Emerson	**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.)**	
	1836	Marcus and Narcissa Whitman travel west.
	1845-1848	The Irish potato famine ravages Ireland and many immigrate to the United States.
	1847	Indians attack the Whitman mission and kill both Marcus and Narcissa.

Historical Introduction

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!

Rhetoric students read an article that links the bitterness that the Irish carried with them to America with their lot. Irish people populated the lowest tier of eastern society when they arrived in large numbers during the Age of Jackson. They were often treated harshly and given the most dirty and dangerous jobs available (such as building canals). Partly because of their Roman Catholic faith, the Irish were discriminated against to greater or lesser degrees throughout the 1800's in America.

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17 The Oregon Trail

Discussion Outline

This is a fact-filled week. Rhetoric readings include some details about the Irish immigration in the East and developments in the women's rights movement in addition to information about life on the Oregon Trail.

1st Hour: Teach or review details about life on the Oregon Trail.

The discussion outline below will constitute a refresher on many details that were not necessarily included in rhetoric readings but that your student may have previously learned, assuming that he has studied the westward expansion in younger years. If this is not the case, you may wish to treat the following discussion material as lecture instead.

1. Ask your student, "Once Americans established the belief that they had a right to expand their territory, what was it that actually compelled them to leave their homes and go west?"
   - ❑ Promise of land and a good life
     - ❑ Families were often large, with many children. As the population grew in the East, many felt inclined to move where there was more space, land, and opportunity. The potential of this new life seemed limitless.
     - ❑ Also, many foreign-born immigrants settled in the West seeking a better life, including German-Russians, Scandinavians, Italians, Portuguese, and Irish from Europe, as well as Chinese and Japanese from Asia.
     - ❑ Many Irish immigrated to the United States, and some settled in the West as a result of the potato famine that ravaged Ireland between 1845 and 1848.
     - ❑ Native Americans, Mexican-Americans, and former African slaves also moved west.
     - ❑ Altogether, foreign-born immigrants and non-white settlers made up a third of the those who traveled west between 1846 and 1880.[1]
   - ❑ Religious reasons
     - ❑ Other people, such as the Mennonites and Mormons, headed west for religious reasons. They had often experienced persecution in the East because of their unorthodox beliefs and practices.
     - ❑ In many Americans' minds, the Mormons in particular had become a threat to both Christianity and the economy of the United States. They were forced out of several states before settling on the Great Salt Lake.
     - ❑ A significant number of Christians traveled to the West in order to evangelize.
   - ❑ Lure of possible wealth
     In 1848, reports spread that gold had been found. At that time, a multitude of people came to California in hopes of becoming rich. (We will study the California Gold Rush in Week 18.)
   - ❑ Adventure
     The West had an exciting and alluring sense of mystery and adventure that compelled many to leave their comfortable homes.
2. Ask your student, "Where did the Oregon Trail begin and end? How long was the journey?"
   It started in Independence, Missouri, and ran as far as Oregon City, Oregon. The trail wound over 2,000 miles of prairies, deserts, and mountains.
3. Teach your student about the route that the settlers took on their way towards Oregon.
   - ❑ They first crossed the Great Plains, a vast grassland that runs between Canada in the north and Texas and New Mexico in the south.
   - ❑ The rugged Rocky Mountains rise west of the Great Plains, and beyond the mountains lies a stretch of desert-like terrain known as the Great Basin.
6. Talk about a westward traveler's alternatives to using wagons on the Oregon Trail.
   - ❑ People could board steamboats, which had become a popular method of transportation in the mid-1800's.
   - ❑ These boats traveled the Mississippi River, Missouri River, and other rivers that led westward. Such steamboats were often expensive, offering fine dining, plush cabins, and gambling rooms.
   - ❑ However, settlers could not travel the whole way by boat.
7. In order to travel the 2,000 miles of rough terrain, most pioneers needed dependable wagons and essential tools and supplies. Talk about the difference between the Conestoga wagon and the Prairie Schooner. Then, discuss some of the other important items of the pioneers' journey.

1 Information based on Stuart Murray, *Wild West* (New York: DK, 2001), p. 42.

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- ❑ Wagons
  - ❑ The Conestoga wagon was the first wagon used by pioneers to travel west. These wagons required a team of six horses or oxen and proved to be ill-suited for the rough terrain of the West.
  - ❑ The Conestoga wagon was eventually replaced with the Prairie Schooner, which was lighter, sturdier, and easier to manage on the rough trail.
- ❑ Essential cargo
  - ❑ Wagons were loaded with wooden barrels of food containing bacon, flour, salt, pork, corn meal, dried beans, fruit, or hardtack.
  - ❑ Canvas bags held other foods, such as rice, coffee, tea, sugar, etc.
  - ❑ Essential kitchen utensils for cooking and a gun for hunting game were vital for the long journey.
  - ❑ Along with certain other tools, a sturdy axe was needed not only for the journey, but also for projects like building a new home once the family reached their destination.
  - ❑ Sometimes children were allowed to bring a favorite toy or doll, while an adult might bring a fiddle or other musical instrument.

8. Discuss how people on the Oregon Trail traveled and lived. Ask your student what a typical day for a pioneer on the trail would have looked like.
   - ❑ The pioneers generally set out with one wagon (covered with a canvas top). Most family members walked. Mules, oxen, or horses usually pulled the wagon, and family members would take turns riding/driving these.
   - ❑ A typical day on the trail involved a ten- to twenty-mile walk. A good day was an uneventful one, where there were no heights or rivers to cross. Long, flat stretches allowed them to go farther in a day.
   - ❑ There were days where men went hunting for game or when Indians approached the wagon train wanting to trade.
   - ❑ Collecting buffalo dung became a chore for most children on the trail. The dung was used in the place of firewood, which was hard to find on the vast, grassy prairies. Sometimes the children used the dung in their games!
   - ❑ The evenings were probably the most entertaining and memorable for the pioneers. After a dinner of dry bread and bacon, or perhaps some fresh game from a recent hunt, the pioneers often enjoyed the music of a fiddle or banjo, or perhaps a story was told around the fire.
9. Ask your student about some of the common causes of death on the trail.
   - ❑ Sickness, such as cholera, typhoid, and malaria were common and devastating causes of death.
   - ❑ Accidental gunshots killed many people.
   - ❑ Some died from falling under the wagon wheels or being trampled by oxen.
   - ❑ Others were killed after being bitten by rattlesnakes.
   - ❑ Sometimes people drowned when their wagon rolled off a ferry at a river crossing.
10. Ask, "Who were Marcus and Narcissa Whitman, and what is their story?"
    - ❑ The Whitmans traveled west with their friends, Henry and Eliza Spalding, to start a mission with the aim of evangelizing the local Indians.
    - ❑ Narcissa and her friend Eliza were among the first white women to travel over the Rocky Mountains on their way to the Northwest.
    - ❑ The mission that the Whitmans established was located near present day Walla Walla, Washington.
    - ❑ Though the Whitmans sought to evangelize the Indians at first, the Indians resented them and the steady arrival of white people on their land. The mission center became a stopping point that ministered to thousands of travelers on their way along the Oregon Trail.
    - ❑ In 1847, an epidemic of measles ravaged the mission, probably spread from those on the wagon trains. When the Indians caught the measles, they may have blamed the Whitmans for the deaths of those in their tribe, even though Marcus Whitman did tend some tribe members.
    - ❑ Eventually, tensions mounted to the degree that the Indians attacked the mission. Both Marcus and Narcissa (along with twelve others) were murdered during this sudden Indian raid.
11. Talk about the spiritual challenges that the settlers faced. Ask your student which of these would have been hardest for him. Challenge him to come up with Scripture verses that would have fortified him.
    Answers will vary.

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- ❑ *Leaving familiar surroundings, including church friends and pastor.* (If you or any close family friends have recently moved, you have a ready-made real-life example to make this situation more real to your student.) See Psalm 31:3, Psalm 48:14, and Psalm 139:1-12.
- ❑ *Giving up all worldly possessions except what was necessary and could fit into the wagon. For women especially, sentimentally valuable articles were often left behind, such as wedding gifts, fine china, or larger musical instruments. See Philippians 3:7-11, Luke 12:15, and Colossians 3:1-2.*
- ❑ *Facing trouble on the trail: broken wagons, flooded rivers, lost or forgotten belongings, and loss of life (disease, accidents, weather, Indian attacks, etc). See Isaiah 41:10, Psalm 9:9, and Psalm 32: 7.*
- ❑ *Facing the hardships of life on the trail and in settling: long, uncomfortable days, little chance to bathe or rest, back-breaking labor using only hand tools to tame the prairie, and drought or flood that destroyed hard-won gains. See Jeremiah 17:7-8, 2 Corinthians 1:3-7, Psalm 27:5, Psalm 59:16, and Romans 5:2-5.*
- ❑ *The loneliness of living on the frontier, where the nearest neighbor or aid was miles away. See Deuteronomy 31:8, Psalm 9:10, Psalm 23:4, and Psalm 94:14.*
- ❑ *Fears of sudden disaster, both on the trail and after settling. See Psalm 37:18-19, Proverbs 3:25-26, and Psalm 34:19.*

12. As soon as people began to arrive in the West, settlements began to be established. Some of these settlements sprang up almost overnight and were thus called boom towns. Talk about western settlements.
    - ❑ Ask, "Why do you think boom towns appeared so quickly?"
      These boom towns usually sprang up near a railroad terminal or an intersection of major travel routes. Often settlements developed around commerce, such as stores that provided precious lumber to the people of the grassy frontier. After gold was found in California, towns appeared near the sight of newly discovered mines.
    - ❑ Talk about how long these towns remained.
      - ❑ Because these towns were often founded for the sake of commerce, the permanence of the town depended on the presence of local people who needed what they had to trade. Changes in population or trading routes changed the population of the town.
      - ❑ Once the mines were thoroughly worked, or the lumber or cattle were no longer needed, many of these boom towns were abandoned. Some towns disappeared as suddenly as they had arisen.
      - ❑ An abandoned boom town often became known as a ghost town.
      - ❑ Some boom towns survived to become some of the great cities of the United States. A few of these include Dodge City, San Francisco, and Denver.
    - ❑ Ask, "What was a common place that men congregated in these boom towns?"
      Saloons provided entertainment for cowboys, miners, and settlers. These encouraged gambling, drinking, smoking, and sometimes music.

