A Legacy of Freedom & Virtue in Literature & Philosophy

This chapter requires a companion activity book in which students respond to questions on text content.



Chapter 1

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"The pen is mightier than the sword."

—George Bulwer Lytton



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Eskimo Approach & Franklin Technique

Approaches to Literature

Section 1

Lesson 1 of 5

Eskimo children learn to carve ivory from whale and walrus tusks by observing and helping the elders (fathers and grandfathers) of the village. While yet a child, each boy sits beside his grandfather or father who selects the ivory, saws the pieces into manageable sizes, ***rasps*** out a rough shape, then scrapes, sands and polishes the piece into a fine and beautiful object of perhaps a bird, fish, moose, seal, whale, penguin, or otter. All the while, the youngster watches intently. His first "job" is to "finish" each piece by polishing, dusting and putting it on the display shelf.

One day the grandfather says, "Grandpa needs your help sanding." So, the boy (who has been watching his grandfather's hands at work) adds sanding to the list of polishing, dusting and putting the pieces on the shelf. The grandfather's keen eye watches the lad's ***dexterity*** and thoroughness, giving pointers and praise. One day the grandfather says, "Grandpa needs your help rasping this rough piece," which the grandfather has shaped into a seal or whale. So, the boy adds rasping to his list of sanding, polishing, and dusting. The grandfather gradually requires the boy to increase his skill by rasping and shaping more difficult pieces like birds in flight or moose with bulging muscles. One day, the grandfather hands a rough block of ivory to the boy and asks, "What do you see in this piece of ivory?" Over time, the boy has watched his grandfather examine many pieces of ivory—turning them over, around and then up to the light to detect grain, veins and size, all the while explaining his actions to his apprentice.

The youth ***emulates*** his grandfather, then smiles as he says, "I see a great bull moose."

"Good," says the grandfather, "Release the moose." And thus the young man becomes a skilled craftsman.

VOCABULARY

Eskimo: slang for a member of a native people group of northern Canada, Greenland, Alaska, or eastern Siberia
Rasp: to rub with a steel-toothed file
Dexterity: skill and ease in using the hands
Emulate: to copy, to act like
Meticulously: with excessive care in the treatment of details
Inquisitive: given to examination or investigation
Articulate: to express concepts clearly and effectively
Pseudonym: a fictitious name; especially a pen name
Cynical: an attitude of distrust of motives or sincerity in others
Almanac: an annual publication containing astronomical, statistical, tabular, and general information
Debut: (dā bū) first public appearance
Aphorism: a terse, concise saying stating a general truth or observation
Maxims: true, witty sayings about life

Benjamin Franklin's Wisdom and Wit Make Him Famous

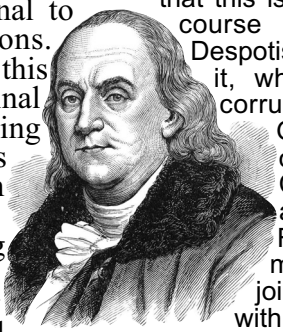
In this course, you will apply not only the Eskimo Approach, but also the Benjamin Franklin learning style. Franklin was a self-taught man who became a publisher, scientist, postmaster, inventor, and patriot. He was one of the most influencial Founding Fathers, greatly impacting the history and formation of the United States, including providing valuable insight during the drafting of the Declaration of Independence and the Constitution.

Franklin became an effective writer by reading well-written articles and papers on philosophy, science, theology, human nature, and logic. He would not only read literature, but he would assimilate them into his very person! His process of assimilation became known as the Franklin Learning Style: he would read the literary piece, then set it aside while he thought about it. Then, he would copy the first half, and read the second half again. He would do this several times. Then, he would

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write the first half from memory, while copying the second half. Then, he would write the second half from memory. Finally, he would write the entire piece from memory. He would then compare his work to the author's original to detect omissions, errors, or deletions. Franklin worked ***meticulously*** through this process until he could replicate the original piece entirely from memory. By exercising self-discipline and diligence in this process, Franklin became a scholar and an excellent writer and thinker.



Franklin is credited with inventing bifocal lenses and the lightning rod. He also is credited with discovering how electricity works. While most colonial men were skilled in the labor of making candles, growing crops, building boats or crafting leather, Ben Franklin exercised an ***inquisitive*** mind and became an effective wordsmith. His skill with sentences enabled him to ***articulate*** concepts of freedom and personal responsibility that motivated colonists to develop the most unusual and effective system of self-government in world history—the government of the United States. When members of the Constitutional Convention were debating the adoption of the newly drafted Constitution, Franklin wrote a speech that he gave before the members in Philadelphia in 1787.

Mr. President

I confess that there are several parts of this constitution which I do not at present approve, but I am not sure I shall never approve them: For having lived long, I have experienced many instances of being obliged by better information, or fuller consideration, to change opinions even on important subjects, which I once thought right, but found to be otherwise. It is therefore that the older I grow, the more apt I am to doubt my own judgment, and to pay more respect to the judgment of others. Most men indeed as well as most sects in Religion, think themselves in possession of all truth, and that wherever others differ from them it is so far error. Steele, a Protestant in a Dedication, tells the Pope, that the only difference between our Churches in their opinions of the certainty of their doctrines is, the Church of Rome is infallible and the Church of England is never in the wrong. But though many private persons think almost as highly of their own infallibility as of that of their sect, few express it so naturally as a certain french lady, who in a dispute with her sister, said "I don't know how it happens, Sister but I meet with no body but myself, that's always in the right—*Il n'y a que moi qui a toujours raison.*"

In these sentiments, Sir, I agree to this Constitution with all its faults, if they are such; because I think a general Government necessary for us, and there is no form of Government but what may be a blessing to the people if well administered, and believe farther that this is likely to be well administered for a course of years, and can only end in Despotism, as other forms have done before it, when the people shall become so corrupted as to need despotic Government, being incapable of any other. I doubt too whether any other Convention we can obtain, may be able to make a better Constitution. For when you assemble a number of men to have the advantage of their joint wisdom, you inevitably assemble with those men, all their prejudices, their passions, their errors of opinion, their local interests, and their selfish views. From such an assembly can a perfect production be expected? It therefore astonishes me, Sir, to find this system approaching so near to perfection as it does; and I think it will astonish our enemies, who are waiting with confidence to hear that our councils are confounded like those of the Builders of Babel; and that our States are on the point of separation, only to meet hereafter for the purpose of cutting one another's throats. Thus I consent, Sir, to this Constitution because I expect no better, and because I am not sure, that it is not the best. The opinions I have had of its errors, I sacrifice to the public good. I have never whispered a syllable of them abroad. Within these walls they were born, and here they shall die. If every one of us in returning to our Constituents were to report the objections he has had to it, and endeavor to gain partizans in support of them, we might prevent its being generally received, and thereby lose all the salutary effects & great advantages resulting naturally in our favor among foreign Nations as well as among ourselves, from our real or apparent unanimity. Much of the strength & efficiency of any Government in procuring and securing happiness to the people, depends, on opinion, on the general opinion of the goodness of the Government, as well as of the wisdom and integrity of its Governors.

I hope therefore that for our own sakes as a part of the people, and for the sake of posterity, we shall act heartily and unanimously in recommending this Constitution (if approved by Congress & confirmed by the Conventions) wherever our influence may extend, and turn our future thoughts & endeavors to the means of having it well administred. On the whole, Sir, I can not help expressing a wish that every member of the Convention who may still have objections to it, would with me, on this occasion doubt a little of his own infallibility, and to make manifest our unanimity, put his name to this instrument.

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On the lighter side, Franklin enjoyed "wise cracks" and humor. His witty writings charmed both the American public and foreigners abroad. Franklin's most popular publication is *Poor Richard's Almanack*, published from 1732 to 1757 under the ***pseudonym*** Richard Saunders or "Poor Richard". It was an instant success, and these popular little books sold faster than Franklin could print them.

The ***almanac*** was an all purpose pamphlet that contained a calendar, descriptions of weather patterns, and information about the stars and planets. Franklin's almanac, however, differed from others: it also contained Franklin's witty, ***cynical*** sayings, ***aphorisms***, proverbs, ***maxims***, poems, and tips on ethical, thrifty, and courteous living. Many of Franklin's catchy phrases made their way into American ***vernacular***, such as, "A penny saved is a penny earned" and "Early to bed, early to rise, makes a man healthy, wealthy, and wise."

Aristocratic Europeans presumed that no American could write anything worth reading, but Benjamin Franklin was a master craftsman with words. His clever articles and stories in his *Pennsylvania Gazette* revealed his genius. Franklin used the "play-on-words" technique as well as satire and irony to enhance his points of debate: after signing the Declaration of Independence, he quipped, "Indeed, we must all hang together, otherwise we shall most assuredly hang separately."

Benjamin Franklin became one of the greatest writers and speakers of all time. In 1941, nearly a century and a half after Franklin's death, Grey Castle Press published these words about Franklin: *Every day the hand press sent out armies of words that could make people laugh, cry, be angry or pleased. To be master of the words, that was the thing. That was the worthwhile thing: to use words as tools, weapons, trumpets, or comforters, to make people understand and be persuaded. It would be fine, he thought, to conquer the world and route the armies of darkness by writing and printing words.*

A popular article titled "Rules for Reducing a Great Empire to a Small One" by Benjamin Franklin was published anonymously in England as a warning to the king. The article was written before the colonists had declared war but were beginning to think about it. The article insinuated that the British government was making a terrible mistake in how it treated American colonists who were sincere in their efforts. The entire article is a satire on effective government in general.

"Rules for Reducing a Great Empire to a Small One"

An ancient sage valued himself upon this, that, though he could not fiddle, he knew how to make a great city of a little one. The science that I, a modern simpleton, am about to communicate, is the very reverse.

I address myself to all ministers who have the management of extensive dominions which from their very greatness have become troublesome to govern, because the multiplicity of their affairs leaves no time for fiddling.

1. In the first place, gentlemen, you are to consider, that a great empire, like a great cake, is most easily diminished at the edges. Turn your attention, therefore, first to your remotest provinces; that, as you get rid of them, the next may follow in order.
2. That the possibility of this separation may always exist, take special care the provinces are never incorporated with the mother country; that they do not enjoy the same common rights, the same privileges in commerce; and that they are governed by severer laws, all of your enacting, without allowing them any share in the choice of the legislators. By carefully making and preserving such distinctions, you will (to keep to my simile of the cake) act like a wise gingerbread-baker, who, to facilitate a division, his dough half through in those places where, when baked, he would have it broken to pieces.
3. Those remote provinces have perhaps been acquired, purchased, or conquered, at the sole expense of the settlers, or their ancestors, without the aid of the mother country. If this should happen to increase her strength, by their growing numbers, ready to join in her wars; her commerce, by their growing demand for her manufactures; or her naval power, by greater employment for her ships and seamen, they may suppose some merit in this, and that it entitles them to some favor; you are therefore to forget it all, or resent it, as if they had done you injury. If they happen to be zealous whigs, friends of liberty, nurtured in revolution principles, remember all that to

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their prejudice, and contrive to punish it; for such principles, after a revolution is thoroughly established, are of no more use; they are even odious and abominable.

4. However peaceably your colonies have submitted [cuts] to your government, shown their affection to your interests, and patiently borne their grievances, you are to suppose them always inclined to revolt, and treat them accordingly. Quarter troops among them, who by their insolence may provoke the rising of mobs, and by their bullets and bayonets suppress them. By this means, like the husband who uses his wife ill from suspicion, you may in time convert your suspicions into realities.

Word Choice and Tone

Words are important and powerful. What a person says has impact. Every day words are spoken without careful consideration of their influence. Using the right words when communicating with others is important. Many of America's early writers, like Benjamin Franklin, chose their words carefully and left a legacy of valuable literature. Tone is the manner, pitch and quality of how a person says something. Tone reflects the speaker's attitude toward the topic. In writing, tone is the mood or feeling of a literary work. Tone can be deciphered by the types of words used and how they are used. The tone of Franklin's almanac was witty and humorous. In his speech before the Constitutional Convention, however, Franklin's tone was serious, reflective, and thoughtful as he encouraged the others to approve the Constitution.

VOCABULARY

Vernacular: terms and language parculiar to a group or culture
Satire: the use of irony, sarcasm, or ridicule in speech and literature
Irony: the use of words to convey a meaning that is the opposite of its literarl meaning
Antithesis: the direct opposite; a stark contrast

What is Satire?

Satire exposes follies in logic and is often used to mock religion, politics, society, or governments. The language of satire appears serious on the surface, but has an underlying tone of ***irony*** and sarcasm used to attack someone or something by making it look ridiculous or worthy of scorn. Another identifying mark of satire is that the article itself contains follies in logic or style. One of the most popular satires of all time was written by Jonathan Swift who was disturbed by the apathy of the English toward Irish citizens. Swift suggested in his essay, "Modest Proposals", that the best way to get rid of the Irish problem was for the children to be eaten or sold into slavery. This of course horrified the public, but got Swift's point across. Even though Swift's tone was serious on the surface, the underlying tone of his argument was sarcastic, and his logic, of course, was purposely flawed to reveal the illogical behavior of the British.

Benjamin Franklin was a popular satirist. Franklin wrote "Rules By Which a Great Empire May Be Reduced to a Small One" to sound humorous, but his underlying tone was one of warning to the British against mistreating the colonists. In order to poke fun at the logic of the English, Franklin's article itself contains errors in logic (purposely so)—he is telling them how to destroy themselves, rather than improve themselves. Anyone who governs a nation would not want to destroy it. This was the point Franklin was trying to get across.

Another American satirist was Samuel Clemens (A.K.A. Mark Twain) in the 1800s who used his novels to satirize the ideals and mannerisms of the American South. Twain's main character in several books, Huckleberry Finn, was the ***antithesis*** of a "Southern gentleman", constantly saying and doing things unacceptable in southern culture. Modern examples of satirists are Jay Leno and David Letterman who satirize certain people in society, such as politicians, celebrities, and criminals. Read the following excerpt from Jonathan Swift's satire "Modest Proposal".

A Modest Proposal (excerpt)

For Preventing The Children of Poor People in Ireland From Being A burden to Their Parents or Country, and For Making Them Beneficial to The Public

By Jonathan Swift (1729)

...It is a melancholy object to those who walk through this great town or travel in the country, when they see the streets, the roads, and cabin doors, crowded with beggars of the female sex,

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followed by three, four, or six children, all in rags and importuning every passenger for an alms. These mothers, instead of being able to work for their honest livelihood, are forced to employ all their time in strolling to beg sustenance for their helpless infants: who as they grow up either turn thieves for want of work, or leave their dear native country to fight for the Pretender in Spain, or sell themselves to the Barbadoes.

I think it is agreed by all parties that this prodigious number of children in the arms, or on the backs, or at the heels of their mothers, and frequently of their fathers, is in the present deplorable state of the kingdom a very great additional grievance; and, therefore, whoever could find out a fair, cheap, and easy method of making these children sound, useful members of the commonwealth, would deserve so well of the public as to have his statue set up for a preserver of the nation.

But my intention is very far from being confined to provide only for the children of professed beggars; it is of a much greater extent, and shall take in the whole number of infants at a certain age who are born of parents in effect as little able to support them as those who demand our charity in the streets.

I have been assured by a very knowing American of my acquaintance in London, that a young healthy child well nursed is at a year old a most delicious, nourishing, and wholesome food, whether stewed, roasted, baked, or boiled...

What is Parody?

A parody is a humorous or sarcastic imitation of a legitimate literary piece or production. Parodies mock the original work, or the subject or author of the work, or use the format of the original work to mock another topic, idea, philosophy, belief, or lifestyle. One of the first parodies in American literature was the imitation of a British song titled "Hosier's Ghost". Americans made a parody, using the tune to mock the British about the Boston Tea Party. A modern parody uses the tune of the ballad "Joshua Fought the Battle of Jericho" to mock Muhammad, the founder of Islam. Another modern parody by Life Messengers used the format of Psalm 23 to poke fun at Americans who "worship" television and become useless couch potatoes. Read excerpts from those parodies next.

Original Ballad

You may talk about your kings of Gideon,
You may talk about your men like Saul,
There's none like good old Joshua
At the battle of Jericho.

Joshua fought the battle of Jericho,
Jericho, Jericho,
Joshua fought the battle of Jericho,
And the walls came tumblin' down.

Parody

They tell me my religion is wrong.
They try to persuade with the sword.
They say their prophet was an enlightened man, that
His insight, they say, came from Hira Cave at night.
It caused Shiite and Sunni to fight,
to see who should represent Allah, you see.
Their way may be for you,
But don't try to force it on me.

The 23rd Channel (parody excerpt)

The T.V. set is my shepherd. My spiritual growth shall want.

It maketh me to sit down and do nothing . . . , because it requireth all my spare time. It keepeth me from doing my duty . . . , because it presenteth so many enticing shows that I must see.

Yea, though I live to be a hundred, I shall keep on viewing my T.V. as long as it will work, for it is my closest companion. Its sound and its picture, they comfort me.

It presenteth entertainment before me, and keepeth me from doing important things with my family. . .

Surely, no good thing will come of my life, because my T.V. offereth me no time . . .

How to Succeed in this Course

In this course you will walk in the steps of craftsmen and statesmen as you learn the skills of polishing, drafting, and shaping sentences, paragraphs, articles, stories, speeches, and essays into effective literary pieces. When you complete this course, you will reflect the skills of a wordsmith. Because this is a literature course, you will study the lives and works of many authors from various cultures and countries. On tests and quizzes, you will be required to recall the individual authors, their works and national origins.

Throughout this course, you will be required to write various lengths of responses, including many on separate paper. You are expected to respond in sentences and paragraphs of appropriate length in order to answer the question satisfactorily and effectively. All such responses are to be complete sentences, not word or phrase "tid bits" or "sound bites". All responses on separate paper, are to be kept in a notebook by you throughout the duration of this course as you

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tests, the more you write (the more in-depth your answer is), the higher your success rate will be.

Some of the texts in this course are complex and difficult. In order to comprehend them and answer the questions, follow the steps below. These will help you identify trouble spots when your understanding breaks down and will help you regain control of the material.

Learning and Comprehension Strategies

1) Circle words you do not know or understand. Look them up in the vocabulary or in a dictionary. This is important. If you do not understand what you are reading, you will not be able to answer questions about the reading selection.

2) As you read, write notes about the text: who the text is about; what the text is about; where the events took place; when the events took place; why the events took place; how the events took place. These are the basic questions to ask yourself in order to understand any text.

3) Reread any part of the text that does not make sense to you. Ask yourself why it does not make sense to you. Then, eliminate the problem. For example, if you do not understand the text because of unfamiliar words, then find out what those words mean. If an idea or concept mentioned in the text causes your understanding to break down, then stop reading and find out what that idea or concept means by discussing it with your teacher or peers or by researching it in an encyclopedia or on the Internet. Once you understand, then continue reading the text.

4) Find **key words** in the question, then find the same words in the text. To find the words in the text, look for titles and subtitles where the information is provided. For example, If the question asks you to explain the Eskimo learning style and the Benjamin Franklin learning style, you know that the **key words** are *Eskimo learning style,* and *Benjamin Franklin learning style*. Find where these terms are explained in the text, then answer the question.

5) Identify WHAT the question is asking you to do. For example, if the question asks you to compare and contrast the Eskimo learning style with the Benjamin Franklin learning style, you must first explain what each style is, then compare them, then contrast them. By the time you do this, you will probably have enough paragraphs to satisfy the requirement.

6) If a question asks you to answer multiple questions, follow these steps: identify what the question is asking you to do; identify the key words; answer each question in the order it was asked. For example, a question may ask you to explain the Eskimo learning style and then to apply it to a situation in your own culture. First, identify what the question is asking: It is asking you to **explain**. Next, identify what you are supposed to explain. Find the key term: *Eskimo learning style*. Now you know that you are supposed to **explain** the *Eskimo learning style*. Next, you are asked to **apply** the Eskimo learning style to a situation in your own life. You can do this by describing an event in your own family, such as learning how to cook or sew with your mom or building a tree house or working on a car with your dad or grandpa.

Now you are equipped to tackle this course! This first chapter is the most difficult and demanding on your time, intellect, and study skills. Once you master this chapter, you will be able to "glide" through the remaining three chapters. Continue to the Activities, and succeed!

Life Principle



"The noblest question in the world is, 'What good may I do in it?'" —Ben Franklin

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Early American Voices

Historical Documents

Section 1

Lesson 2 of 5

Early American writers were not only known for their wit and humor, such as Ben Franklin, but colonists were also known for their quality poetry and fiery speeches.

Phyllis Wheatley was a celebrated American ***poetess***. She lived from approximately 1753 to 1784, and was the first female African American writer to be published in the United States. Her book of poetry was titled *Poems on Various Subjects* and was published in 1773.

Historians believe that Phyllis was born in Africa in the country of ***Cambia*** and that she was captured by Muslim slave traders and sold at the age of eight to either French or Portugese slavers who in turn sold the child to some Englishmen. In chains, the young girl found her way to Boston, Massachusetts in 1761, where American John Wheatley, a successful New England businessman, purchased Phyllis. The Wheatleys named Phyllis for the boat *Phyllis* that brought the girl to the American colonies. The family made sure that Phyllis received a good education and treated her like one of their own children. She excelled in school, quickly learning several languages, and converted to Christianity. She began to write poetry, and the Wheatley family recognized that the young girl's poems were of exceptional quality. With their help, Phyllis published her first poem in 1767 in the *Newport Mercury*.

The major themes of Wheatley's poetry center mainly around Christianity. She also wrote many poems that she dedicated to famous figures. Phyllis' poetry was praised by many of the leading figures of the time, including George Washington, who called the young writer "a great American". In 1770, Wheatley wrote a tribute to Washington. This poem received widespread acclaim, and the gentle general personally thanked Phyllis for the poem she wrote in his honor.

One of her well known poems is "On being brought from Africa to America" in which she counts it a blessing that she had been brought out of the pagan and war-like lifestyle of her African tribe and had been given a chance to become a Christian in America. The poem is also a gentle slap at white Christians who did not think black Africans could be redeemed from sin. An excerpt is below.

`Twas mercy brought me from my Pagan land,
Taught my benighted soul to understand
That there's a God, that there's a Saviour too:
Once I redemption neither sought nor knew.
Some view our ***sable*** race with scornful eye,
"Their colour is a diabolic die."
Remember, Christians, Negroes, black as Cain,
May be refin'd, and join th' angelic train.´

VOCABULARY

Poetess: a female poet
Cambia: a country in western Africa
Sable: dark in color
Redress: the setting right of what is morally wrong
Resounding: impressively thorough or complete
Hessians: mercenaries employed by England during the Revolutionary War with the American colonies
Oratory: having to do with speech and the delivery of words to an audience
House of Burgesses: the first legislative body of the colonies, headquartered in Virginia

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An interesting historical note reveals that some people of the time did not believe that a black woman could be so intelligent as to write poetry, and accused Phyllis of plagiarism. Phyllis was forced to defend her work in court where she was examined by a committee. The committee found her innocent of plagiarism and concluded that she had in fact written the poems ascribed to her. Furthermore, the committee assisted in the publication of her work by signing an affidavit, verifying the legitimacy of her work and placing the affidavit in the preface to her book.

THE CRISIS . . . LIBERTY OR DEATH!

As Ben Franklin's speech encouraged signers of the constitution in 1787, and Phyllis Wheatley's poems gave tribute to American heroes, so Thomas Paine's famous pamphlet of 1776 ignited hope and determination to continue the fight for independence.

Thomas Paine was an intellectual and a writer who migrated to America just in time to take part in the American Revolution. Paine is known mainly as the author of the powerful, widely-read essay, "Common Sense", which advocated independence for the American Colonies. Paine also wrote a famous essay called "The Rights of Man" and published it anonymously in January of 1776. The article spread rapidly among the colonists and quickly became the best-selling literary work in 18th-century America. The pamphlet convinced many colonists, including George Washington and John Adams, to seek ***redress*** in political independence from Great Britain, and argued strongly against accepting diluted compromises.

Paine's strength as a writer lay in his ability to present complex ideas in clear and concise words. When the colonists did finally engage in war with Great Britain, Paine published a series of persuasive pamphlets, including "The Crisis" which is credited with inspiring the patriot soldiers during the early struggles of the war. Reportedly, George Washington read "The Crisis" to the soldiers in their moments of despair. The pamphlet helped rally the soldiers which lead to a ***resounding*** patriot victory on Christmas night, 1776, after which one thousand ***Hessian*** soldiers surrendered. That victory was an important morale booster for the Americans. You can read an excerpt from that same famous piece of writing that General Washington read to his weary troops before crossing the icy Delaware River on December 25 for a surprise attack on the Hessian garrison at Trenton, New Jersery.

The Crisis
by Thomas Paine

> . . . These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it now, deserves the love and thanks of man and woman. Tyranny, like Hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. By perseverance and fortitude we have the prospect of a glorious issue; by cowardice and submission, the sad choice of a variety of evils: a ravaged country, a depopulated city, habitations without safety, and slavery without hope. . .

Another leading American voice during the revolution was Patrick Henry. He was known and remembered primarily for his speech titled "Give Me Liberty or Give Me Death" delivered before congress. Along with Samuel Adams and Thomas Paine, Patrick Henry was one of the most influential advocates of the American Revolution. Trained as an attorney, and noted for his fiery ***oratory*** skills, this Virginian was successful in promoting the cause of liberty and independence.

