



# American Literature

Student Book

Unit 1



Alpha Omega Publications®

# AMERICAN LITERATURE LIFEPAC 1

## EARLY AMERICAN LITERATURE 1600–1800

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# AMERICAN LITERATURE LIFE PAC 1

## EARLY AMERICAN LITERATURE 1600–1800

### OBJECTIVES:

1. Understand Puritan thought and life.
2. Recognize the plain style of the Puritans and their reasons for it.
3. Discern the far-reaching influences of the Puritans on America.
4. Recognize the influences that caused Puritanism to decline.
5. Differentiate between Puritanism and Deism.
6. Recognize the religious beliefs of selected founding fathers as evidenced in their writings.
7. Understand the influence a writer can exert on a nation.
8. Understand the ramifications that deism have had on the shaping of the government of the United States.

### VOCABULARY:

\* indicates a vocabulary word in the text throughout the American Literature Lifepacs

**Deism** - a belief in God that is based only on reason

**Didactic** - intended to instruct

**Genre** - a style or form of literature

**Pious** - showing devotion to God

**Prose** - normal language as opposed to poetry

**Reason** - intellectual powers involved in coming to conclusions on facts and events

**Sovereignty** - independent and ultimate governing power

**Rationalism** - the principle that reason is the ultimate means of understanding what is truth

## I. INTRODUCTION



What is a book? Is it just a stack of paper held together with glue and thread? Or is it something that occupied people's time before television and personal computers were invented? After all, a book doesn't come with a color monitor or digital speakers that will transport you to a world of beeps and zaps. It just contains a bunch of words.

What about the words of a book? If you read them, you are quickly made aware that someone somewhere and at sometime put them in a specific order for a reason. The words are not lifelessly lumped together but are as alive as the mind that wrote them. A book is a collection of the author's thoughts, emotions, and beliefs. Its purpose is to communicate with the person who sits down to read it.

Although books can be entertaining, they are not just entertainment. Christians

must read actively. That means that we can never just relax and drink it all in. We must think about and analyze what the author is trying to say about God, humanity, and the world and always compare what we read with the timeless truths of Scripture. T. S. Eliot framed the mindset of the Christian reader thus: “So long as we are conscious of the gulf fixed between ourselves and the greater part of contemporary literature, we are more or less protected from being harmed by it, and are in a position to extract from it what good it has to offer us.” The “good” that is to be found is truth expressed beautifully.

In this course on American literature, you, the reader, will be seated before and engaged in conversation with some of the most colorful and influential minds in American history. Their words will give you a greater understanding of yourself, your culture, and the ideas of others. “In reading great literature,” C. S. Lewis wrote, “I become a thousand men and yet remain myself. Like the night sky in the Greek poem, I see with a myriad of eyes but it is still I who see. Here, as in worship, in love, in moral action, and in knowing, I transcend myself; and am never more myself.”



**Fill in each of the following blanks with the correct answer.**

- 1.1 A book is a collection of an author’s \_\_\_\_\_, emotions, and \_\_\_\_\_.
- 1.2 Christians must think about and \_\_\_\_\_ what an author is trying to say about \_\_\_\_\_, humanity, and the world and always compare what we read with the timeless truths of Scripture.
- 1.3 The \_\_\_\_\_ that is to be found in the writings of unbelievers is truth expressed beautifully.

## THE PURITANS



**The Pilgrims.** When the Puritans first stepped onto the shores of what we now know as Plymouth, Massachusetts, one can only imagine what wonders and fears filled their hearts. For indeed, it was a New World to them. Like the modern astronauts, who launch into the depths of space risking both life and limb to see what is out there, so also these brave Pilgrim travelers set out on a journey across the vast expanse of open sea. They left behind family, friends, and comforts that they had known for generations in the hopes that what explorers and colonists had said about the New World would be true. In *A Description of New England*, published four years before the pilgrims set out for America, Captain John Smith wrote of the promises that the land across the seas held. “What so truly suits with honour and honesty as the discovering things unknown: erecting towns,

peopling countries, informing the ignorant, reforming things unjust, teaching virtue; and gain to our native mother country a kingdom to attend her.” The American Dream was born neither in this century nor in this country. America, the land of justice, freedom, and liberty, is the “invention of the European imagination.” Explorers, returning to Europe with their bags filled with the bountiful riches of the native Americans, helped to fuel the myth and fantasy about America. New riches, new beginnings, and endless opportunities awaited anyone who was brave enough to reach its shores. The Pilgrims were no different from the immigrants who swim, float, crawl, and even run to American borders today, all hoping to live the American dream.

The Puritans were only a small group that migrated to America during the seventeenth century. Other Englishmen had settled in what was then known as Virginia. Even farther south were Spanish settlements in Florida and the West Indies. Most of these earlier settlers came seeking wealth and independence. The Puritans came not with gold diggers’ maps and a lust for earthly prosperity but with Bibles and a desire to “pursue the Protestant Reformation.” Their purpose was, as Cotton Mather described it, “an errand into the wilderness.”

Those Christians, known to us as Pilgrims, who sailed over on the *Mayflower* in 1620 were known in England as Separatists. The Separatists desired a form of worship that conformed more fully to biblical standards than that of the Church of England. Their efforts were met with much persecution. They were not allowed to preach, teach in colleges or schools, or hold political office. Seeking shelter, they fled England and settled in Holland. After facing many trials and hardships in a foreign country, the Separatists then applied for a charter to settle in Virginia. They left Southampton, England, in September 1620 and landed sixty-six days later on the shores of Plymouth.