2nd Hour: Go into the details of rhetoric resources on Irish immigration, utopian communities, and the Whitmans.

1. Discuss the details of the Irish potato famine and the resulting large-scale immigration of Irish people to America.
    - ❑ Ask your student to describe conditions in Ireland, especially in relation to the British government.
      - ❑ *Irishmen were not respected by the English, who held the governing power in the United Kingdom. The Irish peasants and their wealthy English overlords had a long history of strife. It is indisputable that, by the 1800's, English laws had put the majority of the Irish population in an impoverished and desperate position. Englishmen excused their actions by calling Irishmen lazy and unruly. It was a classic case of blaming the victim. Most Englishmen simply despised the Irish.*
      - ❑ *By the 1840's, the combination of a growing population and scarcity of land caused farmers to sell the grain they produced to pay their heightened rents. They subsisted on cheap, easily grown potatoes. By this era, it is estimated that one third of the Irish subsisted on nothing else.*
      - ❑ *Starting in 1845, a series of potato blights—diseases of the plants themselves—destroyed potato crops and caused starvation throughout the poorest of the Irish population. Over one million people died, and millions of others emigrated.*
    - ❑ Ask, "What were the dangers associated with emigrating, especially for the famished Irish?"
      - ❑ *Accidents or storms at sea burned or sunk ships*
      - ❑ *Illnesses (like cholera, typhoid, and "ship fever") swept ships' passengers as they crossed the ocean, especially those filled with people who were weakened by starvation and living in unsanitary conditions associated with poverty.*

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- ❑ Ask, "Why were the Irish typically relegated to the lowest tier of eastern American society?"
  - ❑ *One reason was that they were Roman Catholic. This separated them from the Protestant majority.*
  - ❑ *Another reason was their poverty; usually, Irish immigrants were (plain and simple) peasants from Europe. They were typically dressed in rags, dirty, and unlearned.*
  - ❑ *Irish immigrants seemed almost purposefully isolationist and belligerent, so much so that most historians have written that the Irish carried their bitterness and resentment (and fierce but injured pride) with them to the New World, and were often "spoiling for a fight" as they stepped off the boat. Their attitudes offended established Americans and turned society against them.*

2. Ask, "Why were there a number of utopian communities populating America in the mid-to-late 1800's?"
   Note: Some information on Latter-day Saints (Mormons) was also included in the History readings on utopian societies of the mid-1800's for students who are not doing Church History. If you own *Tapestry*'s Worldview Spool and want to draw your student out on this topic, please use our Worldview discussion outlines from Weeks 15-17.
   - ❑ *"[The] American people began to explore the implications of their radically democratic society and the weakness of state or ecclesiastical controls on thought and behaviour. As in politics, the spirit of the time was marked by a sense of limitless opportunity and a thoroughgoing challenge to established or traditional elites, a Biblical casting down of the mighty from their seats."*[1]
   - ❑ *Most utopian or sectarian expressions that were unorthodox involved a departure from biblical teachings about the sinfulness of man and his depravity while on the earth. To some degree or other, utopians were working to perfect mankind in the here and now.*
   - ❑ *Unitarianism attacked trinitarian orthodoxy (belief in the Trinity), and was strongest by far in New England. These pastors stressed the reliability of human reason and the brotherhood of all men.*
   - ❑ *Universalists, also centered in New England, denied that some would be damned. They believed that since God is love, all would be saved.*
   - ❑ *Transcendentalists taught that the "only authentic reality [was found] in the world of the spirit, a realm that could be interpreted through reason."*[2] *The most famous leaders were Ralph Waldo Emerson and Henry David Thoreau. (If you own them, see the Government and Philosophy Spools this week for further discussion of Thoreau.) As students who are using the* Pageant of Philosophy *studied last week, "Emersonian ideas stressed individual liberation, autarchy [absolute rule], self-sufficiency and self-government, and strenuously opposed social conformity."*[3]
   - ❑ *Among the most successful communal groups were the Shakers, who practiced strict celibacy (holding that sex was the root of human sin) while waiting for the imminent (they believed) Second Coming of Christ.*

1 Philip Jenkins, qtd in *Antebellum America: 1784-1850*, edited by William Dudley (New York: Thomson Gale, 2003), p. 272.
2 Ibid., 273.
3 Ibid., 273-274.

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3. Ask, "What were your impressions of the missionary activities of the Whitmans? Based on your reading, what strengths did they exhibit, and what weaknesses or mistakes can you learn from?"
   Answers will vary, since this is an opinion question. Listen hard for the reasoning behind the answers your student gives. Is it Scriptural? Is it self-seeking? Try to draw him out as the Lord gives you leading.
   - ❑ Strengths: Again, students will find different things to respect in this couple, though, of course, the Whitmans' courage is front and center.
   - ❑ Weaknesses
     - ❑ In telling the story of (particularly Narcissa), her unfriendly behavior towards the Indians as an inciting factor in the eventual massacre of the family. Other authors do not highlight this reason so strongly. However, it is food for thought and a good opportunity to explore with your student questions like the following:
       Ask, "How do we overcome our cultural prejudices towards those who are different from us?"
       This is a matter of great importance to God and is especially evident in Paul's letters. Paul was amazed when God revealed that Jews should welcome and embrace Gentiles as co-equal heirs to the grace of God. We see this in all his letters. Here are a few Scriptures where it is particularly obvious: 1 Corinthians 12:13, Galatians 2:11-22, and Ephesians 3:4-6.
       - ❑ Ask, "How does God call believers to treat those that we don't easily respect or love?"
         God requires believers to reach out to the "unlovely." He defines such as our neighbors, whom we are to love as ourselves. Start with these verses: Leviticus 19:33-34, Luke 10:30-37, Galatians 5:14, and James 2:1-9.
     - ❑ Another weakness that is highlighted was Marcus Whitman's rigidity with the Indians. He is presented as a picture of an unbending Christian who insists on cultural as well as spiritual conditions for acceptance as Christians, without making adequate allowances for the unimportant differences between white and Indian cultures. Talk about the following ideas with your student:
       - ❑ As he will learn, the idea that culture could be divorced from the essential truths of Scripture was not widespread until well into the second half of the nineteenth century. While some earlier missionaries grasped this truth, it was Hudson Taylor's example that most famously altered Western ideas of cross-cultural missions. (Taylor, a missionary to China whom we will study in Unit 3, made a point of dressing, eating, and living as much as he could like the Chinese whom he sought to reach. He did not require his converts to change matters that were purely cultural in order to accept them as full Christian brothers.)
       - ❑ On this topic, explore with your student what the essentials of Christianity really are. Pose the question, "If you were a missionary to a foreign land (choose one), which matters would be for converts' own conscience, and which would be essential for them to adopt?"
         Answers will, of course, vary. Scripture tells us that the essential elements of true conversion are to confess that (and live as if) Christ is Lord, and believe in your heart that God raised Him from the dead. (see Romans 10:9). Further, Paul talks about Christian freedoms in many places, but especially in Romans and 1 Corinthians. See these passages for starters: Romans 14:13-23 and all of 1 Corinthians 8.

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Writing

Level	Genres	Instructions and Topics
9	☐ Analytical Essay	☐ Using one of the topics below, write another analytical essay. ☐ "The grit and determination of the pioneers of the 1840's should stand as an inspiration to all who learn of them." Support or refute this statement, using facts that you've learned from this week's reading or discussion time. ☐ "Missionaries, however imperfect, command our respect." Assess the validity of this statement with regard to the lives of the Whitmans. Discuss their strengths and weaknesses as a couple, and the ways that God led and used them despite their shortcomings. ☐ File it under "Completed Work" in your Grammar and Composition Notebook. ☐ Do any writing worksheet(s) that your teacher gives you.
10	☐ Biography (Week 5 of 6)	☐ Check all references that you've used in your paper. Make sure that you've properly inserted footnotes, endnotes, and bibliography pages. ☐ Look your paper over again to see if there are any last changes you want to make. ☐ Do any writing worksheet(s) that your teacher gives you.
11	☐ Story Writing (Week 2 of 3)	☐ After writing your story map and character sketches last week, you should have a pretty good idea of the basic storyline. ☐ Write your rough draft and remember that you only have one more week to finish this assignment. ☐ Do any writing worksheet(s) that your teacher gives you.
12	☐ Website (Week 2 of 3)	☐ Begin the actual building of your website. ☐ You may need to explore your software a bit more so that you can easily implement it. ☐ Do any writing worksheet(s) that your teacher gives you.