Henry's speech before the ***House of Burgesses*** on March 23, 1775, urged the legislature to take action against the encroaching British military force. The House was deeply divided, but was leaning toward no military action. As Henry stood in Saint John's Church in Richmond, Virginia, he ended his speech with his most famous words: *Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!*

This speech is a testament to the persuasive power of words. As soon as Henry finished, the crowd jumped to its feet and shouted, "To Arms! To Arms!" This speech is credited by some historians as single-handedly delivering the Virginia troops to the Revolutionary War.

Patrick Henry was not all mouth. He committed himself to action as well. Early in the

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war, Henry led a militia against royal British troops. Later, Henry served as governor of Virginia, from 1776-79, and was re-elected to serve from 1784-86.

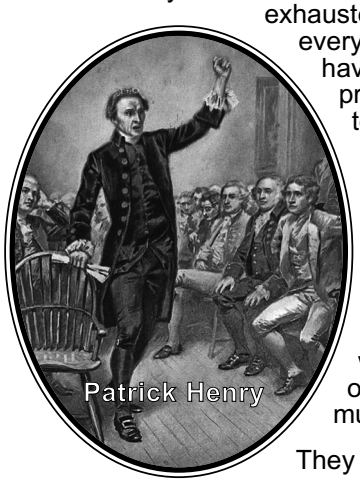
Henry was politically active after the war as well, and was outspoken in his concern that the newly adopted Constitution gave the federal government too much power. Henry lobbied heavily for the adoption of the Bill of Rights to amend the Constitution and give more power to the individual.

Give Me Liberty or Give Me Death

No man thinks more highly than I do of the patriotism, as well as abilities, of the very worthy gentlemen who have just addressed the House. But different men often see the same subject in different lights; and, therefore, I hope it will not be thought disrespectful to those gentlemen if, entertaining as I do opinions of a character very opposite to theirs, I shall speak forth my sentiments freely and without reserve. This is no time for ceremony. The question before the House is one of awful moment to this country. For my own part, I consider it as nothing less than a question of freedom or slavery; and in proportion to the magnitude of the subject ought to be the freedom of the debate. It is only in this way that we can hope to arrive at truth, and fulfill the great responsibility which we hold to God and our country. Should I keep back my opinions at such a time, through fear of giving offense, I should consider myself as guilty of treason towards my country, and of an act of disloyalty toward the Majesty of Heaven, which I revere above all earthly kings.

Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those who, having eyes, see not, and, having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it.

I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging of the future but by the past. And judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years to justify those hopes with which gentlemen have been pleased to solace themselves and the House. Is it that insidious smile with which our petition has been lately received? Trust it not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception of our petition comports with those warlike preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled that force must be called in to win back our love? Let us not deceive ourselves, sir. These are the implements of war and subjugation; the last arguments to which kings resort. I ask gentlemen, sir, what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us: they can be meant for no other. They are sent over to bind and rivet upon us those chains which the British ministry have been so long forging. And what have we to oppose them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain. Shall we resort to entreaty and humble supplication? What terms shall we find which have not been already exhausted? Let us not, I beseech you, sir, deceive ourselves. Sir, we have done everything that could be done to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne! In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free—if we mean to preserve inviolate those inestimable privileges for which we have been so long contending—if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained—we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of hosts is all that is left us!


Patrick Henry

They tell us, sir, that we are weak; unable to cope with so formidable an

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adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot? Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power. The millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable—and let it come! I repeat it, sir, let it come.

It is in vain, sir, to extenuate the matter. Gentlemen may cry, Peace, Peace—but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!

Continue to the Activities.

Life Principle



"They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety."

—Ben Franklin

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Early American Voices
(Continued)
Historical Documents
Section 1
Lesson 3 of 5

AMERICA'S EARLIEST DOCUMENT

Even earlier than Phyllis Wheately, Thomas Paine, Ben Franklin, and Patrick Henry, Americans were making an impact on the world through their literature. One of the most famous documents in American history was written on November 11, 1620, by the first pilgrims who landed at Plymoth Rock, in present day Massachusetts. This document is called the Mayflower ***Compact*** and was so named for the ship, the *Mayflower*, that transported these brave pilgrims across the Atlantic Ocean.

These pilgrims had come to the New World to escape persecution from the British government who would not allow these men and women to worship God freely. However, even though these pilgrims found haven in America, they considered themselves still to be British citizens, which you will notice in the language and terminology of the document.

The Mayflower Compact was the first official government document drawn up in the new world. The purpose of the Mayflower Compact was to establish the rules for the new colony.

The Mayflower Compact (excerpt)

> In the name of God, Amen. We whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France, and Ireland king, defender of the faith, etc., having undertaken, for the glory of God, advancement of the Christian faith and honor of our king and country, a voyage to plant the first colony in the Northern parts of Virginia do by these presents solemnly and mutually in the presence of God, and of one another, covenant, and combine ourselves together into a civil body politic; for our better ordering, and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cape Cod the eleventh of November, in the year of the reign of our sovereign Lord King James of England, France, and Ireland the eighteenth and of Scotland the fifty-fourth, ***Anno Domini*** 1620.

Notice that the Pilgrims covenanted to advance the Christian faith and to honor the British king. The tone of the Mayflower Compact indicates that although the pilgrims left England, they still wanted to honor the king and support England. Later, you will study the Declaration of Independence, which has a completely different tone. The Declaration of Independence carries a confrontational tone and indicates through its language that the colonists are ready to separate themselves from England because of continued abuse of the English government.

VOCABULARY

Compact: an official agreement between members of an organization to abide by certain laws in order to achieve a common goal
Anno Domini: terminology referring to the timeline of the world, indicating the amount of time that has passed since the birth of Christ (the opposite of BC, which means "before Christ")
Wholesome: having attributes of morality, honesty, loyalty
Succor: relief, aide, help
Repine: to fret or complain
Bereft: deprived, desolate

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America's Earliest Poet

Anne Bradstreet is considered the first poet to be published in America and abroad. Bradstreet's work is celebrated heavily in American literature for its simple language, ***wholesome*** themes, and insight into the struggles and joys of early American colonial life. At the age of sixteen, Anne married Simon Bradstreet. Anne and Simon, along with Anne's parents, immigrated from England to America aboard the *Arbella* in 1630, just ten years after the landing of the *Mayflower* and the first pilgrims. Both Anne's father, Thomas Dudley, and husband, Simon Bradstreet, served as governors of the Massachusetts Bay Company. Bradstreet was well educated and very capable of expressing herself eloquently in writing. She wrote prolifically on a variety of topics including politics, history, medicine, theology, love, marriage, and life's struggles. Bradstreet's personal library is rumored to have numbered over 800 books, a considerable amount in those times when books were scarce. Tragically, many of Anne's books were destroyed when her home burned in 1666. In a poem entitled "Upon the Burning of Our House, July 10th, 1666", Anne wrote about this harsh time in her life.

"Upon the Burning of our House, July 10th, 1666" by Anne Bradstreet

In silent night when rest I took,
For sorrow neer I did not look,
I waken'd was with thundring nois
And Piteous shreiks of dreadfull voice.
That fearfull sound of fire and fire,
Let no man know is my Desire.
I, starting up, the light did spye,
And to my God my heart did cry
To strengthen me in my Distresse
And not to leave me ***succourlesse***.
Then coming out beheld a space,
The flame consume my dwelling place.

And, when I could no longer look,
I blest his Name that gave and took,
That layd my goods now in the dust:
Yea so it was, and so 'twas just.
It was his own: it was not mine;
Far be it that I should ***repine***.

He might of All justly ***bereft***,
But yet sufficient for us left.
When by the Ruines oft I past,
My sorrowing eyes aside did cast,
And here and there the places spye
Where oft I sate, and long did lye.

Here stood that Trunk, and there that chest;
There lay that store I counted best:
My pleasant things in ashes lye,
And them behold no more shall I.

Under thy roof no guest shall sitt,
Nor at thy Table eat a bitt.

No pleasant tale shall 'ere be told,
Nor things recounted done of old.
No Candle 'ere shall shine in Thee,
Nor bridegroom's voice ere heard shall bee.
In silence ever shalt thou lye;
Adieu, Adeiu; All's vanity.

Then streight I gin my heart to chide,
And didst thy wealth on earth abide?
Didst fix thy hope on mouldring dust,
The arm of flesh didst make thy trust?
Raise up thy thoughts above the skye
That dunghill mists away may flie.

Thou hast an house on high erect
Fram'd by that mighty Architect,
With glory richly furnished,
Stands permanent tho' this bee fled.
It's purchased, and paid for too
By him who hath enough to doe.

A Prise so vast as is unknown,
Yet, by his Gift, is made thine own.
Ther's wealth enough, I need no more;
Farewell my Pelf, farewell my Store.
The world no longer let me Love,
My hope and Treasure lyes Above.

Notice the tone with which Anne expresses her feelings. The tone is of sorrow for the loss of her home in which so many good times were shared with others and in which were so many belongings that were dear to Anne. However, the mournful tone is mixed with gratitude for what she does have, along with some self chastening for not reminding herself that God is in control. The poem ends with a tone of acceptance for what has happened, and an acknowledgement that her real home is in heaven. Another of Anne's famous poems is "To My Dear and Loving Husband" which tells of the love Anne has for Simon and how happy she is to be his wife.

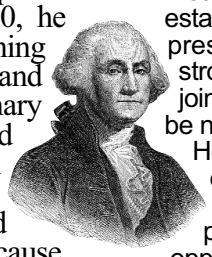
"To My Dear and Loving Husband"

If ever two were one, then surely we.
If ever man were loved by wife, then thee;
If ever wife was happy in a man,
Compare with me, ye women, if you can.
I prize thy love more than whole mines of gold
Or all the riches that the East doth hold.
My love is such that rivers cannot quench,
Nor ought but love from thee, give recompense.
Thy love is such I can no way repay,
The heavens reward thee manifold, I pray.
Then while we live, in love let's so persevere
That when we live no more, we may live ever.

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THE VOICE OF AMERICA'S BELOVED "FATHER"

George Washington was born in Virginia in February of 1732. In 1749, he was appointed surveyor for the county. At the age of 20, he became adjutant general, charged with training the local militia to ward off raids by Indians and French mercenaries. During the Revolutionary War, George Washington distinguished himself as general of the American Continental Army. Later, Washington was elected the first president of the United States and served two four-year terms. Because of his role in the founding and forming of the United States, Washington is called the "Father of the Nation". "His devotion to republicanism and civic virtue made him an exemplary figure among early American leaders and endured him to the American public forever." (Wickipedia)



Washington's administrative style set precedent for future presidents. Washington was known for his strength, gentleness, generosity, honesty, morality, and durability. He embodied American values and was seen across the globe as a symbol of the new nation. Scholars consistently rank Washington among the three greatest U.S. Presidents. At Washington's funeral, orator Henry Lee said that of among all Americans, George Washington was "first in war, first in peace, and first in the hearts of his countrymen." Fisher Ames also gave a stirring elegy to America's "father".

George Washington gave his oath of office as the first president of the United States on April 30, 1789. During the ceremony, his hand rested on the Bible verse: *Unless the Lord builds the house, They labor in vain who build it. Unless the Lord guards the city, the watchman keeps awake in vain.* Washington's passion for the newly formed United States was that it become a nation among nations and that it lead the world to freedom. Read an excerpt from his first inaugural address.

George Washington's First Inaugural Address (excerpt)

...it would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations and whose providential aids can supply every human defect, that His benediction may consecrate the liberties and happiness of the people of the United States a Government instituted by themselves for the essential purposes;...No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency; and in the important revolution just accomplished in the system of their United government,...can not be compared with the means by which most governments have been established,...These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed. You will join with me, I trust, in thinking that...We ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself ordained;...He has been pleased to favor the American people with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessing may be equally conspicuous in...the wise measures on which the success of this Government must depend.

Washington wrote his Farewell Address to the people of the United States at the end of his second term as president. The Farewell Address was issued as a public letter in newspapers in 1796. The address articulated American standards regarding religion and domestic and foreign affairs and has become one of the most influential statements of American political values. The address gives advice on the necessity and importance of national unity, the value of the Constitution and the rule of law, the evils of political parties, and the proper virtues of a republican people. In the address, Washington called morality a necessity of government that cannot be excluded from religious principle. Washington also counseled friendship and commerce with all nations, but warned against involvement in wars and long-term alliances.

Washington's Farewell Address (excerpt)

Friends and Fellow-Citizens:

The period for a new election of a citizen to administer the Executive Government of the United States being not far distant, and...your thoughts must be employed in designating the person who is to be clothed with that important trust, it appears to me proper, . . . that I should now apprise you of the resolution I have formed to decline being considered among the number of those out of whom a choice is to be made....

...a solicitude for your welfare...urge me...to recommend to your frequent review some sentiments which are the result of much reflection, of no inconsiderable observation, and which appear to me all important to permanency of your felicity as a people.... Interwoven as is the love of liberty with every ligament of your hearts, no recommendation of mine is necessary to fortify or confirm the attachment.

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The unity of government which constitutes you one people is also now dear to you. It is justly so, for it is a main pillar in the edifice of your real independence, the support of your tranquility at home, your peace abroad, of your safety, of your prosperity, of that very liberty which you so highly prize. But as it is easy to foresee that from different causes and from different quarters much pains will be taken, many artifices employed, to weaken in your minds the conviction of this truth, as this is the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed, it is of infinite moment that you should properly estimate the immense value of your national union to your collective and individual happiness; that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as of the palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event be abandoned, and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest or to enfeeble the sacred ties which now link together the various parts.

...Citizens by birth or choice...The name of American, which belongs to you in your national capacity, must always exalt the just pride of patriotism more than any appellation derived from local discriminations. With slight shades of difference, you have the same religion, manners, habits, and political principles. You have in a common cause fought and triumphed together. The independence and liberty you possess are the work of joint councils and joint efforts, of common dangers, sufferings, and successes.

In contemplating the causes which may disturb our union it occurs as matter of serious concern that any ground should have been furnished for characterizing parties by geographical discriminations--Northern and Southern, Atlantic and Western--whence designing men may endeavor to excite a belief that there is a real difference of local interests and views. One ...is to misrepresent the opinions and aims of other districts. You cannot shield yourselves too much against the jealousies and heartburnings which spring from these misrepresentations; they tend to render alien to each other those who ought to be bound together by fraternal affection...

...This Government, the offspring of our own choice,...adopted upon full investigation and mature deliberation, completely free in its principles, in the distribution of its powers, uniting security with energy, and containing within itself a provision for its own amendment, has a just claim to your confidence and your support. Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty. The basis of our political system is the right of the people to make and to alter their constitutions of government. But the constitution which at any time exists till changed by an explicit and authentic act of the whole people is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government....

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness--these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

Observe good faith and justice toward all nations. Cultivate peace and harmony with all...It will be worthy of a free, enlightened, and ...great nation to give to mankind the magnanimous and . . . novel example of a people always guided by an exalted justice and benevolence...

It is our true policy to steer clear of permanent alliances with any portion of the foreign world, so far, I mean, as we are now at liberty to do it, for let me not be understood as capable of patronizing infidelity to existing engagements. I hold the maxim no less applicable to public than to private affairs that honesty is always the best policy. I repeat, therefore, let those engagements be observed in their genuine sense. But in my opinion it is unnecessary and would be unwise to extend them.

Taking care always to keep ourselves by suitable establishments on a respectable defensive posture, we may safely trust to temporary alliances for extraordinary emergencies.

Continue to the Activities.

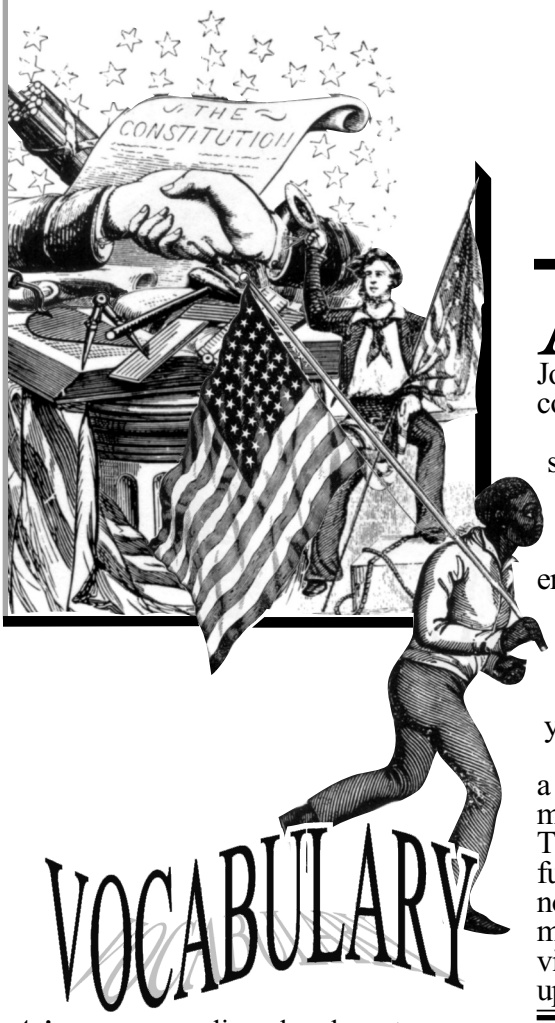
Life Principle



"Honesty is always the best policy."

—George Washington

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The Voices of the Founding Fathers

Historical Documents

Section 1

Lesson 4 of 5

Along with George Washington, Benjamin Franklin, and Patrick Henry, the United States had many "Founding Fathers", including Samuel Adams, Alexamder Hamilton, John Jay, James Madison, Thomas Jefferson, John Adams (second cousin to Samuel Adams), Fisher Ames, and Benjamin Rush.

Who were these founding fathers, and what is their significance? These men set about to create something never before done. They envisioned a government that was ruled by the people, instead of an ***aristocracy*** or dictator. They envisioned a nation that practiced freedom of religion and free enterprise. They envisioned a nation in which the social status of a man at birth did not determine how far he could go in life. This had never before been done in the history of the world. Not only were these Founding Fathers determined to create such a nation, but they must do so at the risk of their own lives, welfare, and fortunes; for you see, they were considered traitors to England and to the king.

The task was monumental. Not only must these men create a nation founded on the principles of freedom and virtue, but they must create a constitution that would last far beyond their own lives. They must create the foundation of this new government so that future generations could sustain it and build upon it. This task could not be left to just any group of men. This task required the kind of men who lived by and who understood the values of wisdom, virtue, honor, integrity, and faith. Who were these men who stepped up to the plate and created the most powerful nation on earth?

Aristocracy: a ruling class born to power, instead of earning it
Boston Tea Party: a protest by the American colonists against England's heavy taxes on tea and other commodities
Pseudonym: an alternative name used by an author in the publication of a literary piece
Ratify: to confirm by expressing consent
Precedent: a legal ruling that serves as an authoritative example or justification for later, similar instances
Framing: the forming or creating of a system or document
Republicanism: the American form of government in which the people's voice is heard through elected officials
Indelible: permanent, unable to be removed

Samuel Adams

Samuel Adams was one of America's most forceful voices. His outspoken and patriotic leadership encouraged the American colonists not to give up freedom, but to press on, united in strength and purpose. Adams emphasized that in order to secure and maintain freedom, the people must be honorable, upright, honest and possess integrity. Adams once wrote: *He therefore is the truest friend to the liberty of his country who tries most to promote its virtue, and who, so far as his power and influence extend, will not suffer a man to be chosen into any office of power and trust who is not a wise and virtuous man...The sum of all is, if we would most truly enjoy this gift of Heaven, let us become a virtuous people.*

Adams was passionate that the American people be virtuous, and that without character and integrity, the country would fall apart. This deep concern can be detected in the following quote:

> A general dissolution of Principles and Manners will more surely overthrow the Liberties of America than the whole Force of the common enemy. While the people are virtuous they cannot be subdued; but when once they lose their virtue they will be ready to surrender their liberties to the first external or internal invader...If virtue and knowledge are diffused among the people, they will never be enslaved. This will be their great security. — Samuel Adams, (*The Writings of Samuel Adams*, Vol. 4, p. 124.)

Adams was aggressive and called a "trouble maker" by the

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British. He was not afraid to expose corruption, even if he suffered by doing so. His passion for freedom led him to urge the colonists to defend their liberties. Adams was responsible for organizing the ***Boston Tea Party*** and other protests against the British. He took a proactive role in the Continental Congress, urging Massachusetts to withdraw from royal authority and form an independent government. Perhaps his greatest influence was in his writings in which he articulated the principles of republicanism that shaped the American political culture. After America gained independence, Adams served in public office for many years.

ALEXANDER HAMILTON

After the war, the Founding Fathers began to build the new government. Their first task was to formulate the supreme law of the land—the Constitution, by which all other laws would be established. In 1787, in Philadelphia, 55 delegates from the colonies met for four months to frame a Constitution that would last into "remote futurity." This meeting was called the Constitutional Convention and took place at the same location where the Declaration of Independence had been signed 11 years earlier.

Alexander Hamilton was a foremost lawyer of the colonial period and one of the most influential leaders in calling together the Constitutional Convention. Hamilton advocated a strong federal government that controlled the individual states, directly opposite Thomas Jefferson's view that distrusted a strong federal government, and instead, advocated strong individual states to which the federal government was accountable. Hamilton and Jefferson often disagreed strenuously; however, both were important in the forming of the young nation.

During his years of public service, Hamilton created the Federalist party (the first political party in the United States), and even though George Washington strongly disagreed with political parties (for fear they would breed division), he still nominated Hamilton as the first Secretary of the Treasury. From that position, Hamilton had much influence over the formation of America's foreign and military policies.

Hamilton is also one of three authors of the *Federalist Papers* (haled by scholars as the most valid interpretation of the Constitution). The *Federalist Papers* was published under the ***pseudonym*** "Publius" in 1787 and 1788 in New York. The purpose of the book was to persuade voters to ***ratify*** the proposed constitution. The *Federalist Papers* consists of 85 essays outlining how the new government would operate and why this type of government was the best choice for the American people.

The Federalist No. 1 (Introduction)
Saturday, October 27, 1787 (excerpt)

To the People of the State of New York:

...you are called upon to deliberate on a new Constitution for the United States of America. The subject speaks its own importance; comprehending in its consequences nothing less than the existence of the UNION, the safety and welfare of the parts of which it is composed, the fate of an empire in many respects the most interesting in the world. It has been frequently remarked that it seems to have been reserved to the people of this country, by their conduct and example, to decide the important question, whether societies of men are really capable or not of establishing good government from reflection and choice, or whether they are forever destined to depend for their political constitutions on accident and force. If there be any truth in the remark, the crisis at which we are arrived may with propriety be regarded as the era in which that decision is to be made; and a wrong election of the part we shall act may, in this view, deserve to be considered as the general misfortune of mankind.

In the course of the preceding observations, I have had an eye, my fellow-citizens, to putting you upon your guard against all attempts, from whatever quarter, to influence your decision in a matter of the utmost moment to your welfare, by any impressions other than those which may result from the evidence of truth. You will, no doubt, at the same time, have collected from the general scope of them, that they proceed from a source not unfriendly to the new Constitution. Yes, my countrymen, I own to you that, after having given it an attentive consideration, I am clearly of opinion it is your interest to adopt it. I am convinced that this is the safest course for your liberty, your dignity, and your happiness. I affect not reserves which I do not feel. I will not amuse you with an appearance of deliberation when I have decided. I frankly acknowledge to you my convictions, and I will freely lay before you the reasons on which they are founded. The consciousness of good intentions disdains ambiguity. I shall not, however, multiply professions on this head. My motives must remain in the depository of my own breast. My arguments will be open to all, and may be judged of by all. They shall at least be offered in a spirit which will not disgrace the cause of truth.

I propose, in a series of papers, to discuss the following interesting particulars:-The utility of the UNION to your political prosperity--The insufficiency of the present Confederation to preserve that Union—The necessity of a government at least equally energetic with the one proposed, to the attainment of this object -- The conformity of the proposed Constitution to the true principles of republican government--Its analogy to your own state constitution--and lastly, The additional security which its adoption will afford to the preservation of that species of

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government, to liberty, and to property.

In the progress of this discussion I shall endeavor to give a satisfactory answer to all the objections which shall have made their appearance, that may seem to have any claim to your attention.

It may perhaps be thought superfluous to offer arguments to prove the utility of the UNION, a point, no doubt, deeply engraved on the hearts of the great body of the people in every State, and one, which it may be imagined, has no adversaries. But the fact is, that we already hear it whispered in the private circles of those who oppose the new Constitution, that the thirteen States are of too great extent for any general system, and that we must of necessity resort to separate confederacies of distinct portions of the whole. This doctrine will, in all probability, be gradually propagated, till it has votaries enough to countenance an open avowal of it. For nothing can be more evident, to those who are able to take an enlarged view of the subject, than the alternative of an adoption of the new Constitution or a dismemberment of the Union. It will therefore be of use to begin by examining the advantages of that Union, the certain evils, and the probable dangers, to which every State will be exposed from its dissolution. This shall accordingly constitute the subject of my next address.

"PUBLIUS"

JOHN JAY

John Jay served as president of the Continental Congress in 1778. He established a reputation as a reasonable moderate in New York where he served as the first chief justice of the New York Supreme Court in 1777 and 1778 and as governor from 1795-1801. [The Continental Congress was the first legislative body that functioned as the national government in the American colonies. This Continental Congress met twice: the First Continental Congress met only for a month and a half (September 5, 1774—October 26, 1774); the Second Continental Congress met from May 10, 1775, to March 1, 1781. After the ratification of the Constitution, the Continental Congress was replaced by the first Congress provided for in the new Constitution.]