**Massachusetts Bay Puritans.** Ten years after the founding of Plymouth, another colony of religious reformers was established in Massachusetts Bay. The reformers of Massachusetts Bay considered themselves nonseparating. They desired change within the Church of England but were unwilling to separate themselves totally from it. Like their brothers to the north, they held an optimistic vision of America. America was to be a Christian nation where God continually poured out His blessings on His chosen people. In an almost prophetic voice, John Winthrop, the governor of the Massachusetts Bay colony, declared in his shipboard sermon that the Puritans were to build “a city upon an Hill” where the “the eyes of all people” would be watching them. Following their desire to worship and live according to the Scriptures, the Puritans embarked upon a journey that changed the direction of history. America, and consequently the world, would never be the same.



**Underline the correct answer in each of the following statements.**

- 1.4 The Puritans first landed on the shores of (Connecticut, Rhode Island, Massachusetts).
- 1.5 The Puritans were (a large, a small, the only) group that migrated to America during the seventeenth century.
- 1.6 The Pilgrims who sailed upon the *Mayflower* in 1620 were (Separatists, Nonseparatists, Roman Catholics).
- 1.7 The Puritans from Massachusetts Bay were considered (Separatists, Nonseparatists, Roman Catholics).
- 1.8 (Separatists, Nonseparatists, Roman Catholics) wanted to change the Church of England from within.
- 1.9 According to the Puritans, America was to be a (deistic, Christian, materialistic) nation.

**Puritan Faith and Life.** As sons and daughters of the Protestant Reformation, the Puritans were a people of the Book. They viewed the Bible as their sole guide to faith and life. The core of their beliefs was the doctrine of God's sovereignty over all of His creation. This conviction rested on such biblical texts as "The Lord has established His throne in the heavens; and His sovereignty rules over all" (Psalm 103:19) and "The One forming light and creating darkness, causing well-being and creating calamity; I am the Lord who does all these" (Isaiah 45:7). The comfort of knowing, that God not man, was in control allowed the Puritans to view trials and joys as ultimately coming from God. Their whole life—minute by minute, day by day, year by year—was in the hands of God. Man, therefore, did not exist for his own pleasure but for the glory of God.

Contrary to popular notions, the Puritan lifestyle was anything but sour and gloomy. Their God-centered mentality resulted in a spirit of humble gratitude. They felt that what they had, however meager, they did not deserve. They were sinners merely chosen by God to be saved by grace. Joy and gladness over the gift of their Savior pervaded their every thought. Edward Taylor's attitude is typically Puritan: "He is altogether lovely in everything, lovely in His person, lovely in His natures, lovely in His properties, lovely in His offices, lovely in His titles, lovely in His practice, lovely in His purchases and lovely in His relations."



C. S. Lewis' description of the Puritans puts to rest some lingering misconceptions:

We must picture these Puritans as the very opposite of those who bear the name today: as young, fierce, progressive intellectuals, very fashionable and up-to-date. They were not tee-totallers; bishops, not beer, were their special aversion...[They were] the young men "in the Movement," the impatient progressives demanding a "clean sweep."

This "clean sweep" was exactly what the Puritans devised to live out in America. Free of selfish and worldly

ambitions, their "city upon an Hill" was to be a community of believers living in covenant together. (A covenant is a formal agreement among two or more persons.) *The Mayflower Compact* was just this sort of agreement. Before landing, the Pilgrims and other passengers (called "strangers") aboard the *Mayflower* agreed to surrender their individual rights for the betterment of the colony. The colony was ruled by its members and not from an outside source. This same political theory was to be used later by the framers of the Constitution: the authority of the state rests upon the consent of the governed.

The Puritans held all forms of work in high regard. Whether one was a bricklayer or a preacher, work was to be done to the glory of God. That meant that in their working they were to be Christlike. A worker was to "work hard, expect a fair amount of pay, and never steal from his employer." This is the Protestant work ethic. Its influence upon the American consciousness has created a nation that leads the world in industry and commerce.

One critic observed that the Puritans' vigorous pursuit of the betterment of the human condition led to a distaste for idle pleasures. They distrusted both the theater and the novel. For the most part, they viewed these forms of leisure as a waste of time that only fostered unwanted lusts in the soul. Time by the fire was to be spent in serious study and contemplation of one's spiritual state. The life of the Puritan was hard. Winters brought on "starving times," and summers brought diseases and infections. There was not a household that had not known the stench of death. Life had to be practical.



**Fill in each of the following blanks with the correct answer.**

- 1.10 The Puritans viewed the \_\_\_\_\_ as their sole guide to faith and life.
- 1.11 The core of Puritan beliefs was the doctrine of God's \_\_\_\_\_ .
- 1.12 For the Puritan, trials and \_\_\_\_\_ ultimately came from \_\_\_\_\_ .
- 1.13 A God-centered mentality resulted in a spirit of \_\_\_\_\_ gratitude.
- 1.14 Before landing, the \_\_\_\_\_ and other passengers aboard the Mayflower agreed to surrender \_\_\_\_\_ rights for the betterment of the \_\_\_\_\_ .
- 1.15 The political theory of the Puritans was used by the framers of the \_\_\_\_\_ .
- 1.16 The authority of the \_\_\_\_\_ rests upon the consent of the \_\_\_\_\_ .
- 1.17 All forms of \_\_\_\_\_ were held in high regard by the Puritans.
- 1.18 The Protestant work ethic has made America the world leader in \_\_\_\_\_ and commerce.
- 1.19 Idle pleasures, such as the theater and the \_\_\_\_\_ were thought of as a waste of \_\_\_\_\_ .