Glance Into Next Week…

Week 18: 1848: Gold Dust & Gunpowder	
Rhetoric	If you wish to assign the Unit 2 History Exam from *Evaluations 3*, we recommend that your student take it at the end of Week 18.
Teacher	❑ Help your students polish their work and make final preparations for your Unit Celebration. ❑ Decide upon review strategies for any evaluations you may give. See *Evaluations 3* or the History discussion outline in the Week 18 Teacher's Notes for further review help.

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17 The Oregon Trail

Worldview

Threads

Complete the survey of the Mormon belief system, focusing on the Mormon understandings of revelations their leaders claim to have received, their view of the return of Christ, and their views on authority as it is worked out in their churches. Compare these teachings with biblical ones on similar topics.

Reading & Materials

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

Teacher's Check List

Read the worldview introduction below.

Discussion Outline

1. Part Two of *Unveiling Grace* is called "Starting Over." In this section, Lynn Wilder relates how her family moved slowly but surely away from the Mormon church and began a new life as Christians. Based on your student's reading and continuing chart work, review the following topics with him and discuss contrasting biblical views. You may also wish to discuss Lynn Wilder's particular experiences with these topics as a Mormon.
   - ❑ The Holy Spirit and the Holy Ghost
   - ❑ Baptism
   - ❑ Marriage, Family, and Polygamy
   - ❑ Priesthood and Authority of Leaders
   - ❑ Financial Support of the Church
   - ❑ The Dead
   - ❑ The Temple
2. In Chapter 18, Lynn describes how her husband, Michael Wilder, was confronted with the truth that polygamy was still being practiced, and believed in as an "eternal principle," in the LDS Church (276-282). How might sincere Mormons conclude that there is Scriptural support for polygamy? How would you respond to them on this topic?
   - ❑ Thoughtful students may observe that many Old Testament heroes were polygamous (Abraham, Jacob, Solomon, and David), or murderers (Moses and David), and in other ways, fallen men. Students may wonder, "What makes Smith different from these Bible heroes?" If they do, below are several good responses; seek the Lord for others beyond these!
   - ❑ All New Testament writers also agree on (and are consistent with) the essentials concerning God, mankind, and the nature of the Godhead. The Bible never teaches that God has a wife (much less several wives), or that He and His wives beget spirit children together. Belief that God Himself practices polygamy is the basis of the "eternal principle of polygamy" and the main justification for human practice of polygamy, but this is not a biblical teaching.
   - ❑ Unlike God, the Old Testament Bible heroes were fallen men, and they also lived in a world where polygamy was accepted as normal. They did not hide it (as various Mormon leaders did), and they never claimed that God commanded them to take many wives. In fact, both David and Solomon publicly repented for the ways that lust had led them to sin against a holy God. Their personal character flaws did not change their message, nor their interpretation of the character of God.
   - ❑ Note that in New Testament times no church leaders were polygamists, or accused of sexual sin, divination, or deceit (unlike Joseph Smith). On the contrary, church leaders were expected to be "the husband of one wife" (1 Tim 3:2). Smith lived in a time where the full revelation of Jesus Christ in the New Testament was known, as well as the New Testament requirements for elders. Nevertheless, he contradicted Scripture and violated some of its teachings.

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3. Ask, "What did you find most interesting about Lynn K. Wilder's *Unveiling Grace*? Were there any aspects of her testimony about Mormonism and Christianity that stood out to you?"
   Answers will vary, but we hope you will take some extended time to draw your student out on this topic.
4. In Chapter 3 of *Unveiling Grace,* Wilder describes how Mormon missionaries invited herself and her husband to rely on their feelings as a testimony to the truth of their teachings. Ask, "How does Wilder address the issue of hearing from the Holy Spirit, vs. subjective impressions of spiritual things (320-324)?" Talk with your student about her advice for this topic, and share examples from your own experience of discerning the Holy Spirit.
   - ❑ *Wilder says that even though she herself has shared many of her "'spiritual' experiences" in her book, she must give a "stern caution" about trusting them blindly. Some experiences that she thought were from God at the time later proved to be false, whereas others she misinterpreted, and others she simply isn't sure of.*
   - ❑ *Wilder explains that she "learned to test the spirits (1 John 4:1; Rev. 2:2) by using reason (Isaiah 1:18) and the Word of God (Acts 17:11)" (322). At the same time, Wilder affirms that God is able to use even false spiritual experiences for our good (Rom 8:28). She believes He did this for her (322-323).*
5. This concludes our study of Mormonism. For many of our sensitive young people, it's been a perplexing, discouraging, and disheartening study. Remind your student that the purpose of the study has been to identify the real differences between Mormon and orthodox Christian teachings, which is especially important because Mormons use many similar words and doctrines as do Christians, but they change their essential meaning. This results in confusion at best, and deception at worst. Be sure to end your discussion by asking your student to restate the orthodox, Christian gospel, and checking up on your student's spiritual response before you finish. Below are some suggestions for you.
   - ❑ Some students may shake their heads and wonder how anyone could believe "this stuff." This can be a prideful response growing in a heart that has had a relatively easy time or is well attuned to truth. A more godly response than contempt or amazement at the deception and blindness of Mormon believers would be pity, compassion, and a desire to pray for blind eyes to be opened and a spirit of revelation of the truths of God to enter their hearts. Students may profit from the example of Lynn Wilder and her family: though they might easily have responded to their thirty-year experience in the Mormon church by shunning Mormons for the rest of their lives, Christ led them instead to develop a deep love instead, so that they now glady devote themselves to preaching Christ among the Mormon people (329-334).
     - ❑ For instance, share with your student the fact that the practice of baptizing the dead is a dangerous deception that often draws people into the Mormon church through the hope of saving a lost relative. Sadly, many people have been deceived by this false hope.
     - ❑ Gently lead your student towards compassion for those who are deceived and a heartfelt gratitude to God for the gifts He has given him. Point out that, without the grace of God in our lives, we would walk in deception and pride ourselves! It is not that we are better than others who are deceived and lost; it is that God has been kind to us. See Galatians 6:1-3, Romans 3:27-28, 2 Corinthians 4, and Matthew 9:36-38.
   - ❑ Does your child question the power or goodness of God when thinking about the numbers of people led astray by Mormon teachings? This would be a common response, and one that displays compassion towards men, but possibly a lack of proper orientation towards God. Perhaps you need to go over the following points:
     - ❑ The One True God is the Sovereign Lord, Creator of the Universe, omniscient and omnipotent (Romans 9:14-21, Daniel 4:34-35, and Revelation 1:12-18).
     - ❑ God's thoughts are above ours, and His ways inscrutable (Psalms 40:5 and 92:5). We are in the middle of His story, flawed and darkened in our minds. He is working for good, for love, and for truth in our lives!
       - ❑ Lynn Wilder bears testimony to this: though she was initially dismayed and even angered by feelings of being deceived through false doctrines for thirty years of her life, her son Micah pointed out to her that because of this experience, God had positioned her uniquely to explain the truths of the Gospel to the Mormon people (329).
       - ❑ When we doubt God's goodness or ability to either conceive or carry out His plans, we agree with Satan (the enemy of both our souls and God), as did Eve in the Garden: Genesis 3:1-6, John 8:42-46, and 1 Peter 5:6-11.

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Doubting thoughts and feelings give us the chance to reestablish His rightful lordship over *His*tory and in our own hearts, and our gratitude to Him for saving faith. When we are tempted to doubt God's plan, we need to quiet ourselves, trust in a faithful Creator who is all-wise and whose plan is not yet fully revealed (Luke 23:46 and 1 Peter 4:19), and pray for the lost.

Glance Into Next Week…

Week 18: 1848: Gold Dust & Gunpowder	
Rhetoric	There are no special concerns this week.
Teacher	Help your students polish their work and make final preparations for your Unit Celebration.

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GEOGRAPHY

Threads

Continue our three-week survey of western states, focusing on the Oregon Trail and Idaho, Oregon, and Washington.

Reading & Materials

- ❑ Reading
  - ❑ You will need access to a child's atlas for this week's geography assignments. We recommend *The Kingfisher Atlas of World History*. This is not listed in *Tapestry*, and any atlas will do.
  - ❑ See the Year 3 Geography Supporting Links via *Tapestry* Online for helps for teaching and/or reviewing the geographic terms this week.
- ❑ Colored pencils or markers of the appropriate type for your map surface.

Teacher's Check List

- ❑ Read the geographical introduction below.
- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.

Geographical Introduction

This week, we follow the Oregon Trail to survey the western states of Idaho, Oregon, and Washington. Note that the Oregon Trail did divide in Idaho to go south through Nevada and into what became California. In Week 18, we'll survey Nevada, California, New Mexico, and Arizona as we finish up this unit. For background information on Idaho, please refer back to Week 16 Background Information.