After the war, Jay served as ambassador to Europe and helped secure peace with England and France by negotiating the Jay Treaty of 1794. The treaty addressed issues not resolved during the war, such as establishing peaceful trade, calling for British troops to withdraw from the Northwest Territory of the United States, and establishing the U.S.-Canada border. The treaty was designed primarily by Alexander Hamilton and was supported by George Washington and John Jay. The treaty was effective until 1803 when tensions between the two nations escalated into the War of 1812.

In 1789, George Washington nominated Jay as the first Chief Justice of the United States. Jay was instrumental in establishing the internal procedures of the Supreme Court and setting legal ***precedents***. Jay co-wrote the *Federalist Papers* with Alexander Hamilton and James Madison and was also a leading founder of the Federalist Party. Jay was a leading opponent of slavery in New York, signing the law that eventually emancipated the slaves of New York. Jay disagreed with slavery so much that he spent a good portion of his money buying slaves and freeing them when they were old enough to care for themselves.

JAMES MADISON

James Madison, more than any of the Founding Fathers designed the Constitution, and is known as the "Father of the Constitution". He co-wrote the *Federalist Papers*, with Alexander Hamilton and John Jay, and as a leader in the first Congress, drafted many basic laws. He initiated the first ten amendments to the Constitution and thus is also called the "Father of the Bill of Rights". Born in 1751, Madison was reared in Virginia and attended Princeton. A student of history, government, and law, Madison participated in the ***framing*** of the Virginia Constitution and was a leader in the Virginia Assembly. He also served in the Continental Congress and in the first Congress under the new Constitution. Madison worked closely with George Washington, organizing the new government. Madison's most distinctive contribution was the belief that the new republic needed checks and balances to limit and balance power. Madison was deeply committed to creating mechanisms that would make ***Republicanism*** work in reality.

When Thomas Jefferson was elected president, he appointed James Madison as the Secretary of State (1801-1809). In this role, Madison supervised the Louisiana Purchase (from French dictator, Napoleon), doubling the size of the United States. Madison himself was elected the 4th President of the United States in 1808 and guided the country during the War of 1812. Madison left a legacy of devotion to and love of country. In his lifetime, he fought politically and militarily to preserve the nation he loved so much and to ensure that the country could survive long after the Founding Fathers had passed. In a note opened after his death, Madison wrote, "The advice nearest to my heart and deepest in my convictions is that the Union of the States be cherished and perpetuated." (—The White House)

THOMAS JEFFERSON

Thomas Jefferson was elected the third president of the United States in 1801 and was

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known for his promotion of the ideals of Republicanism. His presidency was distinguished by major events such as the Louisiana Purchase (1803) and the Lewis and Clark Expedition (1804–1806). Prior to his presidency, Jefferson served in various public offices, including practicing law, serving in the Virginia House of Burgesses, and serving as a state legislator and governor of Virginia. Jefferson also served as ambassador to France and was the first Secretary of State under George Washington (1789–1793).

In opposition to Alexander Hamilton, Jefferson distrusted a strong centralized government and favored individual states' rights. Hamilton was "smooth" in speech and manner; Jefferson was rough and unsophisticated. This tall redhead mumbled and was a poor public speaker. His political opponents poked fun, labeling him a "country boy" from the "woods of Virginia". Despite the opinions of those who disliked him, Jefferson was a major catalyst in the formation of American culture. He was the primary author of the Declaration of Independence. Jefferson and Madison founded the Jeffersonian party, which later became the Democratic-Republican Party. It eventually dropped the "Republican" and became known as the "Democratic" party. [The current Democratic party is not the same party as Jefferson's party.]

John Adams

John Adams served both as that nation's first vice president (1789–1797), and its second president (1797–1801). Although quiet in nature, Adams was a driving force for independence, and was called the "Colossus of Independence". As a statesman and author, Adams helped define the basic republican ideals that became the core of America's political system: the rejection of hereditary monarchy, hatred of corruption, and devotion to civic duty.

Adams' relationship with his wife, Abigail, is a celebrated romance in American lore. In 1764, Adams married Abigail Smith, a preacher's daughter. They bore three children, including President John Quincy Adams. The only other father/son presidents in American history are George Bush, Sr./George Bush, Jr. of the 1990 and 2000 decades.

Unlike his vivacious second cousin, Samuel, John Adams was not attracted to publicity. Adam's influence emerged through his work as a lawyer and author. Robert Rutland once stated, "Madison was the great intellectual...Jefferson the...unquenchable idealist, and Franklin the most charming and versatile genius... but [John] Adams is the most captivating founding father on most counts." This statement gives testamony to the quiet perseverence of John Adams. His *Thoughts on Government*, penned in 1776, became an influential political pamphlet during the drafting of the Constitution. Adams' philosophy was clearly influenced by John Locke, as well as by Aristotle of ancient Greece.

Fisher Ames and Benjamin Rush

Fisher Ames was born in Massachusetts. He graduated from Harvard and became a teacher. He also studied law and opened a practice in 1781. He served in the Massachusetts House of Representatives and became a member of the Massachusetts Convention that met to ratify the Constitution. Ames ranks as one of the more influential figures of his era and left an ***indelible*** mark on the United States. During his years in public service, Ames championed the Bill of Rights, particularly the First Amendement. He also left a legacy as a great orator and delivered one of the first great speeches in the new American Congress when he spoke in favor of the Jay Treaty.

Benjamin Rush was tremendously influential in the development of American culture and society. He was a physician and became known as the "Father of American Medicine and Psychiatry". Rush was a signer of the Declaration of Independence and a member of the Continental Congress. Rush was also a speaker, writer, educator, and humanitarian, who, along with others, fought to abolish slavery.

What the Founding Fathers Gave Us

Although the Founding Fathers did not all agree on *how* to form the U.S. government, they were on the same team in their determination to accomplish this monumental task. Through their heroic efforts, they did indeed sculpt a system of government that has allowed posterity to live in freedom for well over 200 years. Now, as Americans, you must continue this legacy, so generations from now, your descendents will enjoy the same opportunities to pursue life, liberty, and the pursuit of happiness in a society that embraces and perpetuates freedom and virtue. You must fight corruption and disunity and continue the efforts to form a more perfect union.

Continue to the Activities.

Life Principle



"If a nation expects to be ignorant and free, . . . it expects what never was and never will be." —Thomas Jefferson

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Important Issues to the Founding Fathers

Historical Documents

Section 1

Lesson 5 of 5

In this lesson, you will study the important documents and issues written and addressed by the Founding Fathers of the United States. The first important issue was to declare independence from England. The colonists drafted their statement justifying why they believed independence was necessary. This statement was called the "Declaration of Independence" and called for the separation of the American colonies from England, their mother country.

The Declaration of Independence provided good causes as to why the United States should be its own country. Over the course of a decade, the colonists had attempted less drastic measures to produce the desired result of equitable treatment from England. Even through the first year of undeclared war, the Colonies sought a ***redress*** of ***grievances***, not independence.

In June of 1776, a committee of five men was approved by the Second Continental Congress to begin writing the Declaration of Independence. The most famous men on this committee included Benjamin Franklin, John Adams, and Thomas Jefferson. The group chose Jefferson to compose the document, but the others offered suggestions and made minor alterations.

Seventeen days after picking up his quill, Jefferson had penned one of the most influential documents in world history. Generations of Americans have been stirred by Jefferson's argument for freedom: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness."

Jefferson's bold statement is rooted in natural law—the belief that God has granted certain human rights to all people. When Jefferson wrote that this truth is self-evident, he meant *it needs no further explanation or defense*. The most obvious of God-given rights include "life, liberty and the pursuit of happiness." Jefferson believed that no one, not even a king, had the license to strip people of their inborn rights, because a higher power—God Himself—had given those rights. Jefferson also believed a ruler had the sacred task of protecting the people's natural rights, but the monarchs of England, particularly King George III, had abused the people instead, and the Americans believed the British rulers had violated their trust, so the colonists appealed to a higher authority—God.

Fifty-six patriots signed the Declaration of Independence. The signer's names were protected from the public for six months. If the effort for freedom failed, these men would be executed by England as traitors. Nine signers of the Declaration of Independence did indeed sacrifice their lives, 17 lost their fortunes, 12 had their homes looted and burned, and 5 were arrested by the British for treason. They counted the cost and paid the price of freedom for all future Americans. Read the document that endangered their lives. The Declaration of Independence begins with the ***preamble***.

VOCABULARY

Redress: the setting right of what is morally wrong

Grievances: a wrong or unjust act considered as grounds for complaint

Preamble: an introductory statement to a document

Magnanimity: generosity in forgiving an insult

Consanguinity: relationship by descent from a common ancestor

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Important Issues to the Founding Fathers

Preamble to the Declaration of Independence

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,—That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.—Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

Declaration of Independence (excerpt)

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass...Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only. He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States;...obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage...migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and ***magnanimity***, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of ***consanguinity***. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is

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and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

The Bill of Rights (Summary)

After independence was won, the Founding Fathers set about creating the Constitution of the United States, which was the supreme law of the land and set forth the methods by which the government should operate. You will study the U.S. Constitution later in this course. For now, you will study the Amendments to the Constitution. Some of the Founding Fathers were concerned that the Constitution did not go far enough in articulating specific "rights" of the American people. Therefore, ten amendments were drafted to ensure certain, specific freedoms. Those amendments were called the Bill of Rights are are summarized below.

Amendment 1–Freedom of religion, freedom of speech, freedom of the press, freedom of assembly, freedom of petition.
Amendment 2–The right to keep and bear arms.
Amendment 3–Right not to quarter soldiers.
Amendment 4–Freedom from unreasonable search and seizure.
Amendment 5–Right of due process of law.
Amendment 6–Right to a speedy and public trial.
Amendment 7–Right to a jury trial.
Amendment 8–Freedom from cruel and unusual punishment.
Amendment 9–Rights are not limited to the constitution.
Amendment 10–Power not given to the federal government belongs to the states or the people.

The First Amendment is the most comprehensive. It guarantees five cornerstones of American life: freedom of religion, freedom of speech, freedom of the press, freedom of assembly and freedom of petition.

A. **Freedom of Religion** means the government cannot establish a state religion (such as the Church of England), or compel anyone to attend or support any religious institution. This section also guarantees the free exercise of religion without government interference and protects American's religious practices and expressions in public places and private homes.

   America's founders were religious men seeking to practice their faith without hindrance. The men who established the First Amendment deliberately built a safeguard against a government ruled by a *particular* religious group. Those men were, however, deeply religious themselves and were guided by moral principles based on Judeo-Christian beliefs, as evidenced by reference to God as *Providence* and *Creator* in journals, letters, legislation, speeches, and documents in state and federal courts.

B. **Freedom of Speech** means that Americans have the right to express opinions—even though others may disagree or even oppose expression of particular opinions. Speech is defined as *communication by means of the spoken word*. It does not include behavior or "expression," as some people would argue. Therefore, actions such as flag burning to show contempt for America, or obscene photographs or artwork to show contempt for decency and virtue are not "freedom of speech."

   Freedom of speech does not mean speaking irresponsibly. It has been said, "he who guards his lips guards his life, but he who speaks rashly comes to ruin." Every freedom has a built-in responsibility. To abuse freedom endangers that same freedom. Increasing use of obscenities in the entertainment industry is one highly visible example of a practice that degrades the speaker and often offends the audience. Public officials, parents, judges and pastors often debate the balance between unbridled expression and a responsibility to protect virtues, principles, and values that hold together American culture.

C. **Freedom of the Press** means the government cannot control newspapers and other media. Thomas Jefferson believed so strongly in freedom of the press that he said, "...a government without newspapers, or newspapers without government, I should prefer the latter." While some people use their freedom properly to report the news, others abuse the freedom by using the media as a propaganda tool.

D. **Freedom of Assembly** guarantees the right to peaceful demonstrations and assemblies, whether religious, civic, political, etc.

E. **Freedom of Petition** ensures that Americans have the right to petition the government for changes that are considered desirable and beneficial, without fear of repercusion by government officials or the military.

The Fourth of July

"Proclaim liberty throughout the land to all the inhabitants thereof" [Leviticus 25:10] is the inscription around the Liberty Bell that rang when the Declaration of Independence was proclaimed loudly from the steps of Independence Hall, July 4, 1776. In a letter to his wife, Abigail, John Adams wrote: *This day will be the most memorable epic in the history of*

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America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated, as the day of deliverance, by solemn acts of devotion to God Almighty.

John Adams later reiterated his enthusiasm about the 4th of July in a speech: . . . *next to the birthday of the Savior of the world, your most joyous and most venerated festival returns on this day [the 4th of July]. . . . The general principles on which the Fathers achieved independence were the general principles of Christianity . . . [which] are eternal and immutable as the existence and attributes of God; and that those principles of liberty are as unalterable as human nature . . . .*

Separation of Church and State

One of the primary reasons colonists settled in America was to be free from government imposed religion enforced by the kings of Europe. In Europe and throughout the world, citizens were often forced to accept the religion of the ruler, whether the ruler be Catholic, Orthodox, Protestant, Muslim, Hindu, or any other religion. Often these "conversions" were forced, and citizens were presecuted, tortured, killed, or deprived of rights and liberties. In other cases, citizens' homes, businesses, and properties were confiscated or destroyed if they held religious views other than the views of the ruler. The Founding Fathers wanted to ensure that the American people were free to choose their religion without fear from the government. In 1801, the Danbury Baptist Association of the State of Connecticut expressed their sentiments to President Thomas Jefferson concerning religious liberty. The delegates from the Association wrote:

> Our sentiments are uniformly on the side of religious liberty: that Religion is at all times and places a matter between God and individuals, that no man ought to suffer in name, person, or effects on account of his religious opinions, [and] that the legitimate power of civil government extends no further than to punish the man who works ill to his neighbor.

In response, Thomas Jefferson wrote:

> Gentlemen,
>
> The affectionate sentiment of esteem and approbation which you are so good to express towards me, on behalf of the Danbury Baptist Association, give me the highest satisfaction. My duties dictate a faithful and zealous pursuit of the interests of my constituents, and in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes more and more pleasing.
>
> Believing...that religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or worship, that legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature would "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between Church and State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has not natural right in opposition to his social duties.
>
> I reciprocate your kind prayers for the protection and blessing of the...Father and Creator of man, and tender you for yourselves and your religious association, assurances of my high respect and esteem.

In the Danbury letter, which was a private correspondence and not intended to be used as an official document, Thomas Jefferson explained his view of the involvement religion should have in government affairs. He used the words "building a wall of separation between Church and State" to provide a visual example to the readers and to emphasize that the government should not dictate which faith the people should follow.

The intent of the Founding Fathers is clear: to create a government based on freedom that was self-sustaining, morals, faith, and virtuous character were a must, or the people would self destruct. The Founding Fathers were not only tasked with creating a separate entity from England, but they were also tasked with creating a government based on certain principles that would last for generations to come. Clearly, the Founding Fathers were men of faith who observed religious practices. This is evident in their private and public lives as well as their correspondences. Certain anti-religious groups in modern times have translated the idea of "separation of church and state" to mean that the U.S. government should not espouse religious and Christian principles at all; however, this was not the intent of the Founding Fathers, but that they clearly wanted the people of the United States to be free to worship and practice their faith without fear of being persecuted.

You have studied some of the most important documents in the history of the world. Continue now to the Activities.

Life Principle

"Rebellion to tyrants is obedience to God."

—Thomas Jefferson



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What and Who Influenced the Founding Fathers

Historical Influences

Section 2

Lesson 6 of 10

Not everyday does a group of men create the most revolutionary and advanced system of government the world has ever seen. The Founding Fathers of the United States were modern marvels in their time. Incredibly, they ***envisioned*** what a nation could be, and accomplished its creation through hardships, setbacks, and persecution. The Founding Fathers were well learned and highly educated. They studied wise men of the past, entertwining ancient wisdom with personal experience and futuristic ideals based on ***principle*** to form the government of the United States. Foremost in influencing the Founding Fathers was the Bible. The version most used was the Geneva Bible, an English translation for Protestants (non-Catholic Christians). This version was also used by the Pilgrims on the *Mayflower*. Of the 55 Founding Fathers who signed the Declaration of Independence, 52 (all but three) confessed Christianity as their faith of choice. The remaining three believed in God and the Bible, but not in the same sense as the others. Even so, they believed that the Bible was so important to the well being of America, that after signing the Declaration of Independence, Congress formed the American Bible Society and purchased 20,000 Bibles to be distributed to citizens. The Founding Fathers believed that in order for the American people to maintain the government, they must live virtuously and morally. Following are some quotes by various Founding Fathers.

> Should not the Bible regain the place it once held as a school book? Its morals are pure, its examples, captivating and noble. In no book is there so good English, so pure and so elegant; and by teaching all the same book, they will speak alike, and the Bible will justly remain the standard of language as well as of faith.—Fisher Ames

> Whether this [new government] will prove a blessing or a curse will depend upon the use our people make of the blessings which a gracious God hath bestowed on us. If they are wise, they will be great and happy. If they are of a contrary character, they will be miserable. Righteousness alone can exalt them as a nation [Proverbs 14:34]. Reader! Whoever thou art, remember this,...practice virtue thyself and encourage it in others. —Patrick Henry

> Providence has given to our people the choice of their rulers. And it is the duty as well as the privilege and interest, of a Christian nation to select... Christians for their rulers." —John Jay

> Let the children...be carefully instructed in the principles and obligations of the Christian religion. This is the most essential part of education. The great enemy of the salvation of man,...never invented a more effectual means of extirpating Christianity from the world than by persuading mankind that it was improper to read the Bible at schools.—Benjamin Rush

> The only foundation for a useful education in a republic is to be laid in religion. Without this there can be no virtue, and without virtue there can be no liberty. —Benjamin Rush

> The religion which has introduced civil liberty is the religion of

VOCABULARY

Envision: to look past present circumstances to what is possible or should be
Principle: moral guidelines
Indelible: marks that cannot be removed; not removable; memorable, unforgettable
Elegy: a respectful and mournful speech or tribute given upon the death of a person
Prose: non-poetic forms of writing (e.g. essays, stories)
Estate: pertaining to private property
Treatise: a formal and systematic exposition in writing of the principles of a subject, generally longer and more detailed than an essay
Posit: to set in place as a fact or foundational principle

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> Christ and His Apostles....This is genuine Christianity and to this we owe our free... government. —Noah Webster

The Founding Fathers were widely read in the scholars, theologians, and philosophers of the times. Perhaps the most notable influence upon the Founding Fathers was John Locke whose ideals of individual liberty from government power made sense to the American Patriots. While penning the Declaration of Independence, Thomas Jefferson quoted Locke and adapted his principles to fit the unique American situation. *Philosophy* is the expression of abstract concepts, beliefs, and ideas and usually pertains to human behavior and systems of government. Philosophy is usually expressed in ***prose*** and formulated in persuasive and expository writing. John Locke was a 17th century English philosopher. Locke's philosophy of government included what he called "natural rights" (life, liberty, and ***estate***), the duty of the government to protect these rights, and the rule of the majority. Read the excerpt from John Locke's *Two **Treatises** of Government.*

The Second Treatise, Chapter 11 Concerning the Extent of Government Power (excerpt)

> [Power] . . . is limited to the public good of the society. It is a power that hath no other end but preservation, and therefore can never have a right to destroy, enslave, or designedly to impoverish the subjects. . . . To this end it is that men give up all their natural power to the society they enter into, and the community put the . . . [legislative power into such hands as they think fit, with this trust, that they shall be] governed by declared laws, or else their peace, quiet, and property will still be at the same uncertainty, as it was in the state of nature.

Other influences upon the Founding Fathers were ancient scholars, Aristotle and Plato of Greece. Plato philosophized on the structure of a perfect society and believed that citizens working together for the common good would provide significant social qualities and virtues. Read the following paraphrased translation from an excerpt of Plato's commentary, *Republic*.

> Because rulers are responsible for making decisions according to which the entire city will be governed, they must have the virtue of wisdom, the capacity to comprehend reality and to make impartial judgments. Soldiers charged with the defense of the city against external and internal enemies, on the other hand, need the virtue of courage, willingness to carry out their orders in the face of danger without regard for personal risk. The rest of the people in the city must follow its leaders instead of pursuing their private interests, so they must exhibit the virtue of moderation, and subordination of personal desires to a higher purpose. When each of these classes performs its own role appropriately and does not try to take over the function of any other class, the entire city as a whole will operate smoothly, exhibiting the harmony that is genuine justice.

Like Plato, Aristotle had a keen concern for ethics in government and society. Read a commentary of Aristotle's philosophy.

> Aristotle maintained that . . . the chief good for man is . . . happiness, consisting of rational activity pursued in accordance with virtue. . . . Character is determined by choice, and choice is governed by experience and the intellect or by the interrelationship of the two. In the field of government, Aristotle ***posits*** the constitutional democracy as the most effective type of state, because it aims at the greatest good for its citizens, the majority of whom, in turn, excel in virtue. (—Encyclopedia Americana)

The Founding Fathers not only depended on the wisdom from the Bible and philosophy, but the Founding Fathers also relied upon their personal experiences as citizens of the British Empire and other nations in Europe. The founders of the United States had experienced religious persecution, economic bias, personal prejudice, and other forms of oppressive government. In his inspiring speech "Give Me Liberty or Give Me Death", Patrick Henry reminded the colonists of their bad experiences with the British: *"I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging of the future but by the past."*

Having experienced corrupt forms of government first hand, the Founding Fathers, in the formulation of the new government, sought to give justice and liberty to all, in as equal portions as possible, given the historic times and opportunities.

You are doing well. Continue to the Activities.

LIFE PRINCIPLE



". . . never forget that men first crossed the Atlantic not to find soil for their ploughs* but to secure liberty for their souls."

—Robert J. Mc Cracken

**Ploughs* is an older spelling for "plows;" pronounced the same, referring to a farm implement used to break the ground in preparation for planting a crop.

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A Priority on Learning

Historical Learning Tools

Section 2

Lesson 7 of 10

Colonial Americans wanted to learn and to be informed. Colonists knew the power of information and knowledge and understood that if people are ignorant and illiterate, they are easily controlled. Because Americans valued their freedom, they put a high priority on learning. In the early 1800s, Thomas Jefferson circulated a survey and verified that only 4 out of 1,000 colonists had not learned basic reading and writing skills.

Thomas Jefferson trusted the media to keep the public informed about important events. Jefferson and other patriots made sure that the Bill of Rights protected freedom of the press. Jefferson believed strongly that if people knew the truth, they would make the right choices. In a letter Jefferson sent from France in 1787, he wrote: . . . *if we were to have a government without a newspaper or a newspaper without a government, I would choose the latter.*

Information from dozens of newspapers and thousands of pamphlets kept American colonists alert and informed about events, principles of freedom, government authority and community values. Opinions about government and society were printed alongside news about agriculture, art, travel, and education. Interesting selections from important books were printed to entertain readers, as well as business news like updates on the whaling or shipwright industries.

Freedom to Read and Write

You may think that freedom to learn is fundamental, and rightly so; however, not all people in history have enjoyed that freedom. In more recent times, we have heard about sects of Islam that deny women and girls the freedom to learn to read and write. In other parts of the world, including parts of Asia, Africa, and South America, certain groups of people are denied the freedom to learn through literature. The colonists were denied their freedoms to certain literature, and many of the newspapers were controlled by the King's propagandists.

The Founding Fathers wanted to protect Americans' freedom to learn through literature. Today, we are privileged to be informed through many types of media without fear of being punished by the government. Although some forms of censorship do exist in the United States, it generally applies to sexually explicit, violent, or obscene literature that is morally inappropriate. This kind of censorship is intended to maintain a sense of decency and virtue in culture. Without this kind of censorship, crime would rise, thus leading to fewer freedoms overall.

Colonial News and Textbooks

Imagine life without the internet, television, or radio—no immediate way to find out what is going on in the world. How would you hear about a hurricane, crime alert, terrorist attack, or the results of a presidential election? The media today allows you to know almost immediately what is happening in other states or in other parts of the world. Being informed was much different in colonial days. News traveled slowly; communication was

VOCABULARY

Colonial: referring to a colony (community); usually referring to early Americans before their independence from England

Canonized: included into the official, ecclesiastical collection of a literary work

Froward: willfully contrary, unruly, and unmanageable

Psalm: a poetic scripture often written for the purposes of being set to music

Want: to be in need; to be without necessities

Indian: slang terminology referring to an indigenous (native) person of the Americas

The Lord's Prayer: the prayer Jesus taught his disciples as an example

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laborious and sporadic. The great communication tools of television, radio, computers, E-mail and cellular telephones were not yet invented. Information between towns was sent via messengers or couriers who traveled on foot or horseback. A letter or message could take months to be delivered, depending on the season, distance, and road conditions. Men and women in early America savored news just as much as people today, but colonists accustomed themselves to hearing news that was days, weeks, even months old. Publishing and spreading information in colonial cities was more easily accomplished than in rural areas. Every town had a crier. His job was to walk up and down the streets while ringing a bell and shouting news, the time of day, or announcements, such as a ship's arrival, a community meeting, or a smallpox quarantine. Folks in rural communities often gathered information from travelers passing through the area who might share reports of a bad storm, a religious revival, or a crop disaster.

Education of children was also a high priority in colonial times. Public schools were not as we know them today, with many teachers and separate rooms, able to contain up to thousands of students. In early times, most education was provided in the home or in small community groups supervised by parents. Books and money were scarce; so, books were highly valued and carefully protected. If a community could afford to hire a school teacher (called a school master or a school marm), a small, one-room school house was erected, and students would gather there under the instruction of the school master (if a male) or the school marm (if a female). Because all the grade levels were gathered under one roof, often the older students would help instruct the younger students, especially in difficult courses, like mathematics or science.