**Puritan Literature.** The literary life of the Puritans grew out of their need for practicality. Their writings were both didactic and pious. These two elements of instruction and spiritual devotion were woven into every line of Puritan literature. Historical records read like "devotional meditations." Events both tragic and joyous were hemmed in by spiritual applications. For the Puritan, history was a revelation of God's plan, His working "all things after the counsel of His will." The "all" included every minute detail of human existence. The Puritan historian, Cotton Mather, viewed John Winthrop as the Puritan Moses who fulfilled the "noble design of carrying a colony of chosen people into an American wilderness."

Puritan literature is filled with comparisons between themselves and the Israelites, God's chosen people. This method of comparison is called "typology." It is a form of biblical interpretation. Figures in the Old Testament are viewed as foreshadowings of Christ. For instance, Moses is a "type" of Christ because he spoke to God for the Israelites. The Puritans saw no difference in the way God dealt with His chosen people in the Old or the New Testament. Therefore, the Puritans interpreted events and people as shadows of divine things. Every piece of literature was a looking into and discovering the ways of God.

The *New England Primer* was printed in 1683. It is a good example of the Puritan approach to literature. It is both didactic and pious. "Foreshadowings" of God's work in the lives of His chosen people permeate every verse and rhyme. From "In Adam's fall/We sinned all" to "Zaccheus he/Did climb a tree/His Lord to see," it taught children not only the alphabet but also biblical truth.

Like the life and worship of the Puritans, their literary style sought to imitate Scripture. In the preface to the *Bay Psalm Book*, a Puritan hymnal, Cotton Mather defended the "plaine style," likening it to the simple language of the Old Testament books. "If therefore the verses are not always so smooth and elegant as some may desire or expect; let them consider that God's Altar needs not our polishings." The "plaine style" demonstrated a sincere desire to tell the truth as simply and plainly as possible so that there would be no cause for misunderstanding or error. Similarly, William Bradford wrote in *Of Plymouth Plantation* that he was to tell his account "in the plaine style, with singular regard unto the simple truth in all things."

A critic has noted that this intended turning from ornate worship and language to a life and style dictated by the plain and simple truth left behind those genres that were solely imaginative. Works of fiction, such as the novel and theatrical plays, had no place in Puritan literature. If a work did not connect divine truth with humanity's plight, they viewed it as a mere distraction. That does not mean that the Puritans did not use their imagination. In fact, it has been observed that their poetic expression of complex doctrines can be looked upon as "immensely creative." Edward Taylor's "The Soul's Groan to Christ for Succor" demonstrates the depth of the Puritan imagination in its ability to resolve such contradicting concepts as sin and grace, God's goodness and the existence of evil.

"I know he is Thy cur [mongrel dog], therefore I be  
Perplexed lest I from Thy pasture stray.  
He bays, and barks so veh'mently at me.  
Come rate [punish] this cur, Lord, break his teeth, I pray.  
Remember me, I humbly pray Thee first.  
Then halter up this cur that is so cured."

Poetry was very popular with the Puritans. *The Day of Doom* by Michael Wigglesworth was surprisingly popular. It was said that in New England one person in twenty owned it. It warned of the Day of Judgment, yet it was said to "delight." Although popular, Wigglesworth was surpassed by a more talented poet, Anne Bradstreet. Bradstreet was the first major woman poet in the English language. Her poetry was woven from the "stuff of daily life." Whether she is struggling to understand her marriage or a child's early death in light of Scripture, she is deeply compelling.