Exercises

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:

<u>Oregon</u>
- ❑ Grande Ronde Valley
- ❑ Blue Mountains
- ❑ The Dalles
- ❑ Willamette Valley
- ❑ Oregon City
- ❑ Astoria

<u>Washington</u>
- ❑ Fort Vancouver
- ❑ Whitman's Mission
- ❑ Puget Sound
- ❑ Olympic Mountains

<u>Idaho</u>
- ❑ Fort Hall
- ❑ Fort Boise

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Glance Into Next Week…

Week 18: 1848: Gold Dust & Gunpowder	
Rhetoric	There are no special concerns this week.
Teacher	❑ Help your students polish their work and make final preparations for your Unit Celebration. ❑ Decide upon review strategies for any evaluations you may give. See *Evaluations 3* or the History discussion outline in the Week 18 Teacher's Notes for further review help.

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LITERATURE

Threads

- ❑ Discuss some "first principles" that help to guide out attitudes towards authors, literary works, and our fellow literary analysts.
- ❑ Discuss Melville's worldview and the literary context of *Billy Budd.*
- ❑ Discuss the natures, experiments in living, and names, of important characters in *Billy Budd.*
- ❑ Discuss the content of *Billy Budd,* as presented by Melville.
- ❑ Biblically evaluate the themes of *Billy Budd.*

Reading & Materials

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

Teacher's Check List

- ❑ As needed, print the Literature worksheet for your student.
- ❑ We recommend that all teachers read the Literary Introduction in the Student Activity Pages and look over the short sections in *Poetics* that your student was assigned this week for your own literary background reading.
- ❑ If you have time to read some sections in *Billy Budd*, we recommend the following: 12-16, 26-31, 45-52, 80-82, 95-101, 113-115, 122-125.

Literary Introduction

Through the port comes the moonlight astray!
It tips the guard's cutlass and silvers this nook;
But 'twill die in the dawning of Billy's last day.

— "Billy in the Darbies" (l. 4-6, p. 127)

Herman Melville's worldview is difficult to describe. He was not a Christian, but neither was he particularly anything else. Melville seems to have spent his life searching for an understanding of deep mysteries that he never found. He did, however, find a close friend and mentor in Nathaniel Hawthorne, from 1850 to 1856. At their last meeting in Liverpool, England, in 1856, Hawthorne recorded in his journal the following insights into the state of Melville's soul:

> Herman Melville came to see me . . . looking much as he used to do (a little paler, and perhaps a little sadder), in a rough outside coat, and with his characteristic gravity and reserve of manner.… Melville has not been well, of late; … and no doubt has suffered from too constant literary occupation, pursued without much success, latterly; and his writings, for a long while past, have indicated a morbid state of mind.… Melville, as he always does, began to reason of Providence and futurity, and of everything that lies beyond human ken, and informed me that he had "pretty much made up his mind to be annihilated"; but still he does not seem to rest in that anticipation; and, I think, will never rest until he gets hold of a definite belief. It is strange how he persists … in wondering to-and-fro over these deserts, as dismal and monotonous as the sand hills amid which we were sitting. He can neither believe, nor be comfortable in his unbelief; and he is too honest and courageous not to try to do one or the other. If he were a religious man, he would be one of the most truly religious and reverential; he has a very high and noble nature, and better worth immortality than most of us.[1]

Sometime between 1885 and 1891, at the end of a long but embittered literary career, Melville took up the pen that had been silent for decades to write a new story, a novella called *Billy Budd, Sailor: An Inside Narrative*. It began as an

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

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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.

Discussion Outline

Summary of *Billy Budd*

The story is set in the summer of 1797 in wartime, aboard a British warship called *Bellipotent*. The atmosphere at sea is troubled, not only because of the war but also because there have recently been several mutinies in the navy that have disrupted discipline. At the beginning of the story, Lieutenant Ratcliffe goes aboard a British merchant ship called *Rights-of-Man* in order to exercise the navy's right of resupplying itself with sailors by impressment (forcing civilian men to serve in the military). Once on board, Ratcliffe immediately picks out the handsome, young, and strong William Budd (also called Billy or Baby Budd).

The captain of the merchant ship, Graveling, laments Ratcliffe's choice because the twenty-one-year-old Billy is one of his best men and plays the role of peacemaker on his ship, but lets the lad go. Billy himself cheerfully accepts the situation, bidding farewell both to the *Rights-of-Man* and to his own rights. Once on board the *Bellipotent*, he is soon endeared to most of the crew, except the master-at-arms, Claggart, whose essentially evil nature harbors jealousy for Billy's handsome looks, innocence, and popularity.

Soon after arriving on board, Billy is shocked to witness a flogging and determines to do nothing that would cause himself to be similarly punished. However, he is repeatedly reprimanded for small things that he did not do. Puzzled, Billy goes to an old sailor named Dansker, who warns him that Claggart is against him. Billy is at first unwilling to believe this, because Claggart is always pleasant to him.

Claggart lays a trap for Billy, sending another sailor in the dead of night to suggest to Budd that the impressed sailors should start a mutiny. Billy, who is completely upright (if naive), stammers out an angry refusal (he has a speech impediment which causes him to lose the power of speaking in moments of strong emotion). A few days later, Claggart goes to the captain (Edward Fairfax Vere) and reports Budd for mutiny.

Vere, an honest, educated, and thoughtful man (as well as an excellent officer) suspects Claggart of malice and calls both him and Budd secretly to his cabin. He asks Claggart to repeat his charge in front of Billy, who, speechless with righteous indignation, strikes Claggart and accidentally kills him. Vere then calls a drumhead court (he selects three naval officers) to try Billy for murder of a superior office.

Though perfectly convinced within himself that Billy is innocent, and though he harbors a fatherly compassion for the young sailor, Vere argues to his fellow officers that Billy must hang because discipline must be upheld, especially in the face of the recent mutinies and the fact that it is wartime. The officers reluctantly agree. Vere himself goes to explain the sentence to Billy, and it is hinted that Billy accepted the sacrifice of his own life with a good grace, or at least suffered less than Vere on the occasion. His last words, as he is about to be hung, are "God bless Captain Vere!" When Billy's body is hoisted, it hangs slackly and does not shudder or kick, which is a matter of wonder for the crew.

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Ironically, the mutiny which Vere sought to avoid is almost caused by Billy's execution, which the sailors feel to be unjust. However, the murmur in the ranks is swept away as the sailors are quickly ordered to various tasks. Some time later, Captain Vere is wounded in a fight and dies with "Billy Budd" on his lips. A newspaper article appears later and distorts what actually happened, laying unjust blame on Billy. The last pages are a poem written from Billy's perspective, as he lies in chains waiting to die.

Recitation or Reading Aloud

The subject for recitation or reading aloud this week is, for a single student: "Billy in the Darbies" (p. 127-128). This selection can be read aloud or recited at any time that suits you, but we do particularly recommend it as a class-opening recitation, since it goes well with with the class-opening question.

Defining Terms

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

Class-Opening Question: How did Melville originally begin to write the story of *Billy Budd*? Why is it subtitled "An Inside Narrative"?

- ❑ *The story of* Billy Budd *began as a headnote*[1] *to the ballad now printed at the end of the story.*
- ❑ *Billy Budd is subtitled "An Inside Narrative" because Melville drew some details for it from an inside account of a mutiny in 1842, which he knew of because he was related to one of the officers on the ship in the mutiny.*

Class Topics

1. From *Poetics,* discuss some "first principles" that help to guide out attitudes towards authors, literary works, and our fellow literary analysts. (Student Question #1)
   - ❑ What are some of the things that we owe to every author as we experience his literary work?
     - ❑ *We owe to each author a certain humility, respect, and desire to understand—all of which should keep us from twisting his meaning into what we want it to be instead of searching diligently to understand what the author himself wishes to say.*
     - ❑ *We owe a charitable interpretation, one that does not leap to assume that the author's meaning or intent are evil or untruthful, but assumes the best that it fairly can of him. Such charity does not mean that we turn a blind eye to flaws in content or form, but it does mean that we don't rush to find them.*
     - ❑ *We owe each author a fair trial of both his content and his artistic skill. If the author's work is of poorer quality in either truth or artistry, it is fair to point this out; however, we must take the greatest care not to exaggerate his flaws, and we ought to give equal attention to his successes in both truth and artistry.*
   - ❑ What are some of the things that we do *not* owe to any author as we experience his literary work?
     - ❑ *We do not owe unthinking acceptance to the content of a work of literature. The Word of God is the only literary work that deserves and commands complete trust (though we must certainly not be unthinking when we read Scripture, either). Every other work is to be evaluated according to its faithfulness to actual reality, which is revealed in that Word.*
     - ❑ *We do not owe fear to any human author. No author can persuade us of a false portrayal of reality (including false portrayals of God and mankind) against our will, so we don't have to fear any of them. Though we may feel tempted to agree with a powerful portrayal of reality, whether true or false, the final choice—to believe or not to believe—rests with us under God's grace. We always can choose to believe the Word of God.*
     - ❑ *At the same time, we should be aware that to keep company with falsehoods and those who portray them attractively is a dangerous thing, not to be undertaken lightly (Proverbs 13:20).*
   - ❑ What are some of the things that we owe to a literary work as we study and analyze it?
     - ❑ *We owe a willingness to take the work in its own historical context, on its own artistic terms, and with the beliefs of its author in mind, without imposing on it the expectations of our own era, preferred forms of artistry, or worldview.*
     - ❑ *We owe a careful, attentive description of the parts that we are analyzing, and we owe flexibility in the use of our literary analysis tools so that we are sure of describing what is actually going on in a literary work, not what we hastily assume, or—driven by our own agenda—wish to find there.*

1 Headnote: A reference found at the head of a literary work, which gives explanatory notes about the work as a whole.

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- ❑ *When literary terms fail, we should use our own words to describe what we find in a literary work.*
- ❑ *If a work is artistically excellent, we owe it praise.*
- ❑ *If it is artistically inferior, we may be obliged in fairness to point out its weaknesses, but we owe it the courtesy not to parade its faults.*

❑ What are some things that we owe or do not owe to other literary analysts (classmates or authors whose papers we may read on various works) as we listen to or read their thoughts?