America's Most Popular Textbook

In Colonial America, the main textbook for all children was the Bible. It was used to teach children to read, as well as learn philosophy, debate, government, mathematics, and religious matters. Because it was used to train all subsequent generations of Americans, in effect, it became the most influential book in America and is the most accepted standard by which western culture established laws, creeds and social behaviors. Many of the worlds' most notable scholars consider the Bible to be the most influential and in-demand book ever published, worldwide. The ***canonized*** King James Version (the most accepted and recognized version) of the Bible contains 66 books, separated into the Old and New Testaments, written by approximately 40 men and women over a period of about 1,600 years. In colonial literature, documents and letters, the Bible is variously referred to as "The Book," "The Good Book," the "Word of God," or the "Holy Scriptures".

Proponents of "The Book" claim that it was written by prophets and holy men and women under divine inspiration. The Bible has been translated into a multitude of languages and has undergone various editions and versions. The Bible instructs believers on how to worship God, live personally, and govern themselves. The Bible reveals the nature of mankind, and is therefore filled with accounts of violence, judgment, love and forgiveness. Woven throughout its pages are controversial themes such as opposing evil, but loving one's enemies. The Ten Commandments in Exodus 20 in the Old Testament have been the foundation for law around the world and are inscribed on government buildings across America. In colonial times, the Ten Commandments were posted over a door at most facilities of learning, including elementary, secondary schools, and colleges.

The Ten Comandments

1. Thou shalt not worship other gods.
2. Thou shalt not make idols for worship.
3. Thou shalt not take the name of God in vain.
4. Remember the Sabbath to keep it holy.
5. Honor thy father and mother.
6. Thou shalt not murder.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet.

Other colonial learning tools included songs, lists and instructions to train children to be responsible citizens and to exercise virtue and self-restraint. Proverbs 22 was such a tool.

Proverbs 22 (excerpt)

(1) A good name is rather to be chosen than riches, and loving favor rather than silver and gold.

(2) The rich and poor meet together: the LORD is the maker of them all.

(3) A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

(4) By humility and fear of the LORD are riches, and honour, and life.

(5) Thorns and snares are in the way of the ***froward***: he that keeps his soul shall be far from them.

(6) Train up a child in the way he should go: and when he is old, he will not depart from it.

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(7) The rich ruleth over the poor, and the borrower is servant to the lender.

(8) He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

(9) He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

(10) Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

(11) He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

(12) The eyes of the LORD preserve knowledge; he overthrows the words of the transgressor.

(14) The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.

(15) Foolishness is bound in the heart of a child; but the rod of correction drives it from him.

America's Second Textbook

Noah Webster was a teenager when the Colonies declared independence from England. Webster understood that many Americans resented Great Britain. He heard British soldiers talk as they swaggered around colonial towns; their words were improper and vulgar. A student of Yale, Noah Webster thought very seriously about language. The soldiers' talk disturbed him, especially because of the influence on young children.

Colonial children were using some dictionaries and textbooks brought from England. Noah Webster envisioned a way to give American students books made in America that reflected American life. In 1783, Webster created a speller of American style words and definitions. By creating the first American speller, Webster supported independence from English ways. With his books, American children would learn correct language, not slang from common street talk by foreign sailors and soldiers.

Known as the "Schoolmaster of the Nation," Noah Webster and his schoolbooks became popular throughout the Colonies. Most families owned at least two books, the Bible and Webster's speller. This famous speller sold a million copies a year for one hundred years! Webster's speller helped several generations of Americans to learn not only their letters and correct spelling of words, but also patriotism and morality. The "moral catechism" section contained Biblical rules upon which to base moral conduct. Webster maintained that: "Education is useless without the Bible" and . . . "the Bible has furnished all necessary rules to direct our conduct."

In 1806, Webster published his first dictionary of 28,000 words. His later version, published in 1828 contained 70,000 entries, 12,000 new definitions and an abundance of Bible verses to define and clarify words. For example, the entry for the word "faith" cited parts of seven different Bible verses. Webster's original dictionary defined the word *property* as follows:

> The exclusive right of possessing, enjoying and disposing of a thing; ownership. In the beginning of the world, the Creator gave to man dominion over the earth, over the fish of the sea and the fowls of the air and over every living thing. This is the foundation of man's property in the earth and all its productions. . . . The labor of inventing, making or producing any thing constitutes one of the highest titles to property. . . It is one of the greatest blessings of civil society that the property of citizens is well secured.

Webster's 1828 dictionary is an ancestor of dictionaries today. American children who wanted to learn how to spell or define words were usually told to "look it up in Webster's." Even though different versions of the dictionary are sold today, Noah Webster's name is inseparably linked to the American dictionary. Writers like Noah Webster helped form the United States into a land of moral, virtuous, intelligent and educated people, capable of self-government. Noah Webster wrote more than spellers and dictionaries. In 1832, he published his History of the United States in which he stated on page 309:

> The moral principles and precepts contained in the Scriptures ought to form the basis of all of our civil constitutions and laws. . . . All the miseries and evils which men suffer from vice, crime, ambition, injustice, oppression, slavery and war, proceed from their despising or neglecting the precepts contained in the Bible.

The Bay Psalm Book

The Bay ***Psalm*** Book was a primary tool used to teach music. The Bay Psalm Book was the very first song book printed in the Colonies and provided music for enjoyment and entertainment in schools, homes, civil meetings, and churches all across the colonies. Psalm 23 was one of the more popular Psalms sung in colonial times. Even today, Psalm 23 is often quoted or read at places of tragedy as a source of hope and comfort. Next, read Psalm 23, as written in the Bay Psalm Book. The poetry and spelling are typical of the 1640 style. Compare it to the standard version of Psalm 23 as found in the King James Bible.

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A Priority on Learning

PSALM 23 (BAY PSALM BOOK)

The Lord to me a shepherd is,
Want therefore I shall not,
He in the folds of tender grass
Doth make me down to lie
To waters calm he gently leads
Restoreth my soul doth he
He doth in paths of righteousness
For his names sake lead me.
Yea though in valley of death's shade
I walk none ill I'll fear,
Because thou art with me, thy rod,
and staff my comfort are.
For me a table thou hast spread
In presence of my foes;
Thou dost annoint my head with oil
My cup it over-flows.
Goodness and mercy surely shall
All my days follow me;
And in the Lord's house I shall dwell
So long as days shall be.

PSALM 23 (STANDARD VERSION)

(1) The LORD is my shepherd; I shall not ***want***.

(2) He maketh me to lie down in green pastures: he leadeth me beside the still waters.

(3) He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

(4) Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

(5) Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

(6) Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

THE FIRST BOOK PUBLISHED IN AMERICA

Colonial communities revolved around biblical guidelines in every aspect. The Bible was deeply instrumental in politics, religion, social events, family, education, entertainment (music, drama), etc. Ministers led churches, built schools and organized government. John Eliot was one of those early ministers who fervently believed that the Bible was the true source of knowledge and good. He believed that the Bible should be made available to the ***Indians***, and he set out to do just that. He visited many of the tribes in his region and learned to speak Algonquian. He became friends with a native named Cockenoe who helped Eliot learn the Algonquian language, culture, habits, and way of life. After years of hard work, John Eliot published a compilation of Bible passages called the *UpBiblum*. It was printed at Harvard College in 1663 and was the very first book written, printed, and published in America. Two hundred copies were bound in soft leather and given to Indians in New England. Those who converted to Christianity became known as Eliot's "Praying Indians." Read the excerpt from the *UpBiblum*.

The Lord's Prayer (Algonquian)

Nu shun kesukqut
Wun neet upantamunach ku wesuonk
Peyaum utch kukkeitass tam onk.

Toh anantaman ne naj okheit, neane kesukqut.

Ásekesukokish petukqunnegash assamin nean yeu kesukok

Ahquontamaiinnean nummatcheseongash,

neane matchenehikqueagig nutah quon tamanóunonog.

Ahque sagkompagininnean en qutchhuaonganit,
webe pohquohwussinnan wutch matchitut;
Newutche keitass tam onk, kutahtauun,

menuhkesuonk, sohsúmóonk michéme kah michéme
Amen.

The Lord's Prayer (English)

Our Father which art in Heaven
Hallowed be thy Name
Thy Kingdom come
Thy will be done in Earth, as it is in Heaven
Give us this day our daily bread.
And forgive us our tresspasses,
as we forgive them that tresspass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the Kingdome,
the Power, the Glory, for ever.
Amen.

You are doing well. Continue to the Activities.



LIFE PRINCIPLE

"Associate yourself with men of good quality if you esteem your own reputation, for it is better to be alone than in bad company." —George Washington

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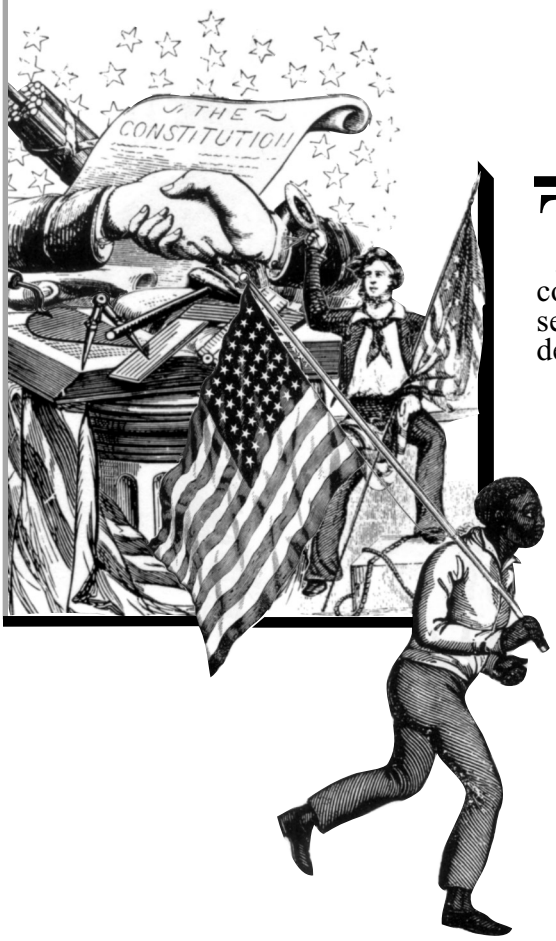
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America's Legacy in Prose

Prose

Section 2

Lesson 8 of 10



The main style of writing in colonial times was prose, which is the ordinary form of language, without poetic structure or influence (rhyme, meter, or verse). The most common forms of prose are stories, journals, essays, letters, and sermons. The four basic structures of prose are: narrative, descriptive, informative, and persuasive.

1. **Narrative writing:** the telling of a story, whether real or imagined. This can be done through novels, short stories, biographies, autobiographies, journals, or journalism (news reporting).
2. **Descriptive writing:** the describing of a person, place or thing, in which the writer uses details, colors, shapes, sounds, smells, tastes, textures, emotions, character traits, and actions to explain something.
3. **Informative writing:** the giving of information, such as a report, list, explanation, set of instructions, or explanation of an idea, concept, event, theory, philosophy, principle, etc. This type of writng is also referred to as *explanatory* writing in which the writer or speaker explains a process or exposes information.
4. **Persuasive writing:** the stating of a belief or opinion in an effort to persuade others. This form of literature is also called *argument* and is characterized by persuasive techniques intended to sway the opinion of the readers or listeners and to call them to action.

For simplicity, you will learn these four types of prose separately. However, successful writers and speakers incorporate more than one kind of expression into a document to create variety and interest. For example, in a novel, an author would want to use description to interest readers in a scene, a person, or a place. In an essay, an author may interest his readers if he includes a story to emphasize a point.

Narrative Writing

One of America's first narratives was the journal of William Bradford who was also the primary author of the Mayflower Compact and one of the first colonial governors. Bradford kept a journal of events in the New World, which he later published. The book was titled *Of* ***Plymouth*** *Plantation*, and is considered the greatest book of 17th Century America.

Of Plymouth Plantation **Chapter IX (excerpt)**
Of Their Voyage, and How They Passed the Sea; And of Their Safe Arrival at Cape Cod

September 6 [1620]. These troubles being blown over, and now all being compact together in one ship, they put to sea again with a prosperous wind, which continued divers days together, which was some encouragement unto them; yet, according to the usual manner, many were afflicted with seasickness. And I may not omit here a special work of God's providence. There was a proud and very profane young man, one of the seamen, of a lusty, able body, which made him the more haughty; he would always be contemning the poor people in their sickness and cursing them daily with grievous execrations; and did not let to tell them that he hoped

VOCABULARY

Plymouth: the name given to the location in Massachusetts where the Pilgrims landed
Narrator: the person telling the story
Objective: fair, equal, without bias, impartial
Credible: able to be taken seriously, as with being objective and truthful

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to help to cast half of them overboard before they came to their journey's end, and to make merry with what they had; and if he Were by any gently reproved, he would curse and swear most bitterly. But it pleased God before they came half seas over, to smite this young man with a grievous disease, of which he died in a desperate manner, and so was himself the first that was thrown overboard. Thus his curses light on his own head, and it was an astonishment to all his fellows for they noted it to be the just hand of God upon him.

After they had enjoyed fair winds and weather for a season, they were encountered many times with cross winds and met with many fierce storms with which the ship was soundly shaken, and her upper works made very leaky; and one of the main beams in the mid-ship was bowed and cracked, which put them in some fear that the ship could not . . . perform the voyage. So some of the chief of the company, perceiving the mariners to fear the insufficiency of the ship as appeared by their mutterings, entered into serious consultation with the master and other officers of the ship, to consider in time of the danger, and rather to return than to cast themselves into a desperate and inevitable peril. And truly there was great distraction and difference of opinion amongst the mariners; fain would they do what could be done for their wages' sake (being now near half the seas over) and on the other hand they were loath to hazard their lives too desperately. But in examining of all opinions, the master and others affirmed they knew the ship to be strong and firm; and for the buckling of the main beam, there was a great iron screw the passengers brought out of Holland, which would raise the beam into place; the which being done, the carpenter and master affirmed that with a post put under it, set firm in the lower deck and otherwise bound, he would make it sufficient. And as for the decks and upper works, they would caulk them as well as they could, and . . . there would otherwise be no great danger, if they did not over-press her with sails. So they committed themselves to the will of God and resolved to proceed.

Point of View

The author of a story is not necessarily the ***narrator***. An author may choose to narrate his story from the perspective of another person. For example, an adult may write a children's story, narrating from the perspective of a boy or girl; or from the perspective of a teenager, such as in the case of the *Nancy Drew* mystery/adventure series. An author may even write from the perspective of an animal, such as the *Hank, the Cowdog* series. The narrator tells a story from a certain point of view: 1) as if he is one of the characters, or 2) as if he is watching the other characters and telling about them, but is not one of the characters himself. If the narrator is one of the characters, he will tell the story using words such as "I was in the house", or "we ran up the street", or "they started to chase us". Notice how the pronous "I", "we", and "us" indicate that the narrator is involved in the action. This is called "first person" because the narrator uses first person pronouns (I, we, us). For example, author Edgar Allan Poe (the first American gothic/horror writer) used a first person narrator in his short story "The Fall of the House of Usher".

I rode over a short causeway to the house. A servant...took my horse, and I entered the Gothic archway of the hall. A valet...then conducted me, in silence, through many dark and intricate passages ... to the studio of his master...On one of the staircases, I met the physician of the family. His countenance, I thought, wore a mingled expression of low cunning and perplexity. He accosted me with trepidation and passed on. The valet now threw open a door and ushered me into the presence of his master.

The room in which I found myself was very large and lofty. The windows were long, narrow, and pointed...Dark draperies hung upon the walls. The general furniture was profuse, comfortless, antique, and tattered. Many books and musical instruments lay scattered about, but failed to give any vitality to the scene. I felt that I breathed an atomsphere of sorrow. An air of stern deep, and irredeemable gloom hung over and pervaded all.

Remember that in story writing, even though the author uses a first person narrator, the story is imagined, and not real. The author did not actually experience what he wrote about, but uses a narrator to tell an imaginary tale. Poe did not personally experience anything he wrote about, but he was a good writer, because he could imagine all kinds of stories, and wrote about them, some of them using a first person narrator.

A first person narrator may be the main character or may be a minor character. Two other famous authors are Herman Melville, who wrote the novel *Moby Dick* (an American classic about a cruel ship captain and a giant whale), and Louis L'Amour, who wrote short stories about the American cowboy era. These two authors often narrated in first person. In *Moby Dick*, the narrator is actually a minor character who is an obscure member of the crew, telling the story from his perspective. The central figures of the story, or the main characters, are Ahab, the captain, and Moby Dick, the whale. In contrast, in Louis L'Amour's tale, "The First Fast Draw", the main character, Cullen, also narrates the story in first person.

If the narrator is telling the story about other people, the narrator's choice of words will indicate that he is an onlooker, and not one of the characters—words like, "She pulled to a stop", "He opened his briefcase", or "They suddenly stopped." Notice how the pronouns "she", "he",

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and "they" indicated that the narrator is not involved. This is called "third person" because the narrator uses third person pronouns (she, he, they). For example in Lloyd C. Douglas' famous novel *The Robe*, the narrator is not one of the characters, but is a third person telling the events.

> Because she was only fifteen and busy with her growing up, Lucia's periods of reflection were brief and infrequent; but this morning she felt weighted with responsibility.
>
> Last night her mother, who rarely talked to her about anything more perplexing than the advantages of clean hands and a pure heart, had privately discussed the possible outcome of Father's reckless remarks yesterday in the Senate; and Lucia, flattered by this confidence, had declared maturely the Prince Gaius wasn't in a position to do anything about it.
>
> But after she had gone to bed, Lucia began to fret. Gaius might indeed overlook her father's heated comments . . . , if he had had no previous occasion for grievance against the Gallio family. There was, however, another grievance that no one knew about except herself—and Diana. They would all have to be careful now or they might get into serious trouble.

A third person narrator also has different roles in telling a story. A third person narrator may be *omniscient* (all knowing) which means that the narrator knows about all the characters equally—their thoughts, their motives, their words, and actions. Modern authors, Francine Rivers and John Grisham, use this type of narrator. In Rivers' book *A Voice in the Wind*, the main character (protagonist) is Hadassah, a slave girl in Roman times. The antagonist is Julia, a spoiled rich girl who makes Hadassah's life miserable. Other characters are Julia's mother and brother, and a gladiator. The narrator knows what all of them are thinking, feeling, saying, and doing. The same kind of narrator is used to tell Grisham's story *King of Torts*. Some of the characters are a murderer, a murder victim, the victim's mother, and an attorney. The narrator knows what all of them are thinking, feeling, saying, and doing. In Rudyard Kipling's novel *The Jungle Book*, the omniscient narrator tells the story of Mowgli, a boy abandoned in the jungle and raised by wolves. The narrator knows all about all of the characters, including Shere Khan, the evil tiger (antagonist), Akela, the wolf leader, Baloo, the friendly bear who defends Mowgli, and Bagheera, the panther, who teaches Mowgli the ways of the jungle.

Another type of third person narrator is one with *limited omniscience*. This means that the narrator has insight into the main character's mind, but not that of the other characters. In *Time to Reap* by Dana Garish, the narrator is limited in his knowledge only to what is going on in the mind of Kamela, the main character.

> Kamela took a deep breath. She adjusted her bonnet and looked across the meadow. The wild Irises reflected the waning sunlight. *Yet not even Solomon was arrayed like one of these*, she thought. Kamela glanced back at the old farmhouse and its decaying added-on corral. "How did a family of twelve exist in that tiny little place?" she mused. She came here for solitude. *I know You say that not even a sparrow falls without You knowing. Take care of us. We depend on You. And bless my dear John who is the most loving husband a woman could ever want. He works so hard, never shorting anyone or taking advantage, always caring for his neighbor, always giving above and beyond, even when I know he won't be treated in like, always having good faith when I know he'll be let down yet one more time by those who are selfish. Bless him, Lord, for You have given me a man with no guile, and I love him for it.*

Another type of third person narrator is an *intrusive* narrator who inserts his personal opinion into the story every now and then, or interupts the story to offer an explanation. William Bradford did this in his journal when he interrupted to comment on the episode of "God's Providence" and the loud-mouthed, disrespectful sailor. Author Sir Walter Scott wrote his famous book *Ivanhoe* using an intrusive narrator. The narrator begins by giving his personal opinion of the setting and two of the novel's characters. However, the narrator soon drops the first person point of view and continues throughout the novel in a third person point of view, only interrupting now and then to describe or explain something.

> In that pleasant district...which is watered by the river..., there extended in...a large forest, covering the greater part of the beautiful hills and valleys...; and here also flourished in ancient times those bands of gallant outlaws, whose deeds have been rendered so popular...Such being our chief scene, the date of our story refers to a period towards the end of the reign of Richard I, when his return from his long captivity had become an event rather wished than hoped for by his despairing subjects, who were in the meantime subjected to every species of...oppression...The sun was setting upon...the grassy glades of that forest...Hundreds of broad-headed, short-stemmed, wide-branched oaks...flung their gnarled arms over a thick carpet of the most delicious green sward;... Here the red rays of the sun shot a broken and discoloured light, that partially hung upon the shattered boughs and mossy trunks of the trees...The human figures which completed this landscape, were...of that wild and rustic character, which belonged to the woodlands of...that early period. The eldest of these men had a stern, savage, and wild aspect.

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An intrusive narrator is different from a first person narrator in that, while an intrusive narrator will make a comment using first person pronouns, he is not actually one of the characters. In *Ivanhoe*, the narrator does not become involved in the events, but only uses his first person voice to offer an opinion or explanation of the scenery.

A fourth style of narrating is the ***objective*** style in which the narrator has a distant point of view and knows only what can be infered from what the characters say and do, but does not know what the characters think and feel. This is more characteristic of true stories, journalism, and historical accounts. An objective narrator may tell the story from a first or third person point of view. In her book *Ten Things I Learned from Bill Porter*, Shelly Brady told of events she observed in the life of Bill Porter, a man with a crippling disease who became tremendously successful in life.

> The convention center in...San Francisco echoed with the cheers of seven thousand men and women from fifty-six countries. They shouted one word...understood in all of the...languages...: "Bill, Bill, Bill, Bill." ...When the cheers stopped, I spoke for about ten minutes on Bill's behalf because of his speech difficulties. The applause that followed lasted as long as the speech. Bill looked at me, as if asking for an idea as to when the standing ovation might end...I shrugged...and whispered, "Let's relish the moment."

Narrator Credibility

As a reader, realize that what a narrator is recounting might or might not be the objective truth. As you read, test the narrator's ***credibility*** by asking yourself: 1) Does the narrator have an agenda? 2) Does the narrator have a motive for not telling the events as they really happened? A narrator may be perfectly reliable, or, he may be twisting or omitting facts to make himself look good, or to discredit someone else. Literary experts, historians, and scholars have deemd William Bradford to be a reliable and credible source in recounting the events in the lives of the Pilgrims. An example of a narrator who is not credible would be the dog, Hank, who narrates his tales in the series *Hank, the Cowdog*, masterfully created by author, John Erickson. These fun short stories are full of humorous, yet ridiculous escapades in which the first person narrator, Hank, brags about his bravery and intelligence. However, throughout the book, the reader realizes that Hank is full of nonsense. His false bravado is to hide his true cowardice.

Descriptive Writing

Descriptive writing is an essential element that gives life to literature. Descriptive writing is utilized in a variety of ways, for example, a writer may describe sound, sight, smell, touch, taste, and feelings to bring interest to the readers. Notice in the next section of William Bradford's journal how he adds description to his story.

Of Plymouth Plantation (Continued)

> The month of November being spent . . . , and much foul weather falling in, the 6th of December they sent out their shallop again with ten of their principal men and some seamen, upon further discovery, intending to circulate that deep bay of Cape Cod. The weather was very cold and it froze so hard as the spray of the sea lighting on their coats, they were as if they had been glazed. Yet that night betimes they got down into the bottom of the bay, and as they drew near the shore they saw some ten or twelve Indians very busy about something. They landed about a league or two from them, and had much ado to put ashore anywhere-it lay so full of flats. Being landed, it grew late and they made themselves a barricado with logs and boughs as well as they could in the time, and set out their sentinel and betook them to rest, and saw the smoke of the fire the savages made that night. When morning was come they divided their company, some to coast along the shore in the boat, and the rest marched through the woods to see the land, if any fit place might be for their dwelling. They came also to the place where they saw the Indians the night before, and found they had been cutting up a great fish like a grampus, being some two inches thick of fat like a hog, some pieces whereof they had left by the way. And the shallop found two more of these fishes dead on the sands, a thing usual after storms in that place, by reason of the great flats of sand that lie off.

Personification

Personification is the giving of human characeristics to animals or objects. A good example is in the book *Window in the Hill Country*, by Ronald E. Johnson. The narrator is a young boy describing a foggy morning.

> Early one morning a thick fog crawled out of the woods and swallowed our ranch. In a slow, mysterious motion, it took away the trees, flowers, birds, goats, and cattle. The Live Oaks and Mesquite trees stood in rigid helplessness while grey breaths gripped new blossoms cringing in futile attempts to escape the fog's clutches: little Prim Roses, Blue Bonnets and India Paintbrushes disappeared. Even the Sparrows, Meadow Larks, and Dove tried in vain to elude the grim invader.

You are doing well. Continue to the Activities.