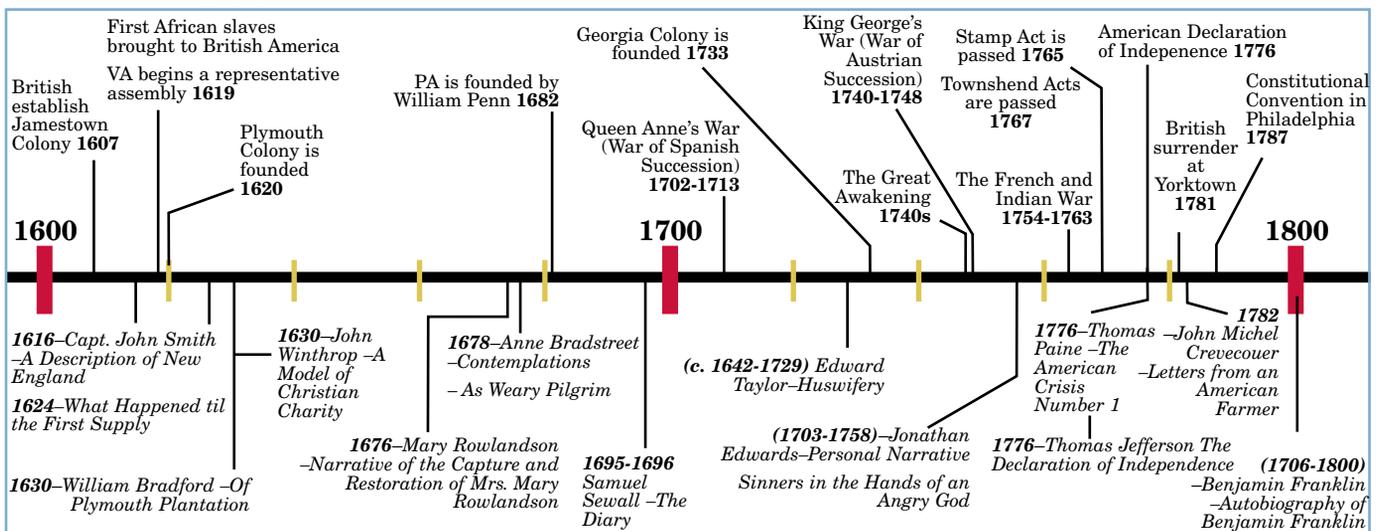


Another popular and influential writer was Mary Rowlandson. Her story, *The Sovereignty and Goodness of God, Together With the Faithfulness of His Promises Displayed: Being a Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson*, captured the spirit of prose fiction with the essential Puritan elements of instruction and piety. Rowlandson's story created a new genre, or form of writing, called the Indian-captivity narrative. It was republished frequently and copied. Filled with danger, adventure, and salvation, the Indian-captivity narratives were increasingly popular in the seventeenth century. The influence of its form was far-reaching. It is credited with the shaping of what we now know as American fiction.



**Underline the correct answer in each of the following statements.**

- 1.20 The literary life of the Puritans grew out of a need for (uselessness, practicality, idleness).
- 1.21 History was a revelation of (man's, God's, Satan's) plan for human existence.
- 1.22 Puritan literature is filled with comparisons between themselves and the (English, Israelites, Russians).
- 1.23 The Puritan method of comparison is called (typology, analogy, philosophy).
- 1.24 The Puritan literary style sought to imitate (English prose, French poetry, Scripture).
- 1.25 The purpose of the Puritan literary style was to tell (the truth, stories, lies) as simply and plainly as possible.
- 1.26 The Puritan poetry with its expression of complex doctrines can be looked upon as (creative, dull, amusing).
- 1.27 (Edward Taylor's, Anne Bradstreet's, John Winthrop's) poetry was about the "stuff of daily life."
- 1.28 Mary Rowlandson's story created a new form of writing called the (Faithful-wife narrative, Indian-captivity narrative, Pirate narrative).
- 1.29 The Indian-captivity narrative is credited with the shaping of (American, British, Mexican) fiction.



**John Smith (c. 1580–1631).** Truly a Renaissance man, Captain John Smith was successful in many fields. He was an expert soldier, explorer, and writer. His stories of adventure are filled with both fact and fantasy, intending to entice people to the New World.

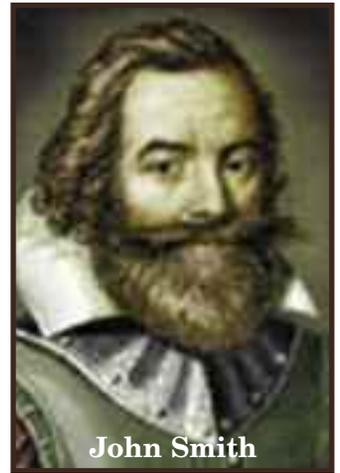
Smith was the son of a farmer in Lincolnshire, England. At the age of sixteen, he left home to become a foot soldier in the English army. He served in Scotland and traveled around Europe. While fighting against the Turks in 1604, Smith was captured and sold as a slave. Managing to escape, Smith led the life of a pirate along North African

coast. In 1606 he returned to England still hungry for adventure. The New World lay ahead of him, and he quickly invested his money in the Virginia Company.

In 1607 Smith landed in Virginia as the leader of the new colony, Jamestown. Despite attacks by native Americans and the tiresome and sometimes dangerous disputes between fellow colonists, Smith helped the colony succeed. His first book, *A True Relation of Such Occurrences and Accidents of Note as Hath Happened in Virginia Since the First Planting of That Colony*, published in 1608, was the first account of life in America to be written in English.

During 1609, Smith was seriously burned in a gunpowder explosion. He left Jamestown and returned to England. In 1614 and 1615, Smith made voyages to the American coast north of Jamestown to map and explore. Smith named this area New England. In his book *A Description of New England* (1616), Smith described the 1614 trip, giving much life to the American Dream. The Pilgrims, among other colonists, were encouraged by his promising words of a prosperous and fertile land.

After his two exploration voyages, Smith returned to London. During the remainder of his life, he published his most famous account of his adventures in the New World. *A General History of Virginia, New England, and the Summer Isles*, published in 1624, is a compilation and expansion of his other works. In it is the story of Pocahontas, which did not appear in his earlier records of life in Virginia. Critics find the late appearance of this account strange. Some of them think that Smith, in need of money during his later years, decided to embellish his story. But, regardless of whether the story about Pocahontas was true, Englishmen enjoyed Smith's writings. Many, either captured by Smith's romantic invention or encouraged by his insistence that God's sovereignty would preserve the weary pilgrim in the New World, crossed the Atlantic under his guidance.



**Fill in each of the following blanks with the correct answer.**

- 1.30 John Smith was a soldier, \_\_\_\_\_, and writer.
- 1.31 \_\_\_\_\_ helped the Jamestown colony to succeed.
- 1.32 Smith explored the region north of Virginia and named it \_\_\_\_\_.
- 1.33 The story of \_\_\_\_\_ did not appear in Smith's earlier records of life in Virginia.