- ❑ *We owe it to them to remember that there can sometimes be more than one legitimate interpretation of an element in a work of literature (such as its plot, character, or theme), and that therefore our own interpretation is not necessarily the only right one.*
- ❑ *We owe respect to them as human beings, and charity in our attitude towards them, even if we cannot respect or must disagree with their opinions.*
- ❑ *We do not owe blind acceptance of their theories. Instead, we should test their conclusions to see whether these are supported by the text, by the author's known beliefs, and by the historical context of the work.*

❑ Why do we "owe" all these things to authors and fellow analysts (such as our classmates)? Why do we choose to act with fairness, charity, and humility, and eagerness to see what is good, but also with boldness to carefully and clearly expose falsehood?

We owe them respect because they are made in the image of God. We also owe them kindness, charity, and humility, following Christ's command to "love your neighbor as yourself," and God's command to "love justice," and "in humility consider others better than yourselves." At the same time, we must be willing to boldly but lovingly expose falsehood, thus "speaking the truth in love."

❑ Do you find it easy or difficult to have the right attitude towards authors, their literary works, and other literary analysts? For instance, was it hard for you to apply these principles this week in reading *Billy Budd*?

Answers may vary. This is an excellent opportunity for you to draw your student out and help him to apply these principles.

2. Discuss Melville's worldview and the literary context of *Billy Budd*. (Student Questions #2-3)

❑ From *Poetics,* what was Melville's worldview like? Was he a Christian?

Melville was not a Christian, but neither was he particularly anything else. Hawthorne said of him, "He can neither believe, nor be comfortable in his unbelief; and he is too honest and courageous not to try to do one or the other." Melville seems to have spent his whole life searching for an understanding that he never found.

❑ Aside from a few of his early travel stories, most of Melville's works were dismissed in his own day as poorly plotted, too complex, or impossible to understand. However, though his content and some of his artistic techniques often came under attack, most reviewers of his day seem to have agreed that he was a gifted writer. How would you describe Melville's texture, especially his style? Did you enjoy it?

- ❑ *Melville's texture is full of allusions to literary and historical figures and events, as well as digressions and symbolism. His style might be described as having lengthy, complex sentences, a conversational and philosophical tone that at times interferes with the narration, and a descriptive style that relies heavily on symbolism.* [1]
- ❑ *Only your student can say whether or not he enjoyed Melville's style.*

❑ Melville's works are described as being Romantic. Do you see any elements of Romanticism in *Billy Budd*?

Billy Budd *might still be described as a work of Romanticism in that it portrays a young, innocent, "noble savage" sort of hero in Billy, and a "civilized" villain in Claggart. There are also a few semi-supernatural elements that appear or are suggested in the story (such as the odd slackness of Billy's body when it is hoisted aloft).*

❑ What is the name often given to the literature of Poe, Hawthorne, Dickinson, and Melville? Why that name?

- ❑ *The works of these writers are sometimes referred to collectively as Dark Romanticism.*
- ❑ *Their works are called Romantic because they have many elements of Gothic fiction: sinister villains, hints of demonic beings or witchcraft, gloomy but impressive historic settings, strong passions, romantic love, etc.*
- ❑ *These works are called dark not only because of their Gothic quality but also because they focus on the realities of human sin and suffering, in direct opposition to Emerson's portrayal of man as good and even divine.*

1 If you are teaching a Continuing student, you might mention that Melville has often been compared to Shakespeare in terms of sheer complexity of thought and ability to pack as many different ideas and images as possible into each sentence.

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3. Discuss the natures, experiments in living, and names, of important characters in *Billy Budd*. (Student Questions #4-6)
   - ❑ How would you describe the nature, experiment in living, and results of that experiment, for each of these three characters: Billy Budd, John Claggart, and Captain Vere?
     - ❑ Billy Budd
       - ❑ Nature: *He is young, remarkably handsome, and naive; has a speech impediment, is a "barbarian" and sort of noble savage; is reasonably intelligent but not very clever (he is "simple"), naturally good and honorable but untaught, loved by most, a boy, a "fighting peacemaker," and an orphan (figuratively and literally). He is in stark contrast to the more hardened and worldly sailors around him.*
       - ❑ Experiment in Living: *Billy's experiment in living amounts to an experiment in doing what is right to the best of his ability. As Melville portrays it, Billy's act of killing Claggart is beyond his ability to control.*
       - ❑ Result of Experiment in Living: *In so far as Billy's experiment has anything to do with his death, it is a failure because he did not report his interaction with the afterguardsman, which involved the possibility of mutiny. Thus failing to do what was right according to naval law, he dies. Yet, his death is a tragedy of limitation: his lack of understanding of naval law and his naive sense of honor lead him to lie to his superior officers.*
     - ❑ John Claggart
       - ❑ Nature: *He is not bad-looking but not handsome, intelligent in a crafty, worldly-wise way, good at his job, thoroughly evil, envious and full of hatred, rumored to have a criminal background, and is a "madman" of the most dangerous sort (48-49).*
       - ❑ Experiment in Living: *He seeks to satisfy his sense of envy and hatred by bringing about Billy's downfall, which he plans to accomplish by accusing Billy falsely.*
       - ❑ Result of Experiment in Living: *Claggart's hatred for Billy results in Claggart's own death.*
     - ❑ Captain Vere
       - ❑ Nature: *He is a bachelor and older man, bookish, philosophical, an excellent officer, devoted to his duty, grave and undemonstrative, practical but capable of dreaminess, earnest, and unassuming.*
       - ❑ Experiment in Living: *Vere experiments in doing what he knows is morally wrong for the sake of what he hopes is a greater good.*
       - ❑ Result of Experiment in Living: *Rather than quelling a possible mutiny, Billy's execution almost causes one. Melville also makes it clear that Vere personally feels "agony" as a result of his decision to execute Billy Budd (102-103). When Vere later dies in battle with the ship* Athee *("Atheist"), his last words are "Billy Budd," though Melville says that his manner was not remorseful (123).*
   - ❑ Billy is taken by force from the Rights-of-Man and made to work on the Bellipotent (a name formed from two Latin words meaning "war" and "power"). Thus, Billy's farewell to his old ship—"And good-bye to you too, old Rights-of-Man"—is full of meaning. Think about the names and nicknames of Billy, Claggart, and Vere. How does Melville select these names so that their sound and/or meaning gives us insight into his story?
     - ❑ *Billy Budd's surname might remind one of a bud just coming into bloom, not yet fully opened or hardened, and also of a friend, a "buddy"—both his youthful innocence and his good-naturedness are in that one name. Similarly, his nickname "Baby" highlights his moral innocence.*
     - ❑ *The name "Claggart" has a harsh, unpleasant sound, and may make one think of the word "braggart."*
     - ❑ *"Starry Vere" is in many ways almost a misnomer, since Vere is portrayed as neither star-like in purity nor true ("vere" means "true") in justice. However, the pure, aloof, unbending, crystalline "beyondness" of stars, which go by strict order and have no sympathy for human weakness or warmth, is like him. Also, Melville's account of the poem from which Vera's nickname is derived foreshadows Vere's stern decision with regard to Billy: "the discipline severe / of… the starry Vere" (28).*
     - ❑ The *Athee*—meaning, "atheist" or "godless"—is a fitting name for a warship, and (perhaps) for the strict, "unreasonable" law code which warships represent here. Captain Vere's death in the fight with the *Athee* might be seen as just punishment for his own "godlessness" in deciding to execute Billy against justice.

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- ❑ The historical period in which this story is set is the summer of 1797, a year that had already seen two mutinies. There is no question whatsoever, even in Captain Vere's mind, that Billy is morally innocent. Rather, the question is whether Billy's life can be spared without loss of the discipline that is doubly important in the wake of two serious rebellions. Does Melville portray Billy's execution as preventing a mutiny, as it was intended to do?
  No. Ironically, it almost causes *a mutiny because the men perceive the injustice of Billy's sentence (118-121).*
- ❑ How does Vere's experiment and its results show that it is wiser to do right even if it seems like the consequences will be bad?
  - ❑ *Answers may vary slightly, but they should all get across the idea that Vere, by setting aside what he knew was justice in an effort to prevent a mutiny, ironically almost caused a mutiny.*
  - ❑ Also, though Melville did not consider himself a Christian and probably did not intend to make this point, from a biblical perspective the example of Vere can be used to drive home the idea that we simply don't know what God will do or how He will order results, and therefore the only safe course is to obey Him and trust Him for the outcome.