LIFE PRINCIPLE

"It is easy to take liberty for granted, when you have never had it taken from you."
—Dick Cheney, 43rd Vice President of the United States

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Colonial and Modern Prose

Prose

Section 2

Lesson 9 of 10

VOCABULARY

Depopulated: scattered, removed
Gravity: seriousness, importance
Rhetorician: a person who speaks or writes using effective language to appeal to an audience
Rhetorical question: a question posed in a speech or essay that is not intended to be answered, but rather is intended to cause the audience to stop and think about a situation
Liberally: generously given in large amounts
Old and New Testaments: the two sections of the Christian Bible
Edmund Burke: an Irish statesman, author, orator, political theorist, and philosopher of the 1700s
Cleave: to cling to; to hold firmly to
Verbage: word choice and phrasing in a speech or composition

EXPOSITORY WRITING

Expository means "explanation" or "exposé"; therefore, an *exposition* is an in-depth explanation of information that exposes or explains something. Expository writing is broad and is the most common form of prose. Explanations and information can be given in many ways and is almost unlimited in its forms: sermons, textbooks, encyclopedias, lists, flyers, letters, recipes, declarations, compacts, essays, or speeches.

When you first learned expository writing, you were required to provide surface information about a topic, such as a "how-to" process, a list, a set of directions or instructions, or perhaps a recipe. As you increased in your understanding and thinking skills, and graduated into upper level courses, such as this literature course, expository writing became more involved, requiring more complexity and in-depth *hows* and *whys* of ideas, situations, concepts, philosophies, and processes.

Examples of expository writing are literary pieces such as Benjamin Franklin's *Poor Richard's Almanack*, in which he informed the public of wise sayings, weather trends, and agricultural tips. Another example was Franklin's speech to the Constitutional Convention, in which he explained his opinion of the new U.S. Constitution. The Mayflower Compact is expository and exposes the Pilgrims' purpose for forming a colony in America. George Washington's "Rules of Civility" are an explanatory list of "how to" live in a civilized culture; Washington's Inaugural Address is explanatory and exposes his view of the new nation. The U.S. Constitution is explanatory and sets forth the rules by which the country is to operate. The Declaration of Independence is explanatory and states why the colonists sought independence. The Bill of Rights is explanatory and lists specific freedoms. Thomas Jefferson's letter to the Danbury Baptist Association is explanatory and exposes Jefferson's stance on religion's role in government. John Adams' letter to his wife, Abigail, is explanatory and reveals his belief that the 4th of July will be an important day. Philosopher John Locke, in his explanatory essay, wrote about the power and responsibilities of government. Plato's writings explained the responsibilities of rulers and citizens in a legitimate and functional society. Aristotle explained his belief in the character and happiness of men. In his dictionary, Noah Webster explained the definitions of words, their spellings, and origins.

The following exposition is a letter written in 2006 by deputy sheriff and former U.S. Marine, Dr. Nathan T. Johnson. The letter explains Dr. Nathan Johnson's pleasure at discovering that a young man he had mentored was exploring the possibility of enlisting in the military. Read an excerpt below.

Dear Dad,

Mark Erickson called me today, and I was surprised by his request for a recommendation into the Marine Corps. I never imagined Mark being inclined in that direction at all. I was of course, pleased to say the least. A little soldiering does wonders to a man's character . . . Mark is a fine young man and the Corps needs good men to lead in this time of danger and uncertainty.

As a veteran & warrior: I believe "No greater love hath any man

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than he who would lay down his life for another." I believe the world is kept free by the efforts of good men willing to sacrifice their personal comfort for the freedom of others.

As a patriot & leader: I believe all it takes for evil to triumph is for good men to do nothing. I feel no greater pride than to see brothers in arms passionately and purposefully defending our honor and securing the freedom we treasure for those who have only dreamed of what true freedom is.

As an educator & scholar: I hear men crying "peace-peace" but there is no peace, nor ever will be. Man cannot secure peace—only freedom and the opportunity for justice and the rule of law. It takes good men doing all they can and then some to turn back the evil of tyranny.

As a father: I have no greater joy than to see that my children seek out and walk in truth. I can only imagine the peril my soul would feel—torn between the honor of seeing my son(s) be one of the good men that does something to hold back the darkness. Knowing the blessing of seeing the fruit of raising him to be bigger than himself, but feel the gravity of his choice and knowing the depths the sacrifice his commitment could entail.

As I watch the news of Iraq, Iran, Afghanistan, North Korea, and China, I shudder to think of what the future might hold. I hear former soldiers and pundits speak of peace and diplomacy. But warriors and patriots speak of freedom and true security—and there is a vast difference!

I do not believe we can accept peace at any price. We must purchase freedom and security at any cost! Our world is governed by the use of force. There are those who understand that the forces of righteousness and freedom must battle the forces of tyranny and darkness. There are those who are unwilling to participate in the battle of good and evil. Those who are not willing to participate rely on the efforts and sacrifices of men better than themselves so they may eat of the fruits of freedom purchased by the blood of patriots.

There are those who would, with trepidation, bless their son's entry into such a conflict but should that sacrifice...become a sacrifice of life—bitterness sets in. It is a frail human tendency that one must guard against with vigilance! To dishonor the purpose of the soldier's will, the passion of his love for freedom and country, and the ultimate nature of his sacrifice to decrying the wrongs of the war is a very delicate balance. To draw comfort or political gain to ourselves by dishonoring the soldier's service is a travesty. Nothing devestates a soldier more than those he trusts not believing in the purpose of his service.

...I wish our present day culture inspired our sons to be warriors, guardians of freedom, scholars, and leaders—and purposed to teach them to know the past, to inspire the present, and to create and protect the future.

These are difficult times of decision for men of fighting age, but without the sacrifice of these good men, the future will be even bleaker for their sons. I am proud Mark has even considered the idea of service. I will keep him in my prayers as he inquires further into the possibility....

Another example of expository writing is the article, "Closing the Tantra Lake Rape Case", by Chuck Heidel, a 21-year veteran of the Boulder Police Department. Read an excerpt below.

...The pressure increased and more...resources were allocated to the investigation...None of the tips, meetings, or interviews developed any solid suspects...Then...an unexpected break. DNA profiles from the Tantra Lake Rapist were uploaded into CODIS in 1998... And they got a hit. DNA from the Boulder case matched the DNA [from] a 1994 attack in Lakewood, Colo., and a 1995 attack in Austin, Texas. Neither of these two cases had an identified suspect, but the DNA links were significant...It allowed us to make an educated guess that the suspect...had possibly lived in Boulder, Lakewood, and Austin...

A third example of expository writing is the following compact written by students.

Sex does not equal love. Love is found in building good relationships. Sex has lifelong con-sequences. A moment of weakness is not worth the risk of my future. While a sexual desire is natural and powerful, it is controllable. I have a free will and am capable of rational, mature relationships that do not include sex. My sexuality and that of others is valuable and I treat it with respect and dignity. I commit this day to be sexually pure until I am married. Whether I have been sexually active before or not, I am choosing today to wait for marriage. I am confident that this decision is best and will protect me from emotional and physical harm.

Today, I, Tamara Harbuckle, of Lewisville, Texas, make a pledge to abstain from sexual intercourse. I will establish behavior and set standards for my future. I will resist temptation to break this commitment and will ask a family member, a friend, a teacher or counselor to help me stay pure.

Persuasive Writing

Persuasion is an argument. Argument in literature is not a disagreement. *Argument* is the presenting of information in an effort to sway an audience, such as an attorney does a jury. The attorney presents facts, then adds his opinion of what is the truth and what needs to be done. Persuasion attempts to convince the audience that a course of action will better their lives or bring about good, or an author may frighten or threaten the audience into believing that if they do not take action, something bad will happen. Thomas Paine's *The Crisis* is persuasive. Notice the sense of urgency in the language. Paine argues that if the colonists take action, they are promised a glorious triumph; however, if they do not take action, they

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will be ravaged, ***depopulated***, and enslaved.

> ...These are the times that try men's souls.... Tyranny, like Hell, is not easily conquered; yet... the harder the conflict, the more glorious the triumph. By perseverance and fortitude we have the prospect of a glorious issue; by cowardice and submission, the sad choice of a variety of evils: a ravaged country, a depopulated city, habitations without safety, and slavery without hope...

Patrick Henry's speech "Give Me Liberty, or Give Me Death" is persuasive. Throughout the argument, Henry gives facts, telling what and how the colonists have responded to England. Henry gives more facts, telling that England has been amassing its forces to make ready for war. Henry concludes with the action he believes the colonists must take in order to remain a free people. Read an excerpt below.

> This is no time for ceremony. The question ...is one of awful moment to this country. For my own part, I consider it as nothing less than a question of freedom or slavery....it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those who, having eyes, see not, and, having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it.
>
> I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging of the future but by the past. And judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years to justify those hopes with which gentlemen have been pleased to solace themselves...Is it that insidious smile with which our petition has been lately received? Trust it not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception of our petition comports with those warlike preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation?...Let us not deceive ourselves, sir. These are the implements of war and subjugation...what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us: they can be meant for no other.
>
> ...And what have we to oppose them? Shall we try argument? Sir, we have been trying that for the last ten years....Let us not...deceive ourselves. Sir, we have done everything that could be done to avert the storm....We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne....Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt...
>
> If we wish to be free—if we mean to preserve inviolate those inestimable privileges for which we have been so long contending—if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained—we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of hosts is all that is left us!.....Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!

Literary Techniques in Rhetoric

Rhetoric is the skillfull and effective use of language. A skillful ***rhetorician*** will use tone and word choice to enhance, rather than detract from, his argument. Patrick Henry was a master of rhetoric—his tone intense; his words inspiring!

Rhetoricians incorporate various techniques to appeal to the audience. One common technique is a ***rhetorical question***. This type of question is not intended to be answered, but is posed to the audience to provoke thought. Henry used this technique ***liberally***: "Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those who, having eyes, see not, and, having ears, hear not, the things which so nearly concern their temporal salvation?" These questions by Henry caused the audience to stop and think about the wisdom of their actions.

To "beef up" an argument and establish credibility, rhetoricians will incorporate other techniques, such as referring to historical documents or literature, referring to historical facts, explaining personal experiences, and making statements of personal risk or involvement.

Historical literature: Rhetoricians will often quote famous documents or authors that the audience will recognize in order to grab the attention of the audience or to bring credibility to the essay or speech. The colonists were well versed

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in historical and contemporary literature. Henry referred to other books, knowing that his audience would make the connection. In the first paragraph, Henry said: "We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she transforms us into beasts." This statement referrs to the Greek classic *Odyssey*, in which beautiful female sea creatures used their voices to lure sailors to their deaths. Henry also made references to the Bible: "Are we disposed to be of the number of those who, having eyes, see not, and, having ears, hear not, the things which so nearly concern their temporal salvation?" This statement referes to a parable told by Jesus who had said that some people have ears but do not hear the truth, and some people have eyes, but do not see the truth. Henry's statement, "Suffer not yourselves to be betrayed with a kiss" refers to the most famous betrayal in history: that of Judas and Jesus in the Garden of Gethsamane, also found in the ***New Testament***. In Henry's closing statement, he made one final reference: "I know not what course others may take; but as for me, give me liberty or give me death!" This is a spin-off from a famous declaration in the ***Old Testament*** made by Joshua, leader of the Hebrew people, who declared: "I know not what course you may take, but as for me and my house, we will serve the Lord."

Johnson also made literary references in his letter: 1) "I believe 'No greater love hath any man than he who would lay down his life for another'" (a quote by Jesus); 2) "I believe all it takes for evil to triumph is for good men to do nothing" (a quote by ***Edmund Burke***); 3) "I hear men crying 'peace-peace' but there is no peace" (referring to Patrick Henry's speech "Give Me Liberty or Give Me Death" and also to the ancient Hebrew prophet, Jeremiah, of the Old Testament); 4) "I have no greater joy than to see that my children seek out and walk in truth" (a quote by the prophet John of the New Testament).

Historical facts: To further build his case, Henry presented historical facts of which the colonists were well aware. Henry pointed out that the British were amassing an army, and logically concluded that the purpose was to subjugate the colonies. Henry further pointed out that the colonists had repeatedly tried to avoid war by various means and that each time had been insulted or ignored by England.

Personal experiences: Henry reminded the audience that over the past ten years, nothing in the history of their relationship with England lead to positive personal experiences or gave the colonists any reason to trust the British. "I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging of the future but by the past." Dr. Johnson referenced personal experiences as well: "As a veteran & warrior; As a patriot & leader; As an educator & scholar; As a father".

Statement of personal risk or involvement: Patrick Henry stated that he was willing to risk knowing the truth, whatever it was. "For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it." He made another statement of personal involvement when he said that he would personally fight for freedom: "I know not what course others may take; but as for me, give me liberty or give me death!"

More techniques used by rhetoricians are anaphoras and figurative language. An *anaphora* is a repetitious word or phrase used at the beginning of successive clauses or verses. An anaphora is used for dramatic effect to "drive home" a point. You will also find this technique in the Declaration of Independence as the colonists built their case against the British king.

He has refused . . . He has endeavoured . . .
He has forbidden . . . He has obstructed . . .
He has refused . . . He has made . . .
He has dissolved . . . He has erected . . .
He has refused . . .

Figurative language is terminology that is not literal, but is used to draw comparisons that clarify abstract ideas. Two types of figurative language are the *simile* and the *metaphor*. A simile indicates a comparison between two things and uses the words "like" or "as". In Ben Franklin's satire "Rules", he compares the British empire to a cake: *Gentlemen, you are to consider, that a great empire, like a great cake, is most easily diminished at the edges.* Thomas Paine uses a simile in "The Crisis": *...Tyranny, like Hell, is not easily conquered*. A metaphor also indicates a comparison but does not use the words "like" or "as". Instead, a metaphor gives the characteristics of one thing to another and even goes so far as to say that one thing *is* another, when in fact, it is not. For example, in his Farewell Address to the nation, George Washington said:*...This Government, the offspring of our own choice,...adopted upon full investigation and mature deliberation...*Using the figurative language of "offspring" and "adopted", Washington used a metaphor to compare the government to an adopted child who had been chosen carefully by the parents.

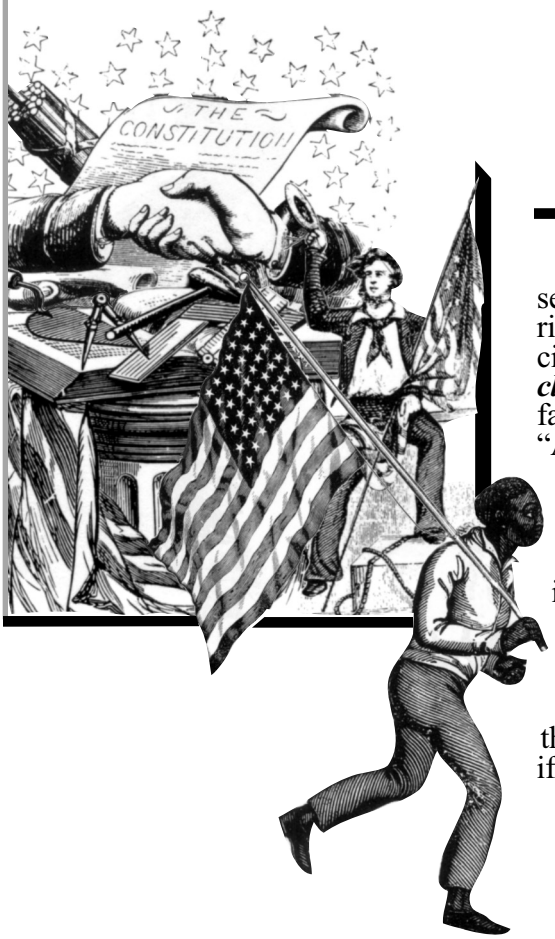
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LIFE PRINCIPLE

"Life can change when least expected; therefore, be consistent in character, for by it you can endure the unexpected." — Ronald E. Johnson

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Great Sermons and Speeches that Inspired America

Prose

Section 2

Lesson 10 of 10

COLONIAL CLERGYMEN

A speech that is religious is called a sermon. Many a fiery sermon was given to the colonists to encourage them to live righteously, fight evil, love their neighbors, and to be responsible citizens and businessmen. In the 1600s, John Winthrop was a ***clergyman*** and governor of the colony at Plymouth and is most famous for his sermon titled "City on a Hill". Its original title was "A Model of Christian Charity". In the sermon, Winthrop declared that the Pilgrims had emigrated to the New World as part of a plan God had for the world. Winthrop explained that the Pilgrims were to be a "holy community" that was a "light of love" to the world. Winthrop's sermon became popular and is still well known today. In the excerpt from Winthrop's sermon, notice the differences in spelling and pronunciation from today's standard English. This sermon is persuasive in nature: the motivating words "let us choose" sway the audience to follow a course of action that is pleasing to God. Notice also the rhetorical technique of stating that something good will come if the hearers will obey: they will have life and prosperity.

"City Upon a Hill" by John Winthrop (1630)

Therefore lett us choose life, that wee, and our Seede, may live; by obeyeing His voyce, and ***cleaveing*** to Him, for Hee is our life, and our prosperity.

Jonathan Edwards was a preacher (1700s) and was known for his compassionate and gentle nature. His sermons typically encouraged righteous living, love of others, and holiness in one's duty to God. However, Edwards gained lasting fame when he delivered a fiery sermon titled, "Sinners in the Hands of an Angry God". This sermon was ***atypical*** for Edwards, but is the sermon for which he is best known. Notice how Edwards persuades the audience by assuming the persona of someone who had died and gone to hell. This technique gives the audience an "inside look" at the thoughts of an eternally damned person, and, in effect, frightens the audience into living righteously.

"Sinners in the Hands of an Angry God" by Jonathan Edwards (1741)

But the foolish...miserably delude themselves in their own schemes, and in confidence in their own strength and wisdom; they trust to nothing but a shadow...and are undoubtedly gone to hell; and it was not because they were not as wise as those who are now alive: it was not because they did not lay out matters as well for themselves to secure their own escape. If we could speak with them, and inquire of them, one by one, whether they expected, when alive, and when they used to hear about hell, ever to be the subjects of misery: we doubtless, should hear one and another reply, "No, I never intended to come here: I had laid out matters otherwise...I thought I should contrive well for myself -- I thought my scheme good. I intended to take effectual care; but it came upon me unexpected; I did not look for it at that time, and in that manner; it came as a thief -- Death outwitted me: God's wrath was too quick for me. Oh, my cursed foolishness! I was flattering myself, and pleasing myself with vain

VOCABULARY

Clergyman: a preacher or pastor
Cleave: to adhere closely; to cling; to remain faithful
Atypical: not typical; uncommon
Rend: to tear or rip
Continental soldier: a name referring to the American patriot soldiers during the Revolutionary War
Mate: a military term for the second in command; an assistant officer
Venerated: revered, respected, well loved

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dreams of what I would do hereafter; and when I was saying, Peace and safety, then sudden destruction came upon me."

Henry Muhlenberg was a Lutheran clergyman (1700s) and is famous for his sermon during the American Revolution when he presented a sermon on the Old Testament text of Ecclesiastes 3. The biblical passage is below.

Ecclesiastes 3:1-8

To everything there is a season,
A time for every purpose under the sun.
A time to be born and a time to die;
A time to plant and a time to harvest;
A time to kill and a time to heal ...
A time to weep and a time to laugh;
A time to mourn and a time to dance ...
A time to embrace and a time to refrain;
A time to lose and a time to seek;
A time to ***rend*** and a time to sew;
A time to keep silent and a time to speak;
A time to love and a time to hate;
A time for war and a time for peace.

At the end of his sermon, Muhlenberg tore off his pastoral robe, revealing the uniform of a ***continental soldier***. He stated, "now is the time for war". He then resigned his post as pastor to join the army, saying, "Who will go with me?" According to the legend, approximately 300 men joined him that day in signing up for the cause of freedom. Muhlenberg's legacy lives on: a larger-than-life monument of him was sculpted by artist Stanely Wanlass and entitled "Man of Vision". It is on display at Muhlenberg College in Allentown, Pennsylvania. Lake Muhlenberg, in Allentown, also is named for the beloved colonial clergyman.

George Whitefield was an Englishman who was a well known preacher in America in the 1700s. He was one of the founders of the Methodist movement, along with evangelist brothers John and Charles Wesley. Whitefield and the Wesley brothers were mostly known for their large revival meetings during the First Great Awakening.

One colonial preacher especially hated by the British during the Revolutionary War was Henry Caldwell, an army chaplain who had a price on his head. Caldwell was outspoken and especially intolerant of the immorality of the British. Caldwell's house was burned by English soldiers, and his wife was shot while in bed, leaving their nine children motherless. Caldwell became famous for events during the Battle of Springfield that took place just behind his church. In those days, rifles were loaded using paper. The soldiers had run out of the necessary ingredient, so Caldwell improvised by running into his church and grabbing his hymnals. He tore out the pages saying, "Give 'em Watts, boys! Give 'em Watts!" This was because the hymns had been written by poet, Isaac Watts. Caldwell's actions that day become legendary.

Modern Clergymen

America has never lacked for leaders in religious matters. Many preachers have come along to inspire and lead spiritually, such as D.L. Moody of Massachusetts. His father was a farmer and stone mason, but unfortunately, an alcoholic who died at age 41, when Dwight was four years old. The family lived in poverty, and D.L., along with his mother and eight siblings struggled daily. D.L.'s oldest brother ran away, never to be seen again. Moody grew up undisciplined and uneducated. At age 17, he moved to Boston to work for his uncle in the family shoe store. He uncle accepted D.L.'s employment only with the condition that D.L. attend church. D.L. attended regularly, and in April 1855, converted to Christianity. And, despite his humble beginnings, he became one of the most prominent evangelists in American history.

Another preacher that shook America was Charles Spurgeon, known as the "Prince of Preachers". His conversion to Christianity came at the age of 15. At age 16, he preached his first sermon. Critics considered his style and ability to be far above average, and although he was English, his impact on America was profound, inspiring many young men to follow their dreams of becoming preachers. Spurgeon also wrote dozens of literary works and founded an orphanage.

Scottish-Canadian, Oswald Chambers impacted America tremendously through his best selling book *My Utmost for His Highest*. Chambers converted to Christianity as a teenager and became a prominent preacher, well known in England, Canada, and the United States.

Billy Sunday was a popular baseball player in the National League during the 1880s; however, he became the most celebrated and influential American evangelist during the first two decades of the 20th century. As a child, Sunday was unwanted and abandoned, living in poverty and spending years in an orphanage. As a youth, he took odd jobs while practicing to fulfill his dream of becoming a baseball player. Sunday played in the major leagues for eight years and was known for his exceptional speed and daring base runs. In the 1880s, Sunday converted to Christianity and forsook baseball to pursue evangelism. By the early 1900s, Sunday had became the nation's foremost spiritual voice, known for his passionate and fiery sermons. Thousands flocked to Sunday's revival meetings. He is personally credited in the conversions of perhaps more than a million people. Historians believe that Sunday personally preached to more people than any other person in history up to that time. His influence reached into many aspects of American culture and is believed to have played a significant role in the adoption of the Eighteenth Amendment in 1919 (Prohibition).

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James Weldon Johnson was one of America's foremost African-American preachers and a leading author and poet, as well as a gifted song writer. The literary work for which Johnson is most known is *God's Trombones: Seven Negro Sermons in Verse*. Johnson's most famous sermons (written in poetic verse) are "Go Down, Death" and "The Creation". Read the excerpts below.

"The Creation" by James Weldon Johnson

AND God stepped out on space,
And He looked around and said,
"I'm lonely—
I'll make me a world."

And far as the eye of God could see
Darkness covered everything,
Blacker than a hundred midnights
Down in a cypress swamp.
Then God smiled,
And the light broke,
And the darkness rolled up on one side,
And the light stood shining on the other,
And God said, "That's good!"

"Go Down, Death" by James Weldon Johnson

Weep not, weep not,
She is not dead;
She's resting in the bosom of Jesus.
Heart-broken husband — weep no more;
Left-lonesome daughter — weep no more;
Grief-stricken son — weep no more;
She's only just gone home.

Howell Forgy was a soldier/preacher who gained notoriety during the second World War, just after the Pearl Harbor invasion. As army chaplain, Forgy shared his time between meeting the spiritual needs of his unit and defending himself and the other soldiers. A legend is told of Forgy manning a post and saying, "Praise the Lord, and pass the ammunition," which became famous and was later made into a song commemorating the brave chaplain. Read an excerpt below.

Down went the gunner, a bullet was his fate

Down went the gunner, then the gunner's ***mate***

Up jumped the sky pilot, gave the boys a look

And manned the gun himself as he laid aside The Book, shouting,

"Praise the Lord and pass the ammunition!"

"Praise the Lord and pass the ammunition!"

"Praise the Lord and pass the ammunition and we'll all stay free!"

The name Billy Graham certainly brings to mind the ***venerated*** image of America's most beloved preacher, who was listed as one of America's most admired people of the 21st century. His voice has reached far and wide. Not only has he inspired millions of everyday Americans, but he has also been a spiritual adviser to multiple U.S. presidents and has earned the respect of world leaders. Graham is best known for his evangelistic revivals, called crusades. Billy Graham has preached to live audiences of over 210 million people in more than 185 countries. He has also inspired and instituted multiple charities and relief efforts for children and poverty stricken families around the world.