### **What to Look for:**

Captain Smith's *A Description of New England* encouraged many Englishmen to colonize America. As you read, pay close attention to the reasons he gives for colonization. Which reason do you think was the most appealing to the Puritans?

**From: *A Description of New England* by John Smith**



## **A** Description of New England

In the month of April 1614, with two ships from London, of a few merchants, I chanced to arrive in New England, a part of America. Our plot was there to take whales and make trials of a mine of gold and copper. If those failed, fish that the and furs was then our refuge, to make ourselves savers\* howsoever...

Whilest the sailors fished, myself with eight or nine others of them that might best be spared, ranging the coast in a small boat, we got for trifles\* near 1100 beaver skins, 100 martin skins, and near as many otters, and most of them with-

in the distance of twenty leagues....



Now because I have been so often asked such strange questions, of the goodness and greatness of those spacious tracts of land, how they can be thus long unknown, or not possessed by the Spaniard, and many such like demands, I entreat\* your pardons if I chance to be too plain or tedious in relating my knowledge for plain men's satisfaction....

I have had six or seven several plots of those northern parts, so unlike each other and most so differing from any true proportion or resemblance of the country as they did me no more good than so much waste paper though they cost me more. It may be it was not my chance to see the best, but lest others may be deceived as I was or through dangerous ignorance hazard themselves as I did, I have drawn a map from point to point, isle to isle, and harbor to harbor with the soundings, sands, rocks, and landmarks as I passed close aboard the shore in a little boat, although there be many things to be observed which the haste of other affairs did cause me to omit. For being sent more to get present commodities than knowledge by discovering for any future good, I had not power to search as I would: yet it will serve to direct any that should go that ways to safe harbors and the savages' habitations. What merchandise and commodities for their labor they may find, this following discourse shall plainly demonstrate....

It is not a work for everyone, to manage such an affair as makes a discovery and plants a colony. It requires all the best parts of art, judgment, courage, honesty, constancy, diligence, and industry to do but near well. Some are more proper for one thing than another and therein are to be employed: and nothing breeds more confusion than misplacing and misemploying men in their undertakings....

Who can desire more content that hath small means but only his merit to advance his fortunes than to tread and plant that ground he hath purchased by the hazard of his life? If he have but the taste of virtue and magnanimity, what to such a mind can be more pleasant than planting and building a foundation for his posterity,\* got from the rude\* earth by God's blessing and his own industry without prejudice\* to any? If he have any grain of faith or zeal in religion, what can he do less hurtful to any or more agreeable to God than to seek to convert those poor savages to know Christ and humanity, whose labors with discretion\* will triply requite thy charge and pain? What so truly suits with honor and honesty as the discovering things unknown, erecting towns, peopling countries, informing the ignorant, reforming things unjust, teaching virtue; and gain to our native mother country a kingdom to attend her, find employment for those that are idle, because they know not what to do; so far from wronging any as to cause posterity to remember thee and, remembering thee, ever honor that remembrance with praise?

My purpose is not to persuade children from their parents, men from their

wives, nor servants from their masters, only such as with free consent may be spared; but that each parish or village in city or country that will but apparel their fatherless children of thirteen or fourteen years of age or young married people that have small wealth to live on, here by their labor may live exceeding well: provided always, that first there be a sufficient power to command them, houses to receive them, means to defend them, and meet provisions for them; for any place may be overlaid,\* and it is most necessary to have a fortress...and sufficient masters (as, carpenters, masons, fishers, gardeners, husbandmen, sawyers, smiths, spinsters, tailors, weavers, and such like)...to take ten, twelve, or twenty, or as there is for apprentices. The masters by this may quickly grow rich; these may learn their trades themselves to do the like, to a general and an incredible benefit for King, and country, master, and servant....



Religion above all things should move us (especially the clergy), if we are religious, to show our faith by our works in converting those poor savages to the knowledge of God, seeing what pains the Spaniards take to bring them to their adulterated\* faith. Honor might move the gentry, the valiant, and industrious; and the hope and assurance of wealth, all, if we were that we would seem and be accounted. Or be we so far inferior to other nations, or our spirits so far dejected from our ancient predecessors, or our minds too set upon spoil,\* piracy, and such villainy, as to serve the Portuguese, Spaniard, Dutch, French, or Turk (as to the cost of Europe too many do) rather than our God, our King, and our country, and ourselves, excusing our idleness and our base complaints by want of employment, when here is such choice of all sorts, and for all degrees, in the planting and discovering these north parts of America?

- savers** - salvagers
- trifles** - items of little worth
- posterity** - descendants
- rude** - undeveloped, not farmed
- prejudice** - harm
- meet** - sufficient
- overlaid** - overburdened
- adulterated** - corrupted
- spoil** - goods taken by force



**Underline the correct answer in each of the following statements.**

- 1.34 Captain Smith stated that the purpose of his 1614 trip was to kill whales and attempt to dig a mine looking for (gold and copper, silver and gold, diamonds and rubies).
- 1.35 Discovering new lands and planting a colony is work that (anyone, not everyone, no one) can do.
- 1.36 The main reason Captain Smith gave for settling New England was to convert the (Spaniards, British, savages) to the knowledge of God.