4. Discuss the content of *Billy Budd,* as presented by Melville. (Student Question #7)
   - ❑ Let's look at the content of Melville's story. First, what do you think is the topic of *Billy Budd*?
     Billy Budd *is about a conflict between true justice and a perceived urgent necessity.*
   - ❑ True to his complex and unsettled worldview, Melville has provided in *Billy Budd* a seemingly impossible situation and actions that can be interpreted in multiple ways, none of which are wholly positive. What are some possible themes (meaning and/or message) that you see in this story? For each, tell whether you think it communicates primarily a comment on reality, a comment on morality, or a comment on values. (Student Question #3)
     - ❑ *Possible Comments on Reality:*
       - ❑ *"Justice" in human law can be unfair—which makes it not really just at all.*
       - ❑ *Sometimes one person really must be sacrificed for many, and this is brutal but also realistic and necessary.*
     - ❑ *Possible Comments on Morality:*
       - ❑ *One should do the just thing, regardless of potential consequences, because it is right to do.*
       - ❑ *"Judge by intent, not by action."*
       - ❑ *Warfare is "godless," and leads to "godless" decisions like Vere's decision to execute Billy, which was made for the sake of warfare and will be punished by death.*
     - ❑ *Possible Comments on Values:*
       - ❑ *Billy's sweetness of temper and simple virtue are valuable, and Claggart's scheming the opposite. However, since Billy's simple, "uninstructed honor" leads to his death, we might say that at least one of Billy's traits—his simplicity and ignorance—is not portrayed as valuable at all.*
       - ❑ *In wartime the rights of individual men, which are ordinarily of great value, are sacrificed to the needs of warfare. We see this exemplified in Billy's farewell to his ship, the* Rights-of-Man*, when he is impressed into service aboard the* Bellipotent *(whose name means "the power of war").*
       - ❑ *War is treated as pure force and as godless (98, 122).*
   - ❑ What do you think might be the main theme of this story?
     It is a complex and difficult work, but Billy Budd *is definitely a story about the defeat of the ideal by the brute force of War and the demands of the purely practical or "realistic," for the survival of the nation. So, we might say that the main theme is something like "Even an ideal hero of stainless innocence, bravery, and uprightness, will sometimes be sacrificed to the common good, especially in times of war."*

5. Biblically evaluate the themes of *Billy Budd*. (Student Question #8)
   - ❑ What might the Bible have to say about whether or not Billy is guilty of murder? Consider Deuteronomy 19:4-11, Exodus 21:12-13, and Numbers 35:16-25.
     Some of these Scriptures seem to say that since Billy killed Claggart without hatred, without lying in wait for him, as an unpremeditated act, then Billy is a manslayer rather than a murderer and should be spared. On the other hand, some also say that a murderer is one who strikes in enmity, which Billy certainly does.
   - ❑ Melville paints a highly complex picture in *Billy Budd* because of the historical situation and the anxiety about mutiny. It seems as though Vere has no choice but to sacrifice Billy for the good of the whole ship, since a third mutiny in wartime would be disastrous. However, if we accept for a moment the argument that Billy is a man-

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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?

Yes. If we interpret Billy as a manslayer, which certainly seems to be how Melville is portraying him, then we can say that Vere should have followed justice rather than his anxiety about a possible mutiny. We can learn from this that there is never anything to be gained by going around God's law (God is able to keep mutinies from happening). In a similar situation, we could decide to honor God by doing right and leave the consequences to Him.

- ❑ Melville clearly wishes us to view Billy as utterly innocent, not only of murder but of any wrongdoing whatsoever. He represents Billy as "naturally" and "basically" good, a kind of Romantic "noble savage" who is so pure that even the chaplain believes he does not need salvation (109-111).[1] This story may prompt the greater question, "Why do bad things happen to good people?" From a biblical perspective, is Melville's portrayal of Billy accurate? Is, "Why do bad things happen to good people?" the right question to ask? Consider Jeremiah 17:9, Matthew 5: 21-22, and Romans 3:23.

  As Christians we know that no one is good except God alone, for "all have sinned and fall short of the glory of God" (Rom. 3:23). We are all sinners who have greatly offended and deserve death. Thus, "Why do bad things happen to good people?" may not be the appropriate question to ask. The appropriate question might instead be something like, "Since there are no good people, why do any good things at all happen to bad people like us?"

- ❑ Melville likens Claggart to Satan and the serpent in Genesis, and identifies Billy with Adam (in his innocence), Isaac (when he was about to be sacrificed), and Christ (in his sacrificial death because of another's sin and for the sake of others' safety). What kind of picture of God and man, and what sort of "gospel," is Melville presenting here? How would you evaluate it biblically?

  Answers will vary. After hearing your student's thoughts, you may wish to make these points:

  - ❑ God is mentioned at many key points in the story, and Melville several times implies that Billy's act of striking down Claggart represents the justice or vengeance of God. This is a disturbing portrayal, since in the story Billy is then executed for what may be an act of divine justice, and God does nothing to stop the execution. One might also describe the situation as one in which God does not send a ram to save "Isaac" from sacrifice. If this is what Melville intended, it is an unbiblical representation of God's character.
  - ❑ In this story, one man is presented as naturally evil (Claggart) and one is presented as naturally good, like Adam before he fell (Billy Budd). Melville presents Billy as perfectly innocent but hampered by limited perceptiveness and a slight speech impediment which causes him to strike Claggart rather than speaking (91). As we have discussed, Melville's presentation of Billy as perfectly innocent is unbiblical.
  - ❑ In this story, arguably, we have also a portrayal of Billy's death as an image of Christ's crucifixion, but one which saves nobody. It seems to cause only agony for Vere, and a momentary sense of dull anger and despair in the sailors. Melville's version of the gospel isn't "good news," but rather a depiction of evil triumphing over good.

- ❑ Melville's story seems to reflect a deep dissatisfaction with tragedies like Billy's execution. While it is appropriate to be indignant and to grieve over injustice, should the fact that injustice occurs in the world lead us to question God's power to do good, His knowledge of what is good and wisdom in how to achieve it, or His desire to do good to us?[2] Consider Job 27:2, 38:2, 40:8-9, 42:3b, and 42:5-6 in your answer.

  Answers will vary. After hearing your student's thoughts, you may wish to make the following points:

  - ❑ In Scripture, Job describes God as the one "who has denied me justice" (Job 27:2). God's reply to Job's book-length, passionate, and masterfully eloquent complaint is, "Who is this that darkens my counsel with words without knowledge? … Would you discredit my justice? Would you condemn me to justify yourself? Do you have an arm like God's and can your voice thunder like his?" (Job 38:2, 40:8-9).
  - ❑ This reply, which in no way answers Job's specific accusations (e.g., the loss of his family, wealth, and health, in spite of his uprightness), is nevertheless a complete justification of God's character and actions, for it reminds Job that his understanding is severely limited. Were he omniscient, he would choose exactly as God has chosen, because he would see that ultimately it was better for him to experience these things.

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

2 The three categories (God's power, knowledge or wisdom, and love) and other observations in this discussion are borrowed from Jerry Bridges' excellent book, *Trusting God: Even When Life Hurts.*

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- ❑ Job, whose self-justifying accusation shows that he is at bottom no better than any other sinner, is both satisfied with and profoundly humbled by God's reply. Job says, "Surely I spoke of things I did not understand, things too wonderful for me to know. … My ears had heard of you but now my eyes have seen you. Therefore I despise myself and repent in dust and ashes" (Job 42:3b, 5-6).
- ❑ Thus, as it turned out, God was neither powerless, nor unknowledgeable or unwise, nor unloving in his treatment of Job. On the contrary, God used His power, applied His knowledge and wisdom, and acted out of love by sending trials that would bring about the thing which was ultimately for Job's greatest good and happiness: his repentance and better understanding of God.
- ❑ Job had *heard* of God, but now after his suffering and doubts he has *seen* God. Job understands more about God and his own relationship with Him as a result of his trials. And, since human beings are made ultimately for God, Job's suffering is actually a very great gift, and is only "unfair" in the sense that he doesn't deserve such healing and blessing as his trials have brought about in his heart.
- ❑ Similarly, when "good" people like Billy die in unjust circumstances, we can say, "it is too wonderful for me to know how God's justice is glorified, but I still trust that He is just." Also, when we Christians suffer from human injustice, we can choose to glorify God by believing that He has a good and loving purpose for us in it (Rom. 8:28-29), which will conform us to the likeness of Christ and thus *further* glorify Him!
- ❑ Thus, even unto death (for where is death's sting to the immortal soul that is going to God?), we can trust that God's power, wisdom, and love towards us are unfailing, and that ultimately His desire to glorify Himself in our lives is undamaged. The real tragedy in *Billy Budd*, perhaps, is that Melville seems to have missed this truth.