Speeches that Moved Multitudes

Not only does America have a rich hertigae in sermons, but the United States has also been blessed with many leaders of character, who, through their inspiring words, have made the world a better place. President Theodore Roosevelt was nicknamed "The Bull Moose" because of his staunch beliefs. One of his well known speeches is very short, but poignant and was part of a longer literary piece called "Citizens in a Republic".

"Welcome to the Arena"
by Theordore Roosevelt, 1910

The critic is not who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, and comes short again and again, who knows the great enthusiasms, and great devotions and defends himself in a worthy cause; who at best, knows the triumph of high achievement; and, who, at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat.

General Douglas MacArthur's famous speech "Duty, Honor, Country" was delivered in an address to cadets graduating from Westpoint.

Duty, Honor, Country (excerpt)

...Duty, Honor, Country...those three hallowed words reverently dictate what you ought to be, what you can be, what you will be. They are your rallying points: to build courage when courage seems to fail; to regain faith when there seems to be little cause for faith; to create hope when hope becomes forlorn.

...The unbelievers will say they are but words, but a slogan, but a flamboyant phrase. Every pedant, every demagogue, every cynic, every hypocrite, every troublemaker...will try to downgrade them even to the extent of mockery and ridicule.

But...they build your basic character. They make you strong enough to know when you are weak, and brave enough to face yourself when you are afraid. They teach you to be proud and unbending in honest failure, but humble and gentle in success; not to substitute words for actions, not to seek the path of comfort, but to face the stress and spur of difficulty and challenge; to learn to standup in the storn but to have compassion on those who fall; to master

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yourself before you seek to master others; to have a heart that is clean, a goal that is high; to learn to laugh, yet never forget how to weep; to reach into the future yet never neglect the past; to be serious yet never to take yourself too seriously; to be modest so that you will remember the simplicity of true greatness, the open mind of true wisdom, the meekness of true strength...

The code which those words perpetuate embraces the highest moral laws and will stand the test of any ethics of philosophies ever promulgated...Its requirements are for the things that are right, and its restraints are from the things that are wrong....

President Ronald Reagan was called "The Great Communicator" and is hailed world wide as one of the greatest statesmen. His integrity and love of country are unquestioned. Prime Minister of Great Britain, Margaret Thatcher, once stated: "President Reagan is one of the greatest men of our time, and one of the greatest Americans of all time." Reagan's accomplishments as president include bringing down the Soviet Union and ending the Cold War. In a 1982 speech, Reagan called the Soviet Union an "Evil Empire". This speech became known as one of Reagan's great oratory legacies. Read the following excerpt.

We're approaching the end of a bloody century plagued by a terrible political invention—totalitarianism. Optimism comes less easily today, not because democracy is less vigorous, but because democracy's enemies have refined their instruments of repression. Yet optimism is in order because day by day democracy is proving iteself to be a not at all fragile flower...

Historians looking back at our time will note the consistent restraint and peaceful intentions of the West. They will note that it was the democracies who refused to use the threat of their nuclear monopoly...for territorial or imperial gain. Had that nuclear monopoly been in the hands of the Communist world, the map of...the world would look very different today...

If history teaches anything, it teaches that self-delusion in the face of unpleasant facts is folly. We see around us today the marks of our terrible dilemma—predictions of doomsday, antinuclear demonstrations, an arms race in which the West must, for its own protection, be an unwilling partcipant. At the same time we see totalitarian forces in the world who seed subversion and conflict around the globe to further their barbarous assault on the human spirit. What, then, is our course? Must civilization perish in the hail of fiery atoms? Must freedom wither in a quiet, deadening accommodation with totalitarian evil?

Sir Winston Churchill...said, "I...believe that Soviet Russia desires...the indefinite expansion of their power and doctrines. But what we have to consider here today while time remains is the permanent prevention of war and the establishment of conditions of freedom and democracy as rapidly as possible in all countries."

...This is precisely our mission today: to preserve freedom as well as peace. It may not be easy to see; but I believe we live now at a turning point....

Perhaps more than any other leader in the 20th century, Britain's Prime Minister Winston Churchill rallied a nation to believe in what it could do in the face of evil. Churchill's inspiring speeches during World War II expressed resolution and "rightness" in routing an evil enemy. Read an excerpt from one of Churchill's famous speeches.

You ask, "What is our aim?" I can answer in one word: Victory...at all costs, victory in spite of terror, victory however long and hard the road may be; for without victory there is no survival. We shall go on to the end...we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air, we shall defend our island, whatever the cost may be; we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender.

Perhaps one of the most well known speeches is President Abraham Lincoln's "Gettysburg Address".

Four Score and seven years ago, our fathers brought forth upon this continent a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great Civil War, testing whether that nation, or any nation so conceived, and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives, that this nation might live.

The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. . . . we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that the government of the people, by the people, for the people, shall not perish from the earth.

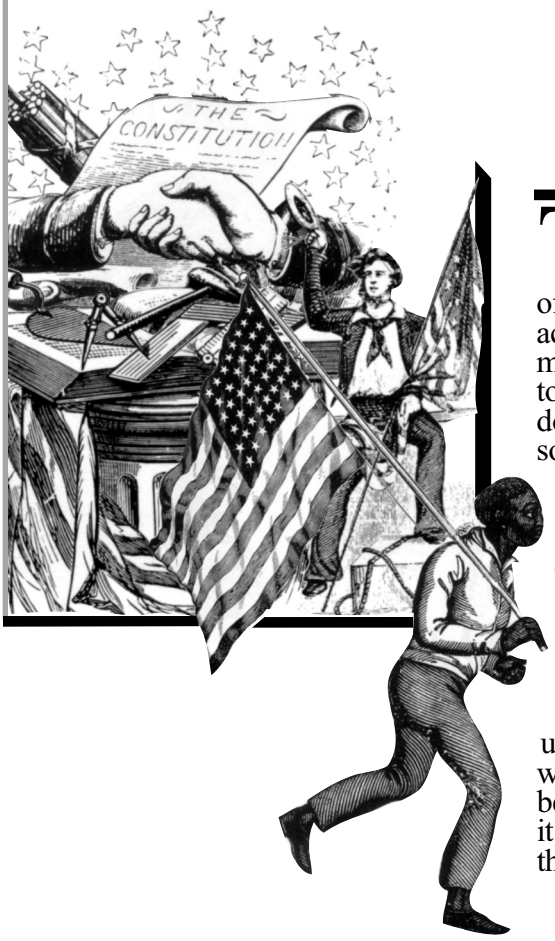
You are doing well. Continue to the Activities.



Life Principle

"An American must love liberty." —Theodore Roosevelt

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Creating Your Personal Prose

Prose

Section 3

Lesson 11 of 15

Throughout this course, you will be composing some of your own prose. Some styles of writing will come naturally to you, and others will be more tasking on your intellect. Some of us are natural poets and story tellers, while others of us are more accomplished at descriptive and informative writing. Others are masters of argument and persuasion. You will have an opportunity to practice what doesn't come naturally, and also to excel at what does come naturally. You will also have an opportunity to publish some of your work. Whether your literary work is narrative, descriptive, expository, or persuasive, be sure to use all of your skills to present the best product you can. What you write is a reflection of you. If your work is sloppy, then readers may question your credibility and conclude that you are lazy, unskilled, or unlearned. If your work is diligent, then readers know you are a credible source who has practiced the elements of quality writing. One of the best ways to become an effective writer is to read good writings by others. If you know that a certain literary work is of good quality, nothing is wrong with using that as an example. Especially when getting started as a writer, looking back at other people's work can be beneficial. Just be sure to use their work as a pattern, and do not copy it and claim it as your own. This is called plagiarism and is strictly forbidden by the law. Futhermore, it is unethical and will ruin your credibility.

Narrative Writing

Narrative writing can be fiction or nonfiction. Fiction is a made-up story that may or may not include true events. Nonfiction contains only factual events and none of it is made up. Nonfiction includes news stories and journals, as well as personal narratives (like William Bradford's *Of Plymouth Plantation)*, and biographies and autobiographies. When writing fiction, follow certain guidelines which are accepted worldwide as essential elements in story writing. Each story must have a setting, a main character, and depending on the length and complexity of the plot, one or more minor characters. Many stories have a protagonist (the main character) and an antagonist (a villain or bad guy who tries to ruin the protagonist). The setting is the time and place of the story and may change from scene to scene. The plot is the flow of events that create the story line and are referred to as the beginning, climax, and resolution. The climax is the point of highest adventure, tension, or danger. The resolution is when that exciting moment passes or ends. The narrator's point of view must also be decided, whether it will be first person or third person. If you choose third person, decide whether your narrator will be objective, intrusive, omniscient, or limited omniscient. Read the following excerpt from a short story.

Hattie's *Wake* (excerpt)

Great Aunt Hattie was dead, and we were all crammed in the old Franklin house to honor her. She was a kind old dear, and everyone loved her. She never had children, but spoiled all of us nieces and nephews, and we would miss that for sure. A draft blew through the old house as someone opened the door to the candle lit room. Hushed voices welcomed the late comer. It was Leta Mae whom no one adored. She was a stern old biddy--the opposite of her kind and

VOCABULARY

Wake: a tradition in which family and loved ones watch or keep vigil over a corpse the night before the burial

Vital statistics: information used to identify a person, such as his name, date and place of birth, parentage, etc.

Battery: in military terms; two or more tactical units of personnel and equipment

Brigades: a military unit consisting of a mobile headquarters and two or more regiments or troops

Rite of passage: a cultural tradition performed by adolescents when they pass from childhood into adulthood in terms of age, accountability, or responsibility

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loving now-dead sister. Everyone knew how years ago Leta Mae had sent her six step children off to live in an orphanage so her child would be her only concern. Yes, and Mamma had been the oldest of them. I looked at her face as her stepmother hobbled over to a corner chair, her out of date hat flopping with each unsteady step. Mamma looked straight ahead. By-gones were by-gones, and nothing would ruin the moment of saying good-bye to dear old Aunt Hattie.

Journalism

Have you heard the phrase, "The truth is stranger than fiction?" True stories can be bizarre and hard to believe. Such is often the case with journalism. While viewing the news, you may read or hear about health and crime alerts, sports events, weather reports, special interest stories, public opinions, fashion trends, obituaries, the sheriff's arrest log, and education issues. Your local newspaper is tasked with keeping the public informed on what is going on in the community. Because no one can predict what will happen next, the news varies in complexity, length, and focus.

Journalism is nonfiction and should be presented with an objective point of view without the personal opinions of the author or reporter, with exception to letters to the editor or editorial columns. When writing a news story, be sure to include pertinent information, such as *who*, *what*, *where*, *when*, *why*, and *how*. By considering these elements, you will be sure to cover all of your bases and not omit anything important or misleading to the public. Read the except from the *Dublin Citizen*. The story was about a conflict between citizens regarding water wells.

Groundwater District Successful with Protest

The Middle Trinity Groundwater Conservation District reported a success involving a waste injection well in Alexander. The district had submitted its letter opposing the well to the Railroad Commission. They also informed the oil company that they would withdraw their letter of opposition should the company agree to test the water before the well was drilled and every five years after.

"This whole agreement is contingent upon the Railroad Commission writing it into their agreement with the company," said General Manager, Joe Cooper, "Which is reportedly alread in the works."

A special interest story features one or more persons and highlights interesting and positive events in his life. The following story was published in the *Fort Worth Star Telegram* in July of 2006 and features one of America's heroines who championed the cause of orphans.

Our History and Heritage (excerpt)

A Tradition of Trust—the year was 1887, and the country's expansion westward continued at a feverish pace...Train after train brought passengers to populate the bustling frontier towns. One train brought some very special cargo...Abandoned children from the northeastern part of the United States...

Methodist minister I.Z.T. Morris took in the little ones, and...helped them find homes. Thus began the Children's Home Society,... renamed the Edna Gladney Home in 1950...

...In 1929, when the orphan trains stopped, some 150,000 children had found new homes ...Orphaned, illegitimate children of this era at least had a chance for being cared for and loved. The young, unwed mother-to-be typically had almost no chance. Thanks to...Edna Gladney, that all began to change. Superintendent of the Texas Children's Home in 1927, Mrs. Gladney...fought...on behalf of children, to raise funds and to educate the public about adoption. Mrs. Gladney established a free day nursery in Sherman for the children of poor working families. She financed the nursery from her own pocket and from donations...Mrs. Gladney made the welfare of unwanted children the center of her life. She continued Morris' original work of placing abandoned children with adoptive families...

Edna Gladney acquired a national reputation for her work after the release of the 1941 film *Blossoms in the Dust*, a fictionalized account of her life...She placed over 10,000 babies with adoptive parents...She died on Oct.2, 1961, in Ft. Worth and was buried in Rose Hill Cemetery.

A letter to the editor is a public forum through which citizens may express opinions. The following letter was written by an outraged parent after a certain superbowl half-time concert in 2004. This letter was also published in the *Dublin Citizen*.

Letter to the Editor (excerpt)

Enough is enough: the Super Bowl half time show involving Miss Jackson's indecent act crossed the line in media vulgarity. Parents got an eye full...of the type of "stuff" Hollywood is cramming down the throats of our teens...Sponsors of the half time show and media outlets should be held accountable in the market place for dragging the world through a musical mud puddle.

An obituary tells who died and when and where the funeral and burial will be. An obituary also gives ***vital statistics*** about the deceased.

Salter

Charles Don Salter, 65, of Comanche, died Tuesday, March 6, 2007 at Comanche County Medical Center. He was born on February 19, 1942 in Gorman to Donald Dee Salter and Mary Nell (Flanagan) Salter.

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Salter married GeorgeAnn Scott on January 17, 1964 in Comanche. His parents preceded him in death. Survivors include his wife, one son, Scott Salter of Comanche, daughter Misty Marple of Dublin, two grandsons; one brother, Harold Salter, and one sister, Patsy Wright both of Comanche.

Funeral services will be at 2 p.m. Thursday, March 8, 2007 at Comanche Funeral Home Chapel with Rev. Gerald Burns officiating and Rev. Matt Hall assisting. Burial will be in Oakwood Cemetery in Comanche.

Journal Writing

A journal or personal account is also a form of nonfiction narrative writing; however, journalism and journal writing are two different things. Journalism records current events, and reports important issues to the community in an objective, third person point of view. Journal writing is a personal account or narrative of events in your life. Journals or diaries are most often written in the first person point of view. If it is later published, like that of William Bradford's, then the point of view may be changed to third person. But in the initial writing of a personal account, first person is usually used. Read the example below of a journal entry in the diary of Emma Balfour, a woman who survived the American Civil War. She was a southerner who lived in Vicksburg, which was under siege by Union troops.

Sunday morning (May 17), 1863: My pen almost refuses to tell of our terrible disaster of yesterday. From 6 o'clock in the morning til five in the evening the battle raged furiously. *We are defeated*—our army in confusion and the carnage, awful! Whole ***batteries*** and ***brigades*** taken prisoners—awful! Awful! Liet. Underhill came in to tell of it—he thinks Gen. Lee is killed!...

Later: Lieut. Underhill has just come to tell me that he has seen Major Gillespie just from Big Black, Gen. Lee is alive and unhurt!...He with our army has fallen back to Big Black where the fight is still going on. We hear heavy firing. It is supposed that in a few hours they will fall back to our intrenchments around town. Some of the wounded have escaped but most of them fell into the hands of the enemy...

Monday (May 18): Still all seems confusion and we are cut off from all knowledge of the outside world. *We hear* that Johnston has sent by a courier, that he has retaken Jackson...

Expository Writing

Remember that expository writing can be as simple as a list or recipe, and as complex as the U.S. Constitution. As with any essay, the writer must begin with an introduction, and proceed through the body, and end with the conclusion.

Some essays are written in a strictly objective style, while others are written in a semi-narrative style. This means that while the essay is an explanation of a process, event, etc. the author may insert (or intrude) into the explanation to make a personal comment.

Accomplished writer, Amin Sharif, is an African American and native of Baltimore, Maryland. In one essay, Sharif explained a "***rite of passage***" for young, black men. Notice the intrusive-narrative style of essay writing.

"God's Trombones": A Review (excerpt)
by Amin Sharif

...I am old enough to remember when every black child was required to memorize and recite the poems of Langston Hughes or James Weldon Johnson. The recitation of these works usually took place at church or in school. And these occasions came as close to a rite of passage as anything possessed by the Black Community in those days. Each child practiced for weeks to stand before parents and friends to recite the words of these two great poets. And woe unto the child who forgot his lines or who gave a recitation that did not move those assembled. For the younger children, Langston Hughes was more than appropriate. But for those in the upper grades, James Weldon Johnson's works were the only ones that would suffice. And among Johnson's works, only "The Creation" was dimmed a masterwork. Only the best of the best was ever allowed to present this work to a congregation or the school assembly.

In his book *Civilizations: Culture, Ambition, and the Transformation of Nature*, author Felipe Fernandez-Armesto explores civilizations in various climates around the world. In Chapter 6 is found the essay titled, "The Habitable Hell: Cultivating the Swamp". Read the following excerpt.

"The Habitable Hell: Cultivating the Swamp"

Where is the habitable hell—the place on earth where people live in the most deadly environment, with the most malign climate, the most intractable soil, the sickliest air, the foulest water?...Who...would choose permanently to share the life of the Dawada of the Sahara, or the Samoyed of the Taz? Some of the penal colonies of history have been delibertely selected to torture their inhabitants, like Devil's Island and the Revillagigedo group, where it is only just possible to wrench a living out of the land. Marchinabar Island, off the north coast of Australia, would attract many nominations as a living hell...: it has...the world's highest death rate and highest crime rate, the highest rates of addiction, and the highest incidence of diseases associated with poor hygiene and sexual promiscuity. The inhabitants, descended from forced labor, brutally recruited, ruthlessly expolited, and callously abandoned, have, in effect, been left to rot.

...Frederick Hendrik Island, now also called Kolepom and Dolak, which lies off the south coasts

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of New Guinea, has an evil reputation as a place of fetid swamp, unhealthy miasmas, shadeless brush, and painful extremes of heat and cold. The environment is bleaker and more dispiriting than that of the Fezzan or the Taz—...and unlike colonies forcibly established, this is a place which—defying credulity—has attracted voluntary settlement. So it is a naturally habitable hell...

Modern anthropologists are wary of denouncing people for cultures of hygiene that reflect different standards from those of the modern West. But on Frederik Hendrik Island the mud which clogs the channels also covers the people, so thoroughly are they at one with their environment. The leading expert on native ways cannot forbear to mention the thick layer of dirt that the indigenous Kimam people like to keep on their bodies. It is occasionally scraped off with a knife "if it becomes a nuisance." The men delouse their hair by caking it with mud, which they remove, when dry, with an inner crust of lice. This is a mythic land of savagery, where human beings are seen as corralled into a life nasty, brutish, and short by nature...Yet the people who came here to live did so by choice and worked wonders with the little nature gave them...

Persuasive Writing

Persuasive writing is a style that employs rhetoric, verbage, and tone to motivate an audience. The following persuasive essay is about love.

The Law of Love (excerpt)

True love between a man and woman is meeting the needs (body, soul and spirit) of the other person...True love is unity of soul, spirit and body—not just two bodies...Boys are stimulated by sight; girls are stimulated by touch and words. Boys interpret a girl's touch and exposed body as invitations to sexual intimacy. A boy who pressures a girl for intimacy before marriage does not love her; his lust is not based on love because it puts the girl at risk. Girls think "true love" when the guy says, "I love you." She then embraces his advances (touches him and allows him to touch her) because she hopes/thinks it will lead to true love and happiness...and will give her an escape from mental or physical misery, neglect, or abuse (real or perceived) from her home environment.

The result of "false love" is single parent pregnancy and/or sexually transmitted diseases and disappointment in a series of broken relationships. These leave girls fragmented and confused emotionally. Every time a girl "makes love", she gives away part of her soul; eventually, she marries, but is able to give her spouse only a part of her original soul...

A boy cannot meet a girl's needs until the boy becomes a mature and discerning man who knows a woman's true needs (body, soul, and spirit) and knows how to meet those needs...A young lady needs security more than affection (touch and words). Her security is based in trust of her man's virtues, commitment, integrity, responsibility, compassion, leadership and love...A man is fulfilled only as he assumes responsibility to meet the needs of other people to provide security for those he loves. He cannot be a true lover until he has knowledge, understanding and wisdom about...the needs of other people.

Regardless of the past, today is a new beginning...Purpose to reject false lovers while you wait for a real lover...someone who cherishes and protects your body, soul, and spirit in marriage.

Notice that the author gives facts and explanations in a more expository format; however, at the end, the author makes a plea to the audience to start today with a new beginning and resolve to wait for true love. The author also infers that by rejecting false love, and by waiting for true love, the teenagers' lives will be more fulfilled.

Descriptive Writing

Descriptive writing enhances narratives, expositories, and arguments. In "Hattie's Wake" description was used when the author stated that the room was "candlelit", and the voices were "hushed". These terms appeal to sight and sound. The words "crammed in the old house" describe feelings. Emma Balfour used description in her journal: "battle raged furiously", "carnage" and "heavy firing". Amin Sharif's essay was delightfully entertaining with the descriptive scene, "Each child practiced for weeks to stand before parents and friends to recite the words of these two great poets. And woe unto the child who forgot his lines or who gave a recitation that did not move those assembled." Readers can just imagine these young children laboriously practicing so as not to disappoint their parents or elders. In "Habitable Hell", Felipe Fernandez-Armesto sprinkled his essay with descriptive words, such as "intractable soil, the sickliest air, the foulest water", "fetid swamp", "mud... scraped off with a knife", and "the men delouse their hair by caking it with mud, which they remove, when dry, with an inner crust of lice".

As a writer, description is your friend. It brings you rich rewards of audience interest, which makes you a popular author. As you develop your writing skills, remember to use interesting verbs and vivid adjectives to make your audience see, hear, taste, smell, feel, and sense what you are writing about.

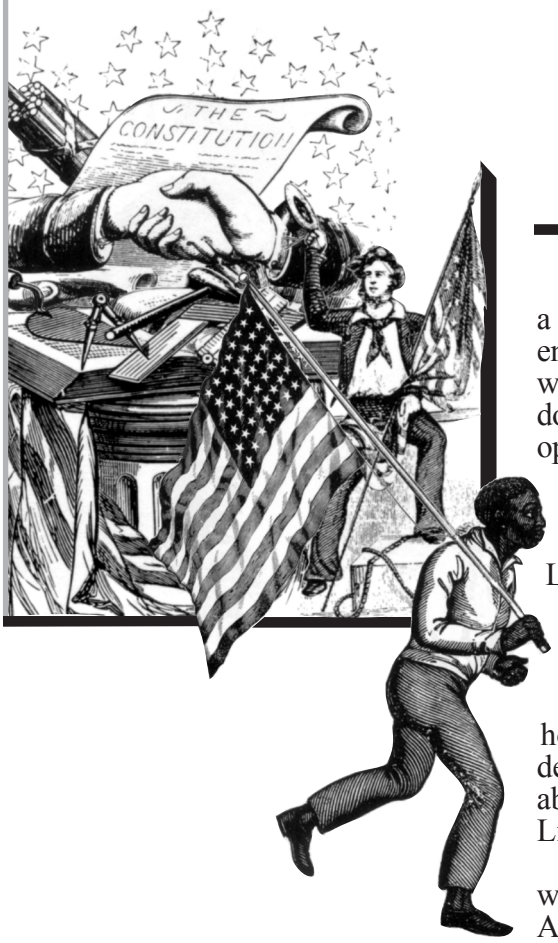
You are doing well. Continue to the Activities.

Life Principle



"For the sake of peace and justice, let us move toward a world in which all people are at last free to determine their own destiny."
— Ronald Reagan

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America's Legacy in Poetry

Poetry

Section 3

Lesson 12 of 15

The Peopling of America

By the early 1900s, the United States had become a genuine melting pot of ***nationalities***. The freedoms enjoyed by U.S. citizens were desired by people around the world. Coming to America was the hope of the downtrodden. America meant not only freedom, but also opportunity to begin a new life. Many people gave up everything to experience America's opportunities. America represented all the hopes and dreams of distressed people from across the globe. The Statue of Liberty in New York Harbor reflects the American attitude of friendship toward ***exiles*** from war-torn nations. The statue was dedicated in 1886 and was a gift from France.

As steamships arrived at New York Harbor after weeks and even months at sea, the thousands of hopeful immigrants who stood speechless on the ships' decks were fascinated by an impressive figure rising above the harbor mist. A giant woman, the Statue of Liberty, ***beckoned*** "Welcome".

Designed by sculptor Frederic Bartholdi, the statue was commissioned to commemorate the ***centennial*** of the American Declaration of Independence. Officially named "Liberty Enlightening the World," the statue is lovingly known as "Lady Liberty." Rising higher than 305 feet from the ground to the tip of her uplifted torch, the Statue of Liberty is an awesome sight to behold. In the crook of her left arm, "Lady Liberty" holds a book of law inscribed with the date of the United States' Declaration of Independence: July 4, 1776. The seven spokes in her crown represent the seven continents of the world. To many of the immigrants, the Statue of Liberty was more than just a monument. "Lady Liberty" was a living symbol of freedom and hope.

The sight of the Statue of Liberty elicited a multitude of emotions. The impressive monument that symbolized freedom marked the ***culmination*** of a journey often years in the making. Immigrants saw the Statue of Liberty and thanked God. They had finally arrived after much hard work, sacrifice and peril. Perhaps the weary travelers thought about their sacrifices to come to America—money raised for passage . . . businesses sold, households shut down . . . meager life savings spent in hopes of joining husbands, wives and children. Many family members had not seen their relatives for years.