**What to Look for:**

*A General History of Virginia* is Captain John Smith's description of life in Jamestown, Virginia. However, Smith's additions to later editions have cast much doubt on the historical accuracy of the text. Look for the details of the living conditions in the first colony. Among the events that are told, which appear to be fact? If Smith was trying to encourage people to go to America, why do you think he would elaborate portions of his story?

**From: *A General History of Virginia* by John Smith**

## What Happened Till the First Supply

Being thus left to our fortunes, it fortun'd that within ten days, scarce ten amongst us could either go or well stand, such extreme weakness and sickness oppressed us. And thereat none need marvel if they consider the cause and rea-

son, which was this: While the ships stayed, our allowance was somewhat bettered by a daily proportion of biscuit, which the sailors would pilfer to sell, give, or exchange with us for money, sassafras, or furs. But when they departed, there remained neither tavern, beer house, nor place of relief but the common kettle. Had we been as free from all sins as gluttony and drunkenness we might have been canonized for saints, but our President\* should never have been admitted for engrossing to his private,\* oatmeal, sack, oil aqua vitae,\* beef, eggs, or what not but the kettle; that indeed he allowed equally to be distributed, and that was half a pint of wheat and as much barley boiled with water for a man a day, and this, having fried some twenty-six weeks in the ship's hold, contained as many worms as grains so that we might truly call it rather so much bran than corn; our drink was water, our lodgings castles in the air.

With this lodging and diet, our extreme toil in bearing and planting palisade so strained and bruised us and our continual labor in the extremity of the heat had so weakened us, as were cause sufficient to have made us as miserable in our native country or any other place in the world.

From May to September, those that escaped lived upon sturgeon and sea crabs. Fifty in this time we buried; the rest seeing the President's projects to escape these miseries in our pinnace\* by flight so moved our dead spirits as we deposed him and established Ratcliffe in his place....

But now was all our provision spent, the sturgeon gone, all helps abandoned, each hour expecting the fury of the savages; when God, the patron of all endeavors, in that desperate extremities changed the hearts of the savages that they brought such plenty of their fruits and provision as no man wanted.

And now where some affirmed it was ill done of the Council to send forth men so badly provided, this incontradictable reason will show them plainly they are too ill advised to nourish such ill conceits: First, the fault of our going was our own; what could be thought fitting or necessary we had, but what we should find, or want or where we should be, we were all ignorant and supposing to make our passage in two months, with victual to live and the advantage of the spring to work; we were at sea five months where we both spent our victual and lost the opportunity of the time and season to plant, by the unskillful presumption of our ignorant transporters that understood not at all what they under took.

Such actions have ever since the world's beginning been subject to such accidents, and everything of worth is found full of difficulties, but nothing so difficult as to establish a commonwealth so far remote from men and means and where men's minds are so untoward as neither do well themselves nor suffer others. But to proceed.

The new President and Martin, being little beloved, of weak judgment in dangers, and less industry in peace, committed the managing of all things abroad to Captain Smith, who, by his own example, good words, and fair promises, set some to mow, others to bind thatch, some to build houses, others to thatch them, himself always bearing the greatest task for his own share, so that in short time he provided most of them lodgings, neglecting any for himself....

Leading an expedition on the Chickahominy River, Captain Smith and his men are attacked by Indians, and Smith is taken prisoner.

When this news came to Jamestown, much was their sorrow for his loss, few expecting what ensued.

Six or seven weeks those barbarians kept him prisoner, many strange triumphs and conjurations they made of him, yet has demeaned himself amongst them, as he not only diverted them from surprising the fort, but procured his own

liberty, and got himself and his company such estimation amongst them, that those savages admired him.

The manner how they used and delivered him is as follows:



**John Smith captured by Indians**

The savages having drawn from George Cassen whither Captain Smith was gone, prosecuting that opportunity they followed him with three hundred bowmen, conducted by the King of Pamunkee, who in divisions searching the turnings of the river found Robinson and Emry by the fireside; those they shot full of arrows and slew. Then finding the Captain, as is said, that used the savage that was his guide as his shield, all the rest would not come near him. Thinking thus to have returned to his boat, regarding them, as he marched, more than his way, slipped up to the middle of an oozy creek and his savage with him; yet dared they not come to him till being near dead with cold he threw away his arms. Then according to their composition they drew him forth and led him to the fire where his men were slain. Diligently they chafed his benumbed limbs.

He demanding for their captain, they showed him Opechancanough, King of Pamunkee, to whom he gave a round ivory double compass dial. Much they marveled at the playing of the fly and needle,\* which they could see so plainly and yet not touch it because of the glass that covered them. But when he demonstrated by that globe-like jewel the roundness of the earth and skies, the sphere of the sun, moon, and stars, and how the sun did chase the night round about the world continually, the greatness of the land and sea, the diversity of nations, variety of complexions, and how we were to them antipodes\* and many other such like matters, they all stood as amazed with admiration.

Notwithstanding, within an hour after, they tied him to a tree, and as many as could stand about him prepared to shoot him, but the King holding up the compass in his hand, they all laid down their bows and arrows and in a triumphant manner led him to Orapak where he was after their manner kindly feasted and well used....

At last they brought him to Werowocomoco, where was Powhatan, their Emperor. Here more than two hundred of those grim courtiers stood wondering at him, as he had been a monster, till Powhatan and his train had put themselves in their greatest braveries. Before a fire upon a seat like a bedstead, he sat covered with a great robe made of raccoon skins and all the tails hanging by. On either hand did sit a young wench of sixteen or eighteen years and along on each side the house, two rows of men and behind them as many women, with all their heads and shoulders painted red, many of their heads bedecked with the white down of birds, but every one with something, and a great chain of white beads about their necks.