Glance Into Next Week…

Week 18: 1848: Gold Dust & Gunpowder	
Rhetoric	❑ Literature warnings: One of the poets whom we study in Week 18 is Walt Whitman. Though Whitman is without question one of the most influential of nineteenth-century American poets, he is considered important partly because of his explicit depictions of sexuality, including homosexuality, which influenced later poets. Though we have carefully selected your student's reading so that he will not encounter any sexual poems from Whitman, the Appendix A introduction to Whitman in *Poetics* does include a mention of his attitude towards sexuality, which is basically synonymous with what we have said here. ❑ If you wish to assign the Unit 2 Literature Exam from *Evaluations 3*, we recommend that your student take it at the end of Week 18.
Teacher	❑ Help your students polish their work and make final preparations for your Unit Celebration. ❑ Decide upon review strategies for any evaluations you may give. See *Evaluations 3* for further review help.

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Fine Arts Elective

Threads

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

Reading & Materials

- ❑ Reading: *The Vintage Guide to Classical Music*, by Jan Swafford, p. 258-279
- ❑ "Regular supplies" for the year such as scissors, paper, glue, markers, crayons, and colored pencils.

Teacher's Check List

- ❑ Collect, and if necessary print, supplies needed for assignments according to the list above.
- ❑ If you do not like the craft activity options that we have chosen, always feel free to select others from the Student Activity Pages or Arts & Activities Supporting Links page on *Tapestry* Online, or to not do any craft this time.

Exercises

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

Glance Into Next Week…

Week 18: 1848: Gold Dust & Gunpowder	
Rhetoric	There are no special concerns this week.
Teacher	Help your students polish their work and make final preparations for your Unit Celebration.

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17 The Oregon Trail

Government Elective

Threads

Explore the American tradition of non-violent civil disobedience by studying Henry David Thoreau's refusal to pay his taxes.

Reading & Materials

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

Teacher's Check List

Read the governmental introduction below.

Governmental Introduction

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.

Discussion Outline

1. Thoreau accepts the motto, "That government is best which governs least," and takes it further. What kind of government does Thoreau want?
   - ❑ *Thoreau believed, "That government is best which governs not at all."*
   - ❑ *Thoreau did not call himself a "no-government man," at least not all at once. Men are not ready for that yet. He calls for a better government—one that is more just.*
2. What is government good for, in Thoreau's opinion, and what should it not do?
   - ❑ *Thoreau calls government "an expedient, by which men would fain succeed in letting one another alone." This is fairly consistent with the traditional Christian view of government as a check on human wickedness; it tries to deter people from stealing, killing, and destroying.*
   - ❑ *Thoreau says government cannot keep the country free, settle the West, or educate. Citizens do these things, and they do them best when the government gets out of the way.*
   - ❑ *He argues that trade and commerce suffer continually from the acts of government—if we judged government by its effects on trade instead of its intentions, we would view it as a hazard to commerce.*

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- ❑ *Thoreau's view of government does not fit well with more modern political theorists. In the nineteenth century, Karl Marx tried to put government in charge of educating, feeding, clothing, and housing the people. Since the early twentieth century, many political thinkers in Europe and America have expanded the role of government far beyond punishing evildoers so that men can let one another alone. In a limited way, Christian students can use Thoreau to refute Marx and his disciples.*

3. Thoreau said, "I cannot for an instant recognize that political organization as my government which is the slave's government also." Do you agree?
   - ❑ *Thoreau's statement seems brilliant—in hindsight. Thoreau "seceded" from the Union because it kept tolerating slavery thirteen years before the Confederacy seceded because it might stop tolerating slavery.*
   - ❑ *Thoreau's statement needs to be evaluated in light of Romans 13, which tells Christians to submit to the powers that be. Paul says Christians should submit to the government, even when it is unjust.*
   - ❑ *In Thoreau's defense, there is a difference between submitting to an unjust law and helping to write it. In a democratic republic, every voter is a part of the government to some degree.*
   - ❑ *Thoreau submitted to the law that put him in jail, even though he refused to obey the law that taxed him for the privilege of voting. A political prisoner, like a slave, can submit to the might of the state without recognizing its "right."*
4. What would it take to apply Thoreau's civil disobedience?
   - ❑ *Thoreau's approach requires the willingness to sacrifice all earthly possessions and personal liberty for what one believes in. Thoreau's method works for religious believers or secular people under moderate rulers. It is hard on secular people under governments that are willing to kill dissenters. Few people are willing to die for what they believe in unless they believe in a life beyond the grave.*
   - ❑ *Most people are not willing to pay this price, but when enough people do, it can move mountains. The early Christians turned the Roman Empire upside down because they loved Jesus more than father or mother, sister or brother, houses or lands. History is full of rulers who tried to kill off Christianity, only to find that, as Tertullian said in A.D. 197, "the blood of the martyrs is the seed of the church."*
5. Explain how Thoreau uses the image of a machine to distinguish between three kinds of injustice in government.
   - ❑ *Thoreau recognizes that every government has a certain degree of injustice that cannot be eliminated, any more than a machine can run without some friction. He is willing to endure the kind of injustice that cannot be avoided.*
   - ❑ *There are other kinds of injustice, however, which are not merely "friction." Some injustices have their own machinery. "If the injustice has a spring, or a pulley, or a rope, or a crank, exclusively for itself, then perhaps you may consider whether the remedy [of government] will not be worse than the evil."*
   - ❑ *Thoreau tolerates the injustice that constitutes "friction" and merely questions the injustice that is part of the machine, but he refuses to become part of the unjust machinery himself. "If [the injustice] is of such a nature that it requires you to be the agent of injustice to another, then I say, break the law. Let your life be a counter-friction to stop the machine."*
6. Thoreau says, "Under a government which imprisons unjustly, the true place for a just man is also a prison." Do you agree? Why or why not?
   Thoreau's rhetoric is appealing, but it does not match up to Scriptural commands or examples. The prophets and apostles were routinely imprisoned or executed, but neither the Old Testament nor the New Testament urges believers to disobey the government in any general way. On the contrary, Paul and Peter urge Christians to obey the government—even though they wrote while the depraved tyrant Nero was on the throne of Rome.
7. Thoreau ends his essay with a reference to the Bible and the Constitution. What does he say about them? Critique his position.
   - ❑ *Thoreau says,*

> *They who know of no purer sources of truth, who have traced up its stream no higher, stand, and wisely stand, by the Bible and the Constitution, and drink at it there with reverence and humanity; but they who behold where it comes trickling into this lake or that pool, gird up their loins once more, and continue their pilgrimage toward its fountainhead.*

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- ❑ *He praises the Bible and Constitution—but faintly. The Bible and Constitution are adequate for many people, but not enough for those who can see beyond them to the transcendental source of truth and justice.*
- ❑ *Transcendentalists believed that sensitive souls could grasp ultimate truth through unaided intuition. They thought mankind had finally escaped from ignorance into the light of a transcendental truth. The Transcendentalist hope of human progress through an intuition of the infinite was sadly disappointed, however. The movement fizzled out after a generation with little lasting fruit to show for it all.*

Glance Into Next Week…

Week 18: 1848: Gold Dust & Gunpowder	
Rhetoric	There are no special concerns this week.
Teacher	Help your students polish their work and make final preparations for your Unit Celebration.

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Philosophy Elective

Threads

Explore the political philosophy of Henry David Thoreau, an American Transcendentalist.

Reading & Materials

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

Teacher's Check List

Please note that the discussion outline for Thoreau this week is the same as the dicussion outline for *Tapestry*'s Government Spool because students are studying Thoreau in both Philosophy and Government electives.

Discussion Outline

1. Thoreau accepts the motto, "That government is best which governs least," and takes it further. What kind of government does Thoreau want?
   - ❑ *Thoreau believed, "That government is best which governs not at all."*
   - ❑ *Thoreau did not call himself a "no-government man," at least not all at once. Men are not ready for that yet. He calls for a better government—one that is more just.*
2. What is government good for, in Thoreau's opinion, and what should it not do?
   - ❑ *Thoreau calls government "an expedient, by which men would fain succeed in letting one another alone." This is fairly consistent with the traditional Christian view of government as a check on human wickedness; it tries to deter people from stealing, killing, and destroying.*
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   - ❑ *Thoreau's view of government does not fit well with more modern political theorists. In the nineteenth century, Karl Marx tried to put government in charge of educating, feeding, clothing, and housing the people. Since the early twentieth century, many political thinkers in Europe and America have expanded the role of government far beyond punishing evildoers so that men can let one another alone. In a limited way, Christian students can use Thoreau to refute Marx and his disciples.*
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- ❑ *Most people are not willing to pay this price, but when enough people do, it can move mountains. The early Christians turned the Roman Empire upside down because they loved Jesus more than father or mother, sister or brother, houses or lands. History is full of rulers who tried to kill off Christianity, only to find that, as Tertullian said in A.D. 197, "the blood of the martyrs is the seed of the church."*

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   - ❑ *He praises the Bible and Constitution—but faintly. The Bible and Constitution are adequate for many people, but not enough for those who can see beyond them to the transcendental source of truth and justice.*
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Glance Into Next Week…

Week 18: 1848: Gold Dust & Gunpowder	
Rhetoric	There are no special concerns this week.
Teacher	Help your students polish their work and make final preparations for your Unit Celebration.

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The Pageant of Philosophy
Henry David Thoreau[1]

(Thoreau sits, snapping beans, in front of a sign that reads, "Henry David Thoreau, 1817-1862." Simplicio enters, carrying his Bible.)

Simplicio: Mr. Thoreau, I presume?