While many languages were spoken on each ship's deck, one word was understood by all: *America!* Soon, most of those passengers would begin a new life in America, the land of their dreams.

VOCABULARY

Nationalities: nations of origin of people
Exiles: people forced out of a country
Beckoned: called
Centennial: referring to "100"
Culmination: the final amount or end
Colossus: a giant statue in ancient greece; meaning "huge", "massive"
Hymn: a musical poem of spiritual or patriotic significance
Refrain: a repeated line or line with similar wording or rhythm repeated throughout a poem or song

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POETRY AS LITERATURE

Poetry, like prose, consists of words that are carefully combined so they convey meaning. Poetry's most defining attributes are rhyme, meter, verse, and stanza. Poetry is the world's oldest form of literature. It is used to pass along traditions, beliefs, stories, and insights to the next generation. For thousands of years, before alphabets were formed so people could write, ancient cultures used poetry and songs to convey messages and maintain their history. Poems and songs were used because they are easier to remember than prose.

Anthems of a Free People

In an earlier lesson, you learned the difference between prose and poetry. Poetry includes poems, songs, mottos, slogans and pledges. Patriotic themes appear often in poems and songs. The poem, "The New ***Colossus***", was written by American poet, Emma Lazarus, in 1883. The theme is patriotic and acknowledges America's welcome to immigrants seeking a better life.



"The New Colossus"

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send those, the homeless, tempest-tost to me.
I lift my lamp beside the golden door!"

—Emma Lazarus

In 1831, a minister named Samuel Smith wrote a ***hymn*** that gave God credit for America's freedom. In subsequent verses of his famous song, Smith proclaimed that God was the Author of liberty. Smith wanted the country to "Let music swell the breeze and ring from all the trees, sweet freedom's song." The hymn's closing words were a prayer: "Long may our land be bright with freedom's holy light; protect us by Thy might, Great God, our King." The rousing song became popular throughout America and appeared in most hymnals, song books, and school textbooks.

America

My country! 'tis of thee,
Sweet land of liberty;
Of thee I sing.
Land where my fathers died!
Land of the Pilgrims' pride!
From every mountainside,
Let freedom ring.

My native country, thee—
Land of the noble free—
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees,
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break—
The sound prolong.

Our fathers' God! to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might;
Great God, our King.



Samuel Smith

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American poet, Ralph Waldo Emerson (1803-1832) wrote "A Nation's Strength", which states that a nation is strong because the people stand for truth and honor. They work hard and are daring (courageous). Emerson also stated that America is not strong because of wealth, but rather due to people willing to work together to build a great country.

"A Nation's Strength"

Not gold, but only man can make
A people great and strong;
Men who, for truth and honor's sake,
Stand fast and suffer long.
Brave men who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky.

Scottish novelist and poet, Sir Walter Scott, wrote about patriotism in the late 1700s and early 1800s. His most famous works are the novels *Ivanhoe*, *Rob Roy*, and *The Lady of the Lake* (the story of King Arthur). Scott's era was a time of oppression by the British against the Scots, and the themes of his works are of fierce love of country. Read his poem "Patriotism".

Breathes there a man with soul so dead,
Who never to himself hath said,
'This is my own, my native land!'
Whose heart hath ne'er within him burn'd
As home his footsteps he hath turn'd
From wandering on a foreign strand?
If such there breathe, go, mark him well;
For him no Minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concened all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonour'd, and unsung.

Some poems are written intentially to be put to music, such as the National Anthem, also called "The Star Spangled Banner". It is perhaps America's most well known lyric. Although this beautiful song was written in 1814 by Francis Scott Key toward the end of the War of 1812, it was not adopted officially by Congress as the National Anthem until March 3, 1931. Francis Scott Key's words, penned during the bombardment of Fort McHenry, have inspired millions of Americans. The American National Motto "In God We Trust" was taken from the last verse of the song. Key was an American attorney who was helping to negotiate the terms of the war. Key was on board a British ship helplessly watching the bombardment of American troops defending Fort McHenry in Maryland. The situation inspired Key to pen the words to the anthem.

The Star Spangled Banner

O-h, say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars, through the perilous fight,
O'er the ramparts we watched, were so gallantly streaming?
And the rockets' red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
Oh, say, does that star-spangled banner yet wave
O'er the land of the free and the home of the brave?

On the shore dimly seen, through the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?

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Now it catches the gleam of the morning's first beam,
In full glory reflected, now shines on the stream:
'Tis the star-spangled banner; oh, long may it wave
O'er the land of the free and the home of the brave.

Oh, thus be it ever when free men shall stand,
Between their loved homes and the war's desolation;
Blest with vict'ry and peace, may the heav'n-rescued land
Praise the Power that has made and preserved us a nation.
Then conquer we must, when our cause it is just,
And this be our motto: "In God is our trust!"
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

Ladies for Liberty

When you think of the Civil War, perhaps what comes to mind are images of men in blue and gray uniforms fighting bravely on smoke-covered battlefields—charging soldiers, booming cannons and poised bayonets. Many brave participants in the Civil War were also women, who, having the patriotic spirit, served their country as cooks and laundresses, nurses, spies, writers, and even battlefield warriors. During the Civil War, 6,000 women worked as nurses to save the lives of wounded soldiers. For only one daily ration of food and little pay, these women risked their lives to see that the men received medical attention. "Captain" Sally Tompkins turned her home into a hospital and cared for 1,332 wounded soldiers. Dr. Mary Walker was given a Medal of Honor by President Lincoln for her role as a military surgeon. Other women joined organizations like the Christian Commission, distributing food, medical supplies and Bibles to soldiers. The Sanitary Commission provided food and medical relief to refugees and evacuated wounded soldiers from battlefields. Not to be forgotten are the 400 women who fought on the battlefields. Whatever their roles, nurses or soldiers, the bravery and patriotism of America's women are remembered and commemorated.

In 1861, Julia Ward Howe, a noted member of the Sanitary Commission, wrote a stirring national hymn after accompaning her husband to Washington, DC, where the Howes had joined a great crowd that crossed the Potomac River to watch union troops battle rebel forces. Julia watched as brave soldiers struggled to survive the onslaught of enemy troops. That night, Julia and her husband sat and conversed with officers of the war. As they talked, Mrs. Howe studied the face of President Abraham Lincoln, comparing it to a portrait of George Washington which hung in the background. Both faces radiated courage and determination. Deeply moved, Julia went to bed. In the middle of the night, she awoke with the words of a poem and quickly wrote them down before going back to sleep. Julia's poem was published in a magazine. Ironically, the words fit well into a tune already sung by soldiers as they marched. Soldiers added Julia's words to the tune and sang as they fought, believing they were fighting for God's truth to march on and set people free. "The Battle Hymn of the Republic" became America's theme song, sung wherever crowds gathered.

"The Battle Hymn of The Republic"

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible swift sword:
His truth is marching on. (***refrain***)

Chorus
Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah!
His truth is marching on.

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I have seen Him in the watch-fires of a hundred circling camps;
They have builded Him an altar in the evening dews and damps;
I can read His righteous sentence by the dim and flaring lamps:
His day is marching on. (back to chorus)

I have read a fiery Gospel writ in burnished rows of steel:
"As ye deal with My contemners, so with you My grace shall deal;
Let the Hero, born of woman, crush the serpent with His heel,
Since God is marching on." (back to chorus)

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgement seat;
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on. (back to chorus)

In the beauty of the lilies Christ was born across the sea,
With a glory in His bosom that transfigures you and me:
As He died to make men holy, let us die to make men free,
While God is marching on. (back to chorus)

In another anthem, "America, the Beautiful", the patriotic theme is evident. The author was Katherine Lee Bates (1859-1929), a teacher and writer, who was inspired to write the poem, "America, the Beautiful" while sitting atop Pikes Peak in Colorado. Prior to her penning the song, she wrote in her journal the view from Pike's Peak. Notice the descriptive language: *One day some of the other teachers and I decided to go on a trip to 14,000-foot Pikes Peak. We hired a prairie wagon. Near the top we had to leave the wagon and go the rest of the way on mules. I was very tired. But when I saw the view, I felt great joy. All the wonder of America seemed displayed there, with the sea-like expanse.*

America, the Beautiful

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for heroes proved
In liberating strife.
Who more than self their country loved
And mercy more than life!
America! America!
May God thy gold refine
Till all success be nobleness
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

Attributes of Poetry

Poetry styles and forms vary tremendously. Poetry includes anthems, hymns, psalms, scriptures, sonnets, limericks, and haikus; poetry can be narrative, persuasive, descriptive, and

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explanatory. Defining attributes of poetry are *rhyme*, *meter*, *verse*, and *stanza*. Some poems rhyme, and some do not. Some poems adhere strictly to specific style, and some are "free" with no particlular style. Poetry also uses various techniques to enhance meaning. Learn the following poetic terms to enhance your understanding of poetry.

1) A *stanza* or *verse* is a grouping of lines, similar to a paragraph in prose. Each stanza or verse contains a certain number of lines. In poetry, each line typically begins with a capital letter, but does not mean that each line is a complete sentence.

2) *Meter* and *rhythm* are the beat and flow of the poem. Rhythm is marked by *feet* (a *foot* is a rhythmic unit). When marked, a foot appears as a diagonal slash (/). Each time a foot appears, the reader should stress that word or syllable. The beat between each foot appears as a dip (⏑). The meter is how many feet appear in a line of poetry. The standard rhythm patterns in poetry are: iambic (⏑ /); trochaic (/ ⏑); anapestic (⏑ ⏑ /); dactylic (/ ⏑ ⏑). The meter in poetry is counted by: monometer (one foot); dimeter (two feet); trimeter (threefeet); tetrameter (four feet); pentameter (five feet); hexameter (six feet); heptameter (seven feet).

3) *Rhyme* is the pattern in which words rhyme throughout the poem. Typically, the last word or syllable in a line will rhyme in a certain pattern. Rhyme patterns (also called *schemes*) are marked with letters of the alphabet, such as *a*, *b*, *c*, and *d*. The first line is marked *a*. If the second line rhymes with the first line, it also is marked *a*; if the second line does not rhyme with the first line, the second line is designated *b*. If the third line rhymes with the first or second line (*a* or *b*), the third line is also called *a* or *b*; if the third line does not rhyme with either the first or second lines, it is designated a third letter, *c*, and so on throughout the poem.

Look at the rhythm and meter of some of the poems you have studied so far. First, read the lines from the poem on the left, then read the correlating rhythm and meter on the right. Notice that the dips and dashes follow the natural flow and beat of the words.

Poems	Rhythm and Meter
"New Colossus" by Emma Lazarus ⏑ / ⏑ / ⏑ / ⏑ / ⏑ / Not like the brazen giant of Greek fame,	**"New Colossus"** (the rhythm is *iambic*; the meter is five feet (*pentameter*); therefore, the poem is *iambic pentameter*
"America" by Samuel Smith / ⏑ ⏑ / ⏑ ⏑ My country, 'tis of thee	**"America"** (the rhythm is *dactylic*; the meter is two feet (*dimeter*); therefore, the poem is *dactylic dimeter*
"A Nation's Strength" by Ralph Waldo Emerson ⏑ / ⏑ / ⏑ / ⏑ / Not gold, but only man can make	**"A Nation's Strength"** (the rhythm is *iambic*; the meter is four feet (*tetrameter*); therefore, the poem is *iambic tetrameter*
"Patriotism" by Sir Walter Scott ⏑ / ⏑ / ⏑ / ⏑ / Breathes there a man with soul so dead,	**"Patriotism"** (the rhythm is *iambic*; the meter is four feet (*tetrameter*); therefore, the poem is *iambic tetrameter*
"Star Spangled Banner" by Francis Scott Key ⏑ ⏑ / ⏑ ⏑ / ⏑ ⏑ / ⏑ ⏑ / O-h, say, can you see, by the dawn's early light	**"Star Spangled Banner"** (the rhythm is *anapestic*; the meter is four feet (*tetrameter*); therefore, the poem is *anapestic tetrameter*

Continue to the Activities.



Life Principle

"Brave men . . . work while others sleep."
—Ralph Waldo Emerson

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America's First Poet Laureate and other Important Poets

Poetry

Section 3

Lesson 13 of 15

Born in 1807, in Portland, Maine, Henry Wadsworth Longfellow became one of America's most beloved poets and America's first poet ***laureate***. Longfellow's poetry inspired strong passion for living and love of country. In "A ***Psalm*** of Life," he wrote, "Life is real! Life is earnest! And the grave is not its goal." He urged citizens to "Be up and doing, with a heart for any fate." Readers loved Longfellow's simple, uplifting poetry, and could easily grasp their meaning. *Evangeline* and *Song of Hiawatha*, Longfellow's intriguing romance/adventure epic poems, were translated into 24 languages. "The Village Blacksmith" and "Paul Revere's Ride" are perhaps Longfellow's most popular poems. "The Village Blacksmith" tells the story of a dedicated father who is a widower and who works hard to support his family. "Paul Revere's Ride" tells the story of a brave patriot's dark and dangerous ride through the countryside of Massachusetts to warn colonists of an impending British attack. "A Psalm of Life" was first published in the "Knickerbocker Magazine" in October 1838. The poem also appeared in Longfellow's first published collection *Voices in the Night*. (—Poetry Archives) Note the rhyme scheme (*a, b, a, b*).

"A Psalm of Life"

(What the heart of the Young Man said to the Psalmist)

TELL me not, in mournful numbers, **a**
Life is but an empty dream ! — **b**
For the soul is dead that slumbers, **a**
And things are not what they seem. **b**

Life is real! Life is earnest! **a**
And the grave is not its goal; **b**
Dust thou art, to dust returnest, **a**
Was not spoken of the soul. **b**

Not enjoyment, and not sorrow, **a**
Is our destined end or way; **b**
But to act, that each to-morrow **a**
Find us farther than to-day. **b**

Art is long, and Time is fleeting, **a**
And our hearts, though stout and brave, **b**
Still, like muffled drums, are beating **a**
Funeral marches to the grave. **b**

In the world's broad field of battle, **a**
In the ***bivouac*** of Life, **b**
Be not like dumb, driven cattle! **a**
Be a hero in the strife! **b**

VOCABULARY

Laureate: a person who has been honored for achieving distinction in a particular field or area of literature
Psalm: a sacred song, hymn, or prayer
Bivouac: encampment or improvised military shelters
Threnody: a poem, speech, or song of lamentation or mourning for the dead

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Trust no Future, howe'er pleasant! **a**
Let the dead Past bury its dead! **b**
Act,—act in the living Present! **a**
Heart within, and God o'erhead! **b**

Lives of great men all remind us **a**
We can make our lives sublime, **b**
And, departing, leave behind us **a**
Footprints on the sands of time; **b**

Footprints, that perhaps another, **a**
Sailing o'er life's solemn main, **b**
A forlorn and shipwrecked brother, **a**
Seeing, shall take heart again. **b**

Let us, then, be up and doing, **a**
With a heart for any fate; **b**
Still achieving, still pursuing, **a**
Learn to labor and to wait. **b**

Poets can receive inspiration from many sources. William Cullen Bryant was only 17 when his observances of nature and life inspired him to write "Thanatopsis". For the title of the poem, Bryant borrowed two words from the Greek language meaning "death" and "seeing". The verses of the poem reflect Bryant's view and thoughts of death and how, when something dies in nature, it gives birth to something new. Bryant challenged the reader to live well and to leave a positive example so that one could die, knowing he had done good on the earth.

The poem was first published in Massachusetts in 1817 and brought fame to Bryant. In those days, Europeans, and especially the British, did not respect Americans as being educated enough and qualified to contribute to world literature. When Bryant wrote "Thanatopsis", he shook the literary world, creating a "perfect" poem and for the first time, established American writers as equally talented as European writers. Even though Bryant set a new precedent for American poets, he did not continue in that career, but rather found his niche in life by becoming a newspaper publisher and blazing a new path in journalism for that time period.

When reading "Thanatopsis", be aware that it does not hold strictly to form. It is iambic in its rhythm, but its meter and rhyme scheme vary. When you read, do not pause at the end of each line, but read it more like a paragraph, pausing at the punctuation points. If you do this, the poem will make much more sense to you.

"Thanatopsis"

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And gentle sympathy, that steals away
Their sharpness, ere he is aware. When thoughts
Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow house,
Make thee to shudder, and grow sick at heart;--
Go forth under the open sky, and list
To Nature's teachings, while from all around--
Earth and her waters, and the depths of air,--
Comes a still voice--Yet a few days, and thee
The all-beholding sun shall see no more
In all his course; nor yet in the cold ground,
Where thy pale form was laid, with many tears,
Nor in the embrace of ocean shall exist
Thy image. Earth, that nourished thee, shall claim
Thy growth, to be resolv'd to earth again;
And, lost each human trace, surrend'ring up
Thine individual being, shalt thou go
To mix forever with the elements,
To be a brother to th' insensible rock
And to the sluggish clod, which the rude swain
Turns with his share, and treads upon. The oak
Shall send his roots abroad, and pierce thy mould.
Yet not to thy eternal resting place
Shalt thou retire alone--nor couldst thou wish
Couch more magnificent. Thou shalt lie down
With patriarchs of the infant world--with kings
The powerful of the earth--the wise, the good,
Fair forms, and hoary seers of ages past,
All in one mighty sepulchre.--The hills
Rock-ribb'd and ancient as the sun,--the vales
Stretching in pensive quietness between;
The vernal woods--rivers that move
In majesty, and the complaining brooks
That make the meadows green; and pour'd round all,
Old ocean's grey and melancholy waste,--
Are but the solemn decorations all
Of the great tomb of man. The golden sun,
The planets, all the infinite host of heaven,
Are shining on the sad abodes of death,
Through the still lapse of ages. All that tread
The globe are but a handful to the tribes
That slumber in its bosom.--Take the wings
Of morning--and the Barcan desert pierce,
Or lost thyself in the continuous woods

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Where rolls the Oregan, and hears no sound,
Save his own dashings--yet--the dead are there,
And millions in those solitudes, since first
The flight of years began, have laid them down
In their last sleep--the dead reign there alone--
So shalt thou rest--and what if thou shalt fall
Unnoticed by the living--and no friend
Take note of thy departure? All that breathe
Will share thy destiny. The gay will laugh,
When thou art gone, the solemn brood of care
Plod on, and each one as before will chase
His favourite phantom; yet all these shall leave
Their mirth and their employments, and shall come,
And make their bed with thee. As the long train
Of ages glide away, the sons of men,
The youth in life's green spring, and he who goes
In the full strength of years, matron, and maid,
The bow'd with age, the infant in the smiles
And beauty of its innocent age cut off,--
Shall one by one be gathered to thy side,
By those, who in their turn shall follow them.
So live, that when thy summons comes to join
The innumerable caravan, that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but sustain'd and sooth'd
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

William Cullen Bryant also wrote a poem inspired by Francis Marion, nicknamed the "Swamp Fox". Marion was an American Patriot during the Revolutionary War who was greatly feared by the British because of his effective war tactics. The poem by Bryant was called "Song of Marion's Men" and, in part, reads:

Our band is few, but tried and true,
Our leader frank and bold;
The British soldier trembles
When Marion's name is told.

Our fortress is the good greenwood,
Our tent the cypress-tree;
We know the forest round us,
As seamen know the sea; . . .

A moment in the British camp--
A moment--and away--
Back to the pathless forest,
Before the peep of day . . .

For *them we wear these trusty arms,
And lay them down no more
'Till we have driven the Briton
Forever from our shore.

(*"them" refers to wives, sweethearts, mothers, and sisters)

Ralph Waldo Emerson, who wrote "A Nation's Strength", was a gifted speaker and writer of both poetry and essays. Some of Emerson's more popular works were "Rhodora", "***Threnody***" and "The Conduct of Life", which was a collection of poems addressing certain issues, such as fate, wealth, power, culture, behavior, worship, considerations, beauty, and illusions.

"The Rhodora"

(On being asked, whence is the flower.)
In May, when sea-winds pierced our solitudes,
I found the fresh Rhodora in the woods,
Spreading its leafless blooms in a damp nook,
To please the desert and the sluggish brook.
The purple petals fallen in the pool
Made the black water with their beauty gay;
Here might the red-bird come his plumes to cool,
And court the flower that cheapens his array.
Rhodora! if the sages ask thee why
This charm is wasted on the earth and sky,
Tell them, dear, that, if eyes were made for seeing,
Then beauty is its own excuse for Being;
Why thou wert there, O rival of the rose!
I never thought to ask; I never knew;
But in my simple ignorance suppose
The self-same power that brought me there,
Brought you.

"Threnody" (excerpt)

The South-wind brings
Life, sunshine and desire,
And on every mount and meadow
Breathes aromatic fire;
But over the dead he has no power,
The lost, the lost, he cannot restore;
And, looking over the hills, I mourn
The darling who shall not return. . .

And whither now, my truant wise and sweet,
0, whither tend thy feet!
I had the right, few days ago,
Thy steps to watch, thy place to know:
How have I forfeited the right?
Hast thou forgot me in a new delight?
I hearken for thy household cheer,
O eloquent child!
Whose voice, an equal messenger,

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Conveyed thy meaning mild.
What though the pains and joys
Whereof it spoke were toys
Fitting his age and ken,
Yet fairest dames and bearded men,
Who heard the sweet request,
So gentle, wise and grave,
Bended with joy to his behest
And let the world's affairs go by,
A while to share his cordial game,
Or mend his wicker wagon-frame,
Still plotting how their hungry ear
That winsome voice again might hear; . . .

O child of paradise,
Boy who made dear his father's home,
In whose deep eyes
Men read the welfare of the times to come,
I am too much bereft.
The world dishonored thou hast left.
O truth's and nature's costly lid
O trusted broken prophecy!
O richest fortunes sourly crossed!
Born for the future, to the future lost! . . .

Edwin Markham also wrote poetry on aspects of life. In his poem "The Man with the Hoe", Markham depicted a farmer whose life was brutalized because of lack of education and ignorance and his inability to cope with a nonagricultural society following the Industrial Revolution. Markham was an advocate of education and generosity and believed that citizens should utilize their talents to improve their own status as well as the status of others. Two of Markham's shorter poems are "Preparedness" and "The Circle".

"Preparedness"

For all your days prepare—
and meet them ever alike.
When you are the anvil, bear—
When you are the hammer, strike.

"The Circle"

They drew a circle and shut him out—
Heretic, rebel, thing to flout.
But wit and I had the will to win—
We drew a circle and took him in.

Robert Frost was another important American poet. His poem "The Road Not Taken" expresses irony at sighing over what might have been.

"The Road Not Taken"

Two roads divereged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

You are doing well. Continue to the Activities.



Life Principle

"Eternal vigilance is the price of freedom." —Thomas Jefferson

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Important American and British Poets

Poetry

Section 3

Lesson 14 of 15

Walt Whitman was a ***prolific*** American writer of poetry, essays, and journalism. He earned the respect of Europeans who dubbed him "greatest of all American poets". His works have been translated into more than two dozen languages. Although Whitman is among the most influential of American poets, his topics are considered controversial. He often wrote in a realistic way without the poetic "glossing over" of many of life's unseemly, cruel, and shocking facts. Most of his poems were also written in a free style, not adhering to traditional poetic structure. Whitman's collection of poetry was published under the title *Leaves of Grass* and is a major part of American and world literature. His popular poem, "O Captain! My Captain!" is an elegy to Abraham Lincoln.

"O Captain! My Captain!"

O Captain! my Captain! our fearful trip is done,
The ship has weathered every rack, the prize we sought is won,
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;
But O heart! heart! heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells;
Rise up--for you the flag is flung for you the bugle trills,
For you bouquets and ribboned wreaths for you the shores a-crowding,
For you they call, the swaying mass, their eager faces turning;
Here Captain! dear father!
This arm beneath your head!
It is some dream that on the deck,
You've fallen cold and dead.

My Captain does not answer, his lips are pale and still;
My father does not feel my arm, he has no pulse nor will;
The ship is anchored safe and sound, its voyage closed and done;
From fearful trip the victor ship comes in with object won;
Exult O shores, and ring O bells!
But I, with mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead.

Emily Dickinson wrote hundreds of poems and is considered one of the most original of American poets. She was born in Amherst, Massachusetts and called "The ***Belle*** of Amherst".

"Because I Could Not Stop for Death"
by Emily Dickinson

Because I could not stop for Death,
He kindly stopped for me;
The carriage held but just ourselves
And Immortality.

VOCABULARY

Prolific: producing in an abundant quantity
Belle: a woman or girl much admired for her charm or beauty
Ad hoc: for a special purpose, under special circumstances
Mariner: a sailor
Accost: to confront boldly, abruptly

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We slowly drove, he knew no haste,
And I had put away
My labour, and my leisure too,
For his civility.

We passed the school where children played,
Their lessons scarcely done;
We passed the fields of gazing grain,
We passed the setting sun.

We paused before a house that seemed
A swelling of the ground;
The roof was scarcely visible,
The cornice but a mound.

Since then 'tis centuries; but each
Feels shorter than the day
I first surmised the horses' heads
Were toward eternity.

"Triumph" by Emily Dickinson

A TRIUMPH may be of several kinds.
There's triumph in the room
When that old imperator, Death,
By faith is overcome.

There's triumph of the finer mind
When truth, affronted long,
Advances calm to her supreme,
Her God her only throng.

A triumph when temptation's bribe
Is slowly handed back,
One eye upon the heaven renounced
And one upon the rack.

Severer triumph, by himself
Experienced, who can pass
Acquitted from that naked bar,
Jehovah's countenance!

Already, you are familiar with colonial poets, Anne Bradstreet and Phyllis Wheately. Two more poems by them are next.