At his entrance before the King, all the people gave great shout. The Queen of Appomattox was appointed to bring him water to wash his hands, and another brought him a bunch of feathers, instead of a towel, to dry them; having feasted him after their best barbarous manner they could, a long consultation was held, but the conclusion was, two great stones were brought before Powhatan; then as many as could, laid hands on him, dragged him to them, and thereon laid his head and being ready with their clubs to beat out his brains, Pocahontas, the King's dearest daughter, when no entreaty could prevail, got his head in her arms and laid her own upon his to save him from death; whereat the Emperor was contented he should live to make him hatchets, and her bells, beads, and copper, for they thought him as well of all occupations as themselves. For the King himself will make his own robes, shoes, bows, arrows, pots; plant, hunt, or do anything so well as the rest.

Two days after, Powhatan, having disguised himself in the most fearfullest manner he could, caused Captain Smith to be brought forth to a great house in the woods and there upon a mat by the fire to be left alone. Not long after, from behind a mat that divided the house, was made the most dolefullest noise he ever heard; then Powhatan more like a devil than a man, with some two hundred more as black as himself, came unto him and told him now they were friends, and presently he should go to Jamestown to send him two great guns and a grindstone for which he would give him the country of Capahowasic and forever esteem him as his son Nantaquond.

So to Jamestown with twelve guides Powhatan sent him. That night they quartered in the woods, he still expecting (as he had done all this long time of his imprisonment) every hour to be put to one death or other, for all their feasting. But almighty God had mollified the hearts of those stern barbarians with compassion. The next morning betimes they came to the fort, where Smith having used the savages with what kindness he could, he showed Rawhunt, Powhatan's trusty servant, two demiculverins\* and a millstone to carry Powhatan; they found them somewhat too heavy, but when they did see him discharge them, being loaded with stones, among the boughs of a great tree loaded with icicles, the ice and branches came so tumbling down that the poor savages ran away half dead with fear. But at last we regained some conference with them and gave them such toys and sent to Powhatan, his women, and children such presents as gave them in general full content.

Now in Jamestown they were all in combustion, the strongest preparing once more to run away with the pinnace; which, with the hazard of his life, with saker falcon and musket shot, Smith forced now the third time to stay or sink.

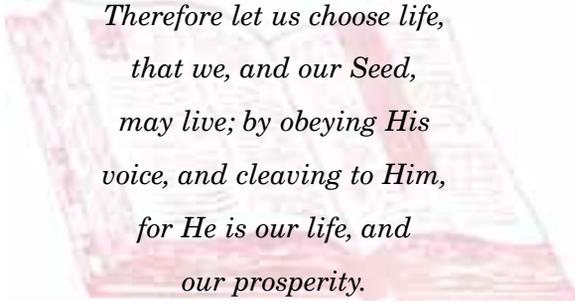
Some, no better than they should be, had plotted with the President the next day to have him put to death by the Levitical law,\* for the lives of Robinson and Emry; Pretending the fault was his that had led them to their ends; but he quickly took such order with such lawyers that he laid them by their heels till he sent some of them prisoners for England.

Now every once in four or five days, Pocahontas with her attendants brought him so much provision that saved many of their lives, that else for all this had starved with hunger.

His relation of the plenty he had seen, especially at Werowocomoco, and of the state and bounty of Powhatan, so revived their dead spirits as all men's fear was abandoned.

Thus, you may see what difficulties still crossed any good endeavor; and the good success of the business being thus oft brought to the very period of destruction; yet you see by what strange means God hath still delivered it.

worthy servants, and cause their prayers to be turned into Curses upon us till we be consumed out of the good land whither we are going: And to shut up this discourse with that exhortation of Moses that faithful servant of the Lord in his last farewell to Israel in Deut. 30. Beloved, there is now set before us life, and good, death and evil in that we are Commanded this day to love the Lord our God, and to love one another to walk in His ways and to keep His Commandments and His Ordinance, and His laws, and the Articles of our Covenant with him that we may live and be multiplied, and that the Lord our God may bless us in the land whither we go to possess it: But if our hearts shall turn away so that we will not obey, but shall be seduced and worship other gods our pleasures, and profits, and serve them, it is propounded unto us this day, we shall surely perish out of the good Land whither we passe over this vast Sea to possess it;



*Therefore let us choose life,  
that we, and our Seed,  
may live; by obeying His  
voice, and cleaving to Him,  
for He is our life, and  
our prosperity.*

### superfluities - unnecessary things



**Answer true or false for each of the following statements.**

- 1.61 \_\_\_\_\_ John Winthrop called his fellow Puritans to be willing to look out for themselves and ignore the needs of others.
- 1.62 \_\_\_\_\_ In Christian love, the Puritans were to mourn together, work together, and suffer together.
- 1.63 \_\_\_\_\_ As a “City upon a Hill,” Winthrop reminded the Puritans, the eyes of the world would be watching to see if they would be faithful to God.
- 1.64 \_\_\_\_\_ If the Puritans were not faithful to God, Winthrop proclaimed that they would not succeed in America.



Review the material in this section in preparation for the Self-Test, which will check your mastery of this particular section. The items missed on this Self-Test will indicate specific areas where restudy is needed for mastery.