Thoreau: The same. *(Puts down his beans and stands to greet Simplicio.)* But you have the advantage of me, I'm afraid. Have we been introduced?

Simplicio: No, but someone said I might bump into you.

Thoreau: Someone?

Simplicio: A friend of yours—I forget his name.

Thoreau: What did you discuss?

Simplicio: Everything, I think! Truth, virtue, the stars, miracles, new-mown hay, church, sublime emotion! He made me dizzy.

Thoreau: Ah, that would have been Ralph Waldo Emerson, the sage of Concord, Massachusetts.

Simplicio: Do you know him well?

Thoreau: I lived in his home for a couple of years before I built this little hut by Walden Pond. He was a great influence on me.

Simplicio: What do you think of his position on churches?

Thoreau: He has more hope for them than I do. As it is, I really don't bother myself with churches.

Simplicio: You don't?

Thoreau: No, and it's gotten me into trouble! My father attended a particular church, and some years ago that State ordered me to pay a tithe to support his pastor. "Pay it," they said, "or be locked up in jail."

Simplicio: Goodness! Did you pay it?

Thoreau: No.

Simplicio: Were you locked up?

Thoreau: Not that time. Some meddler came and paid it for me.

Simplicio: Not that time? Were you locked up another time?

Thoreau: Yes, if you can call it that. It was only for a night.

Simplicio: For not paying a tithe?

Thoreau: For not paying the poll tax.

Simplicio: What's a poll tax?

Thoreau: A tax that every person has to pay, per capita, or, if you don't know Latin, per head.

Simplicio: Why didn't you pay your taxes?

Thoreau: Why? Because the money would support the government!

Simplicio: What's wrong with that?

Thoreau: It is a disgrace to be associated with the American government today. **I cannot for an instant recognize that political organization as my government which is the slave's government also**.

1 All Thoreau quotations are from Henry David Thoreau, *Essay on Civil Disobedience* (1849). Available on *Key Documents in Government Studies 3*.

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Simplicio: Oh! I see. But still, shouldn't we obey the government?

Thoreau: What if the government tells us to go against our conscience?

Simplicio: I suppose we shouldn't do something that would be really wrong. But is paying taxes all that bad?

Thoreau: **Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience then?**

Simplicio: But we should show due respect for the law, shouldn't we?

Thoreau: Respect, perhaps, but not an undue respect. I'll show you **an undue respect for the law: you may see a file of soldiers, colonel, captain, corporal, privates, powder-monkeys, and all, marching in admirable order over hill and dale to the wars.**

Simplicio: You don't approve of war?

Thoreau: Not the current war, not this shameful attack on Mexico![1] I don't approve, and neither do they. They march **against their wills, ay, against their common sense and consciences**, and that **makes it very steep marching indeed**.

Simplicio: But they serve their country!

Thoreau: They serve the state as machines do: with their bodies, not their minds. **In most cases there is no free exercise whatever of the judgment or of the moral sense**.

Simplicio: But they are still good citizens.

Thoreau: Good citizens! Yes, yet they command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses or dogs.

Simplicio: What about men who serve with their minds?

Thoreau: Oh, there are enough of those: **office-holders [who] serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without intending it, as God**.

Simplicio: Are there none who serve their country well?

Thoreau: **Yes, there are some. A very few—as heroes, patriots, martyrs, reformers in the great sense, and men—serve the state with their consciences also**, by throwing a little grit into the gears of the machine.

Simplicio: I beg your pardon? I don't understand!

Thoreau: Government is a great machine, and **all machines have their friction**. We learn to put up with that. **But when the friction comes to have its machine, and oppression and robbery are organized, I say, let us not have such a machine any longer**.

Simplicio: Are you suggesting—revolution?

Thoreau: **When a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign army, and subjected to military law, I think that it is not too soon for honest men to rebel and revolutionize**.

Simplicio: But revolution is so—extreme! Wouldn't it be better to change things legally, democratically?

Thoreau: Ah, the siren song of the ballot box. **All voting is a sort of gaming, like checkers or backgammon, with a slight moral tinge to it, a playing with right and wrong, with moral questions**.

Simplicio: But I thought democracy was a great breakthrough! John Mill said, **"the grand discovery of modern times has been the system of representation, the solution of all the difficulties."**[2]

Thoreau: No, for representative democracy cannot cure the conscience. **The character of the voters is not staked. I cast my vote, perchance, as I think right; but I am not vitally concerned that that right should prevail. I am**

1 The Mexican-American War lasted from 1846 to 1848. Thoreau regarded it as an indefensible exercise of American imperialism against a harmless neighbor.

2 James Mill, *Essay on Government* in *Encyclopedia Britannica* (1820) par. 72.

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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?

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Thoreau: Yes! Put the tax-gatherer into the position where he asks you, as one asked me, "But what shall I do?"

Simplicio: What did you say?

Thoreau: I said, **"If you really wish to do anything, resign your office."**

Simplicio: What would that accomplish?

Thoreau, Why, **when the subject has refused allegiance, and the officer has resigned from office, then the revolution is accomplished!**

Simplicio: You are serious about this revolution, then.

Thoreau: Yes. **In fact, I quietly declare war with the State, after my fashion.**

Simplicio: It must be a lonely war.

Thoreau: **I know that most men think differently from myself.**

Simplicio: The Bible tells us to obey our rulers, even wicked rulers like Caesar.

Thoreau: Well, I won't argue with those who rely on the Bible. **Those who know of no purer sources of truth, who have traced up its stream no higher, stand, and wisely stand, by the Bible and the Constitution, and drink at it there with reverence and humanity.**

Simplicio: Purer sources of truth?

Thoreau: **They who behold where [truth] comes trickling into this lake or that pool, gird up their loins once more, and continue their pilgrimage toward its fountainhead.**

Simplicio: Lake? Pool?

Thoreau: Yes—the Bible and the Constitution contain truth, but there is more where they came from!

Simplicio: Oh, I see. Men like Mr. Emerson want to go to the source. Does he have a way to make the laws just?

Thoreau: No, not even Emerson has done that. That would take a legislative genius, but **no man with a genius for legislation has appeared in America. They are rare in the history of the world. There are orators, politicians, and eloquent men, by the thousand; but the speaker has not yet opened his mouth to speak who is capable of settling the much-vexed questions of the day.**

Simplicio: What about our elected representatives?

Thoreau: **If we were left solely to the wordy wit of legislators in Congress for our guidance, America would not long retain her rank among the nations.**

Simplicio: You think they lack the wisdom to govern?

Thoreau: They have not even begun to govern justly. **For eighteen hundred years, though perchance I have no right to say it, the New Testament has been written; yet where is the legislator who has wisdom and practical talent enough to avail himself of the light which it sheds on the science of legislation?**

Simplicio: Are you saying that government is useless, then?

Thoreau: Worse than useless, at times! At its best, **government is an expedient, by which men would fain succeed in letting one another alone; and, as has been said, when it is most expedient, the governed are most let alone by it.**

Simplicio: But there are many things that government does!

Thoreau: Are there? **This government never of itself furthered any enterprise, but by the alacrity with which it got out of its way.**

Simplicio: It doesn't?

Thoreau: Not at all! **It does not keep the country free. It does not settle the West. It does not educate. The character inherent in the American people has done all that has been accomplished; and it would have done somewhat more, if the government had not sometimes got in its way.**

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Simplicio: But surely we need government for something?

Thoreau: Do we?

Simplicio: How about the economy? It would be hard to buy and sell without police to protect property and courts to enforce contracts. It's the government that coins the money that makes trade easier!

Thoreau: **Trade and commerce, if they were not made of india-rubber, would never manage to bounce over obstacles which legislators are continually putting in their way; and if one were to judge these men wholly by the effects of their actions and not partly by their intentions, they would deserve to be classed and punished with those mischievous persons who put obstructions on the railroads.**

Simplicio: You don't seem to think we need a government at all!

Thoreau: **I heartily accept the motto, "That government is best which governs least"; and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe—"That government is best which governs not at all."**

Simplicio: Somebody once said, "If men were angels, no government would be necessary."[1]

Thoreau: Men aren't angels—yet. **Unlike those who call themselves no-government men, I ask for, not at once no government, but at once a better government.**

Simplicio: I can agree with you on that. But how does one get such a government?

Thoreau: **To be strictly just**, any government **must have the sanction and consent of the governed. It can have no pure right over my person and property but what I concede to it**.

Simplicio: But that would make the individual more important that the State!

Thoreau: As he should be. This is the lesson of history: **the progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual**.

Simplicio: Yes, but a democracy still subjects the will of the individual to that of the group.

Thoreau: **Is a democracy, such as we know it, the last improvement possible in government? Is it not possible to take a step further towards recognizing and organizing the rights of man?**

Simplicio: Is it?

Thoreau: **There will never be a really free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly.**

Simplicio: You want the State to treat you as a higher power?

Thoreau: *(Sits back down and picks up his bowl of beans.)* All I ask is for the State to treat me as a neighbor, not a subject.

Simplicio: I wish you luck, Mr. Thoreau. *(Aside)* You're going to need it!

(Simplicio looks skeptical and tiptoes offstage. Thoreau snaps beans. Curtain.)

1 James Madison, *The Federalist Papers*, No. 51.

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