## SELF-TEST 1

Fill in the blanks using items in the following word list (each answer, 2 points).

analyze	beliefs	work
Bible	Chickahominy	Constitution
sovereignty	God	thoughts
good	history	separatists
savages	providential	Indians
John Smith	Pocahontas	humble

- 1.01 A book is a collection of an author's \_\_\_\_\_, emotions, and \_\_\_\_\_.
- 1.02 Christians must think about and \_\_\_\_\_ what an author is trying to say about \_\_\_\_\_, humanity, and the world and always compare what we read with the timeless truths of Scripture.
- 1.03 The \_\_\_\_\_ that is to be found in the writings of unbelievers is truth expressed beautifully.
- 1.04 The Puritans viewed the \_\_\_\_\_ as their sole guide to faith and life.
- 1.05 The core of Puritan beliefs was the doctrine of God's \_\_\_\_\_.
- 1.06 A God-centered mentality resulted in a spirit of \_\_\_\_\_ gratitude.
- 1.07 The framers of the \_\_\_\_\_ used the political theory of the Puritans.
- 1.08 The Puritans held all forms of \_\_\_\_\_ in high regard.
- 1.09 \_\_\_\_\_ helped the Jamestown colony to succeed.
- 1.010 The story of \_\_\_\_\_ did not appear in Smith's earlier records of life in Virginia.
- 1.011 When the Jamestown colony thought that they were going to starve to death, God sent " \_\_\_\_\_," or Indians, to bring them food.
- 1.012 Captain Smith and his men were attacked by \_\_\_\_\_ and taken prisoner when they were on an expedition on the \_\_\_\_\_ River.
- 1.013 Nonconformists, also known as \_\_\_\_\_, desired to form particular or separate churches based solely on the Word of God.
- 1.014 Bradford wrote *Of Plymouth Plantation* to preserve the \_\_\_\_\_ of the Pilgrims' plight and God's \_\_\_\_\_ care.

**Underline the correct answer for each of the following statements** (each answer, 2 points).

- 1.015 The Puritans were (a large, a small, the only) group that migrated to America during the seventeenth century.
- 1.016 The Pilgrims who sailed upon the *Mayflower* in 1620 were (Separatists, Nonseparatists, Roman Catholics).
- 1.017 The Puritans from Massachusetts Bay were considered (Separatists, Nonseparatists, Roman Catholics).
- 1.018 According to the Puritans, America was to be a (deistic, Christian, materialistic) nation.
- 1.019 The literary life of the Puritans grew out of a need for (uselessness, practicality, idleness).

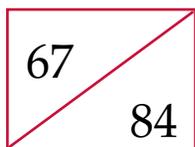
- 1.020 History was a revelation of (man's, God's, Satan's) plan for human existence.
- 1.021 Puritan literature is filled with comparisons between themselves and the (English, Israelites, Russians).
- 1.022 The Puritan method of comparison is called (typology, analogy, philosophy).
- 1.023 The purpose of the Puritan literary style was to tell (the truth, stories, lies) as simply and plainly as possible.
- 1.024 The Puritan poetry with its expression of complex doctrines can be looked upon as (creative, dull, amusing).
- 1.025 Mary Rowlandson's story created a new form of writing called the (Faithful-wife narrative, Indian-captivity narrative, Pirate narrative).
- 1.026 The Indian-captivity narrative is credited with the shaping of (American, British, Mexican) fiction.
- 1.027 The main reason Captain Smith gave for settling New England was to convert the (Spaniards, British, savages) to the knowledge of God.
- 1.028 John Winthrop was deeply committed to the study of the (Scriptures, stars, human race).
- 1.029 It was aboard the (*Mayflower*, *Cambridge*, *Arbella*) that John Winthrop composed the sermon "A Model of Christian Charity."
- 1.030 The Massachusetts Bay Colony sought to establish a (tyrannical, democratic, theocratic) form of government.

**Answer true or false for each of the following statements** (each answer, 2 points).

- 1.031 \_\_\_\_\_ William Bradford set out to write *Of Plymouth Plantation* in an ornate style, with singular regard unto complex lies about all things.
- 1.032 \_\_\_\_\_ The Separatists left England because they were being persecuted, even so far as to have some of their members charged with rebellion and high treason.
- 1.033 \_\_\_\_\_ The main beams of the *Mayflower* were bowed and cracked.
- 1.034 \_\_\_\_\_ The *Mayflower Compact* was signed before they went ashore.
- 1.035 \_\_\_\_\_ During the first winter, only two Puritans died.
- 1.036 \_\_\_\_\_ John Winthrop called his fellow Puritans to be willing to look out for themselves and ignore the needs of others.
- 1.037 \_\_\_\_\_ As a "City upon a Hill," Winthrop reminded the Puritans, the eyes of the world would be watching to see if they would be faithful to God.
- 1.038 \_\_\_\_\_ If the Puritans were not faithful to God, Winthrop proclaimed that they would not succeed in America.

**For Thought and Discussion:**

Explain to a parent or teacher the difficulties that the Pilgrims faced during that first winter. Discuss how they coped. Explain how the treatment of the sick by the Pilgrims and by the crew of the *Mayflower* differed? What were the reasons for these differences?



Score \_\_\_\_\_  
 Teacher check \_\_\_\_\_  
 Initial \_\_\_\_\_ Date \_\_\_\_\_