"Thoughts on the Works of Providence" by Phyllis Wheately

(first stanza only)

ARISE, my soul, on wings enraptur'd, rise
To praise the monarch of the earth and skies,
Whose goodness and benificence appear
As round its centre moves the rolling year,
Or when the morning glows with rosy charms,
Or the sun slumbers in the ocean's arms:
Of light divine be a rich portion lent
To guide my soul, and favour my intend.
Celestial muse, my arduous flight sustain
And raise my mind to a seraphic strain!

"In Reference to her Children" (excerpt) by Anne Bradstreet

I had eight birds hatcht in one nest,
Four Cocks were there, and Hens the rest.
I nurst them up with pain and care,
No cost nor labour did I spare
Till at the last they felt their wing,
Mounted the Trees and learned to sing.

The poem "Footprints" is popular in American culture. The author is unknown, however, Mary Stevenson is credited with making the poem popular, and some sources indicate her as the author. The poem surfaced in the 1940s and has been translated into many languages. Notice the free style; read it as if it were a paragraph, and do not pause at the end of each line.

"Footprints"

One night a man had a dream. He dreamed
he was walking along the beach with the LORD.
Across the sky flashed scenes from his life.
For each scene he noticed two sets of
footprints in the sand: one belonging
to him, and the other to the LORD.

When the last scene of his life flashed before him,
he looked back at the footprints in the sand.
He noticed that many times along the path of
his life there was only one set of footprints.
He also noticed that it happened at the very
lowest and saddest times in his life.

This really bothered him and he
questioned the LORD about it:
"LORD, you said that once I decided to follow
you, you'd walk with me all the way.
But I have noticed that during the most
troublesome times in my life,
there is only one set of footprints.
I don't understand why when
I needed you most you would leave me."
The LORD replied:
"My son, my precious child,
I love you and I would never leave you.
During your times of trial and suffering,
when you see only one set of footprints,
it was then that I carried you."

American poet, Dr. Maya Angelou, has made an impression on literature around the world. Dr. Angelou was born as Marguerite Johnson and later changed her name. In 1931, when she was three years old, her parents divorced, and she and her 4-year-old brother were sent alone by train to live with their grandmother. While there, Angelou participated in a wide variety of dance classes

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including tap, jazz, foxtrot, and salsa. After four years, the children returned to their mother. At age eight, Angelou confessed that her mother's boyfriend had sexually abused her. To avenge their niece, Angelou's uncles beat the man to death. Horrified, Maya became mute, believing, that "the power of her words led to someone's death." She remained nearly mute for another five years, when her mother sent the children to live with their grandmother once again. Maya began to speak again at age 13.

In 1940, while spending the summer with her father near Los Angeles, Angelou was beat by her father's live-in girlfriend. Maya ran away and spent a month in a junk yard with other homeless youths. Maya finally called her mother and returned home, but her month of homelessness had a profound effect upon her view of the world. In her book *I Know Why the Caged Bird Sings*, Angelou wrote, "After a month my thinking processes had so changed that I was hardly recognizable to myself...After hunting...bottles and selling them with a white girl from Missouri, a Mexican girl from Los Angeles and a black girl from Oklahoma, I was never again to sense myself so solidly outside the . . . human race. The lack of criticism evidenced by our ***ad hoc*** community influenced me, and set a tone of tolerance in my life."

Despite desperate beginnings and terrible personal tragedies, Maya excelled in life and distinguished herself as an author, playwright, performer, historian, singer, songwriter, choreographer, stage and screen producer, and director. Dr. Angelou was also the first poet laureate to be recognized in 30 years and is the first African-American poet laureate. Over the years, Angelou has used her resources and skills to champion the down trodden, wherever she may find them. Angelou speaks several languages in addition to her native English, including French, Spanish, Italian, Arabic and Ghanian Fante. Standing 6 ft. tall, Maya's presence adds a sense of dignity and grace when she enters any room. Someone once asked her how she manages to juggle her various commitments without sacrificing the quality of her work. Her serious response was, "I pray all the time. When the Bible says, 'Pray without ceasing,' it is talking to me!"

In 1993, Angelou read her poem "On the Pulse of Morning" during Bill Clinton's presidential inauguration. This marked only the second time in U.S. history that a poet had been asked to read at an inauguration, the first being Robert Frost at the inauguration of President John F. Kennedy in 1963. (Sources: *Wikipedia*; "Maya Angelou: prime-time poet"; Dr. Maya Angelou's official website)

"On the Pulse of Morning" (excerpt)

A Rock, A River, A Tree
Hosts to species long since departed,
Marked the mastodon.
The dinosaur, who left dry tokens
Of their sojourn here
On our planet floor,
Any broad alarm of their hastening doom
Is lost in the gloom of dust and ages.

But today, the Rock cries out . . . clearly, forcefully,
Come, you may stand upon my
Back and face your distant destiny,
But seek no haven in my shadow.
I will give you no more hiding place down here.

You, created only a little lower than
The angels, have crouched too long in
The bruising darkness,
Have lain too long
Face down in ignorance.
Your mouths spilling words
Armed for slaughter.
The Rock cries out today, you may stand on me,
But do not hide your face.

England, more than any other country, has influenced American poets, and for good reason. The Pilgrims and many of the Founding Fathers were of English descent, and despite political differences, had close ties to the mother country in culture, literature, and social structures. Famous British poets included William Shakespeare, William Wordsworth, Isaac Watts, Alfred Tennyson, Lord Byron, Samuel Coleridge, and Elizabeth Barrett Browning.

Isaac Watts was an English minister and prolific author of poetry and songs. He lived to be over 100 years old and was called the "Father of Hymnody". He began writing hymns when his father heard Isaac complain about the hymns sung in church. Isaac's father challenged the young man to do something about it. Isaac did, and began writing hiw own hymns. He produced over 600 and set a new precedent for church music world wide. During the American Revolutionary War, American army chaplain, Henry Caldwell, used pages from Watts hymn books as wading for colonial soldiers' rifles. As Caldwell handed out the substitute wading, he shouted, "Give 'em Watts, boys! Give 'em Watts!" He was referring to hymns written by Isaac Watts.

"The Rose"
(a poem by Isaac Watts)

How fair is the Rose! What a beautiful flower.
The glory of April and May!
But the leaves are beginning to fade in an hour.
And they wither and die in a day.

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Yet the Rose has one powerful virtue to boast,
Above all the flowers of the field;
When its leaves are all dead, and fine colours are lost,
Still how sweet a perfume it will yield!

William Wordsworth was poet laureate of England. His works had a profound impact on American authors. One of his simple, yet popular poems is "The Rainbow".

"The Rainbow"

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So it is now I am a man;
So be it when I shall grow old,
Or let me die!
The Child is the father of the Man;
And I could wish my days to be
Bound each to each in natural piety.

Another notable English poet was Lord Alfred Tennyson who succeeded Wordsworth as poet laureate of England. Tennyson was popular during the Victorian era. His poem "The Lady of Shallot" is well known and is a haunting tale of a lady held prisoner in a castle by a curse. A popular movie featuring actress, Meagan Follows, who plays "Anne of Green Gables", incorporates this narrative poem.

"The Lady of Shalott" (excerpt)

On either side the river lie
Long fields of barley and of rye,
That clothe the world and meet the sky;
And thro' the field the road runs by
To many-tower'd Camelot;
And up and down the people go,
Gazing where the lilies blow
Round an island there below,
The island of Shalott.
Willows whiten, aspens quiver,
Little breezes dusk and shiver
Thro' the wave that runs for ever
By the island in the river
Flowing down to Camelot.
Four gray walls, and four gray towers,
Overlook a space of flowers,
And the silent isle imbowers
The Lady of Shalott.

By the margin, willow veil'd,
Slide the heavy barges trail'd
By slow horses; and unhail'd
The shallop flitteth silken-sail'd
Skimming down to Camelot:
But who hath seen her wave her hand?
Or at the casement seen her stand?
Or is she known in all the land,
The Lady of Shalott?

Only reapers, reaping early
In among the bearded barley,
Hear a song that echoes cheerly
From the river winding clearly,
Down to tower'd Camelot:
And by the moon the reaper weary,
Piling sheaves in uplands airy,
Listening, whispers " 'Tis the fairy
Lady of Shalott."

PART II
There she weaves by night and day
A magic web with colours gay.
She has heard a whisper say,
A curse is on her if she stay
To look down to Camelot.
She knows not what the curse may be,
And so she weaveth steadily,
And little other care hath she,
The Lady of Shalott.

And moving thro' a mirror clear
That hangs before her all the year,
Shadows of the world appear.
There she sees the highway near
Winding down to Camelot:
There the river eddy whirls,
And there the surly village-churls,
And the red cloaks of market girls,
Pass onward from Shalott.

Sometimes a troop of damsels glad,
An abbot on an ambling pad,
Sometimes a curly shepherd-lad,
Or long-hair'd page in crimson clad,
Goes by to tower'd Camelot;
And sometimes thro' the mirror blue
The knights come riding two and two:
She hath no loyal knight and true,
The Lady of Shalott. . . .

PART III
A bow-shot from her bower-eaves,
He rode between the barley-sheaves,
The sun came dazzling thro' the leaves
And flamed upon the brazen greaves
Of bold Sir Lancelot.
A red-cross knight for ever kneel'd
To a lady in his shield,
That sparkled on the yellow field,
Beside remote Shalott. . . .

His broad clear brow in sunlight glow'd;
On burnish'd hooves his war-horse trode;
From underneath his helmet flow'd
His coal-black curls as on he rode,
As he rode down to Camelot.
From the bank and from the river
He flash'd into the crystal mirror,
"Tirra lirra," by the river
Sang Sir Lancelot.

She left the web, she left the loom,
She made three paces thro' the room,
She saw the water-lily bloom,
She saw the helmet and the plume,

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She look'd down to Camelot.
Out flew the web and floated wide;
The mirror crack'd from side to side;
"The curse is come upon me," cried
The Lady of Shalott.

PART IV
Down she came and found a boat
Beneath a willow left afloat,
And round about the prow she wrote
'The Lady of Shalott'.

And down the river's dim expanse
Like some bold seer in a trance,
With a glassy countenance
Did she look to Camelot.
And at the closing of the day
She loosed the chain, and down she lay;
The broad stream bore her far away,
The Lady of Shalott.
Lying, robed in snowy white
That loosely flew to left and right--
The leaves upon her falling light--
Thro' the noises of the night
She floated down to Camelot:
And as the boat-stern wound along
The willowy hills and fields among,
They heard her singing her last song,
The Lady of Shalott.
Heard a carol, mournful, holy,
Chanted loudly, chanted lowly,
Till her blood was frozen slowly,
And her eyes were darken'd wholly,
Turn'd to tower'd Camelot.

For ere she reach'd upon the tide
The first house by the water-side,
Singing in her song she died,
The Lady of Shalott.

Out upon the wharfs they came,
Knight and burgher, lord and dame,
And round the prow they read her name,
The Lady of Shalott.

Who is this? and what is here?
And they cross'd themselves for fear,
All the knights at Camelot:
But Lancelot mused a little space;
He said, "She has a lovely face;
God in his mercy lend her grace,
The Lady of Shalott."

Lord Byron was a celebrated English poet whose works were noted worldwide. His poem "Thou Art Dead" mourns the loss of a loved one.

"And Thou Art Dead, As Young and Fair"
(first stanza only)

And thou art dead, as young and fair
As aught of mortal birth;
And form so soft, and charms so rare,
Too soon return'd to Earth!
Though Earth receiv'd them in her bed,
And o'er the spot the crowd may tread
In carelessness or mirth,
There is an eye which could not brook
A moment on that grave to look.

Samuel Coleridge is best known for his long narrative poem, *The Rime of the Ancient **Mariner***. Lines from this poem have been adopted into English colloquialisms, such as the metaphor of an "albatross around one's neck", the saying "water, water everywhere, but not a drop to drink" and the phrase "a sadder but wiser man". *The Rime* is the terrible tale of a sailor who committed a sin and is forced to wander the earth telling of his deed. The poem begins when an old man ***accosts*** a young man about to enter a wedding party.

"The Rime of the Ancient Mariner" (excerpt)

PART I (An ancient Mariner meets three young men entering a wedding-feast, and detains one.)

It is an ancient Mariner,
And he stoppeth one of three.
'By thy long beard and glittering eye,
Now wherefore stopp'st thou me?
The Bridegroom's doors are opened wide,
And I am next of kin;
The guests are met, the feast is set:
May'st hear the merry din.'
He holds him with his skinny hand,
'There was a ship,' quoth he.
'Hold off! unhand me, grey-beard loon!'
Eftsoons his hand dropt he.

(The Wedding-Guest is spell-bound by the eye of the old man, and stays to hear his tale of how the ship starts out in good weather but is blown off course by an icy storm that drives the ship into the south pole regions.)

And now there came both mist and snow,
And it grew wondrous cold:
And ice, mast-high, came floating by,
As green as emerald.

And through the drifts the snowy clifts
Did send a dismal sheen:
Nor shapes of men nor beasts we ken--
The ice was all between.
The ice was here, the ice was there,
The ice was all around:
It cracked and growled, and roared and howled,
Like noises in a swound!

(Till a great sea-bird, called an Albatross, comes and leads the ship through the ice.)

At length did cross an Albatross,
Through the fog it came;
As if it had been a Christian soul,
We hailed it in God's name.
And round and round it flew.
The ice did split with a thunder-fit;
The helmsman steered us through!

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(The foolish Mariner shoots the bird.)

'God save thee, ancient Mariner!
From the fiends, that plague thee thus !--
Why look'st thou so ?'--With my cross-bow
I shot the ALBATROSS.

PART II (His shipmates cry out against the Mariner for killing the bird of good luck.)

And I had done an hellish thing,
And it would work 'em woe:
For all averred, I had killed the bird
That made the breeze to blow.
Ah wretch! said they, the bird to slay,
That made the breeze to blow !

(At first, killing the bird seems to have no consequences, and the ship is able to find it's way back on course. However, soon, the Albatrose begins to be avenged when the crew is stuck without a breeze to move the ship, and they are stranded without food and water.)

Day after day, day after day,
We stuck, nor breath nor motion;
As idle as a painted ship
Upon a painted ocean.

Water, water, every where,
And all the boards did shrink ;
Water, water, every where,
Nor any drop to drink.
And every tongue, through utter drought,
Was withered at the root;
We could not speak, no more than if
We had been choked with soot.

(The shipmates, in their distress, blame the ancient Mariner and hang the dead sea-bird round his neck. The poem continues in a terrible tale of the deaths of all the sailors except the ancient mariner who is cursed with being forced to walk the earth for eternity, telling his story.)

I looked upon the rotting sea,
And drew my eyes away;
I looked upon the rotting deck,
And there the dead men lay.
I looked to heaven, and tried to pray;
But or ever a prayer had gusht,
A wicked whisper came, and made
My heart as dry as dust.

You are doing well. Continue to the Activities.

LIFE PRINCIPLE



"Your sins will find you out."

—St. Paul, the Apostle

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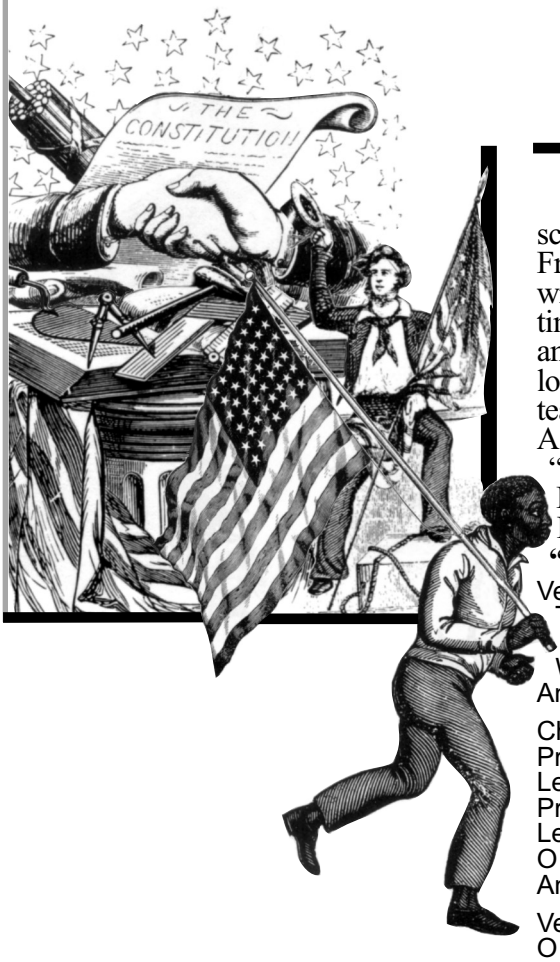
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Many Forms of Poetry

Poetry

Section 3

Lesson 15 of 15



HYMNS

Poetry comes in many styles and forms, including hymns, scriptures, sonnets, limericks, anthems, spirituals, and folk songs. Frances Jane "Fanny" Crosby was America's most prolific hymn writer and poetess, penning over 9,000 hymns. She was also at one time the most popular woman in the United States. The most amazing aspect of Fanny's life was her complete blindness. She lost her sight as a child, but that didn't stop her from being a teacher and writer. Her best known hymns include, "Blessed Assurance, Jesus is Mine"; "All the Way My Saviour Leads Me"; "He Hideth My Soul"; "Near the Cross"; "Redeemed, How I Love to Proclaim It!"; "To God Be the Glory". Millions sing Fanny's words every week in church services around the world.

"To God Be the Glory" by Fanny Crosby

Verse 1:
To God be the glory, great things He has done;
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin,
And opened the life gate that all may go in.

Chorus:
Praise the Lord, praise the Lord,
Let the earth hear His voice!
Praise the Lord, praise the Lord,
Let the people rejoice!
O come to the Father, through Jesus the Son,
And give Him the glory, great things He has done.

Verse 2:
O perfect redemption, the purchase of blood,
To every believer the promise of God;
The vilest offender who truly believes,
That moment from Jesus a pardon receives.

(Chorus)

Verse 3:
Great things He has taught us, great things He has done,
And great our rejoicing through Jesus the Son;
But purer, and higher, and greater will be
Our wonder, our transport, when Jesus we see.

(Chorus)

The most well known hymn of all time is "Amazing Grace", by Englishman John Newton. He was a notorious criminal who was heartless and cruel and involved in illegal slave trade. On more than one occasion, Newton would brutally slay his captives to avoid detection by the authorities. Newton's abrupt conversion to Christianity helped him to see how vile and corrupt he was. Out of his anguish, he wrote "Amazing Grace" as a form of repentance.

"Amazing Grace" by John Newton

Amazing grace! (how sweet the sound)
That sav'd a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears reliev'd;

VOCABULARY

Derivative: a part of, or taken from and adapted
Reiteration: repetition of, the restating of
Consecutive: following in order, one after another
Folklore: a silly tale or story that is passed down from generation to generation but that contains no truth

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How precious did that grace appear,
The hour I first believ'd!

Thro' many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.

The Lord has promis'd good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.

Yes, when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess, within the veil,
A life of joy and peace.

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who call'd me here below,
Will be forever mine.

(—John Newton, *Olney Hymns*, 1779)

SCRIPTURES

Poetry can be in the form of scripture, such as the Psalms by King David. Psalm 23 is his most popular. Psalm 1 is also well known.

Psalm 1

Blessed is the man that walketh not in the counsel of the ungodly,

Nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the LORD; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season.

His leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the LORD knows the way of the righteous: the way of the ungodly shall perish.

St. Paul's "love" poem is found in scripture.

Love is patient,
Love is kind
It does not envy,
It does not boast,
It is not proud.
Love is not rude,
Love is not selfish,
It is not easily provoked,
It does not hold grudges.

Love does not rejoice in evil,
Love rejoices in the truth.
Love bears all things,
Believes all things,
Hopes all things,
Endures all things.
Love never fails.

SONNETS

Sonnet means "little song". A sonnet is a poem of 14 lines and must be iambic pentameter. Two forms of sonnets are, the Italian, which is divided into an octave (stanza of eight lines) and a sestet (stanza of six lines); and the English, which is divided into three quatrains (four lines) and a couplet. Sonnets, like psalms, are numbered. Two famous sonnet writers are William Shakespeare and Elizabeth Barrett Browning, both of England. William Shakespeare is considered the most gifted poet of all time. Elizabeth Barrett Browning's most famous work is *Sonnets from the Portuguese*, a collection of love sonnets to her husband.

Sonnet 43 (Browning)

How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and ideal Grace.
I love thee to the level of everyday's
Most quiet need, by sun and candle-light.
I love thee freely, as men strive for Right;
I love thee purely, as they turn from Praise.

I love thee with the passion put to use
In my old griefs, and with my childhood's faith.
I love thee with a love I seemed to lose
With my lost saints!--I love thee with the breath,
Smiles, tears, of all my life!---and, if God choose,
I shall but love thee better after death.

Sonnet 18 (Shakespeare)

Shall I compare thee to a summer's day?
Thou art more lovely and more temperate:
Rough winds do shake the darling buds of May,
And summer's lease hath all too short a date:

Sometime too hot the eye of heaven shines,
And often is his gold complexion dimm'd;
And every fair from fair sometime declines,
By chance or nature's changing course untrimm'd;

But thy eternal summer shall not fade
Nor lose possession of that fair thou owest;
Nor shall Death brag thou wander'st in his shade,
When in eternal lines to time thou growest:

So long as men can breathe or eyes can see,
So long lives this and this gives life to thee.

LIMERICKS

A limerick is a nonsense poem of five lines and the rhyme scheme *a, a, b, b, a*; the rhythm is anapestic; the meter is three feet in the first, second, and fifth lines; and two feet in the third and fourth lines. The first line of the poem introduces a person, location, or object. The last line refers back to that same person, location, or object. Edward Lear was a popular writer of limericks. Three of his classics are next.

There was a Young Lady whose chin
Resembled the point of a pin:
So she had it made sharp,
And purchased a harp,
And played several tunes with her chin.

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There was a Young Lady whose nose
was so long that it reached her toes;
So she hired an old lady,
whose conduct was steady,
To carry that wonderful nose.

There was an Old Man with a beard,
Who said, "It is just as I feared! -
Two Owls and a Hen,
Four Larks and a Wren,
Have all built their nests in my beard!"

ANTHEMS

An *anthem* is a song of celebration that is also a symbol for a group of people. America's official national anthem is "The Star Spangled Banner". Another popular anthem is "God Bless America" by Irving Berlin.

"God Bless America"

God Bless America,
Land that I love.
Stand beside her, and guide her
Thru the night with a light from above.
From the mountains, to the prairies,
To the oceans, white with foam
God bless America, My home sweet home.

FOLK MUSIC

Folk music is composed by local musicians, some of which become famous, such as Stephen Foster of the 1800s, who had no formal musical training but whose songs swept America and delighted the public.

"Oh, Susannah!" (excerpt)

I come from Alabama
With my banjo on my knee
I'm going to Louisiana,
My true love for to see

It rained all night
The day I left
The weather it was dry
The sun so hot,
I froze to death
Susanna, don't you cry.

Oh, Susannah,
Oh don't you cry for me
For I come from Alabama
With my banjo on my knee

NEGRO SPIRITUALS

Negro Spirituals originated from African American slaves who adapted Christian songs and American folk music to more African-like rhythms. Although the first spirituals were derived from these sources, the Negro Spiritual became its own genre, and original Negro Spirituals grew out of that era. Some famous Negro Spirituals are "Go Down, Moses" (a song of deliverance), "Swing Low, Sweet Chariot" (commemorating the prophet Elijah's chariot ride to heaven), and "Steal Away to Jesus" (celebrating life with Jesus after death).

"Go Down, Moses" (excerpt)

Verse 1:
When Israel was in Egypt's land:
Let my people Go!
Oppress'd so hard they could not stand,
Let my people Go!
(Chorus)
Go Down, Moses,
Way down to Egypt land,
Tell ole Pharaoh,
Let my people Go!

Verse 3:
The Lord told Moses what to do,
Let my people Go!
To lead the children of Israel through,
Let my people Go!
(Back to Chorus)

EULOGIES

A *eulogy* praises or honors a living person, not to be confused with an *elegy* which honors someone who has died. The following eulogy is by Rebecca Browder, to her father.

"I Remember When" (excerpt)

I remember when,

You came home from long trips laden with treasures from afar.

I remember when,

You took the time to paint rocks...lay a flower bed, line a fishing pole, and spend hours getting a fishing hook out of a kitten's paw.

I remember when,

You ate with pride the charred pancakes and eggs that I fixed for breakfast...

I remember when,

You showed me how to pick ticks off Ladd; A few days later, I ran into the house exclaiming Ladd had four huge ticks on each paw. You informed me that all dogs have paw pads.

I remember when,

You came to my rescue when I hurt my eye at school; you were my hero that day.

I remember when,

You taught me how to scale fish, shoot a gun, pluck a chicken, and not be squemish.

I remember when,

You took every situation to teach me a lesson of honesty, integrity, honor, and to have self worth.

I remember when,

You told me never to date anyone I wouldn't consider marriage material.

I remember when,

I fell in love with guys and you telling me what true love is and how it is shown.

Thanks for being there when my children were born, when I didn't understand my husband, or just when I needed a "daddy" talk.

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POETIC TECHNIQUES

Just as in prose, where authors choose form, style, and technique, so too, poets, choose particular style, form, and technique to enhance their purpose. Some poetic techniques are: refrain, alliteration, assonance, personification, direct address, onomatopoeia, and oxymoron.

A *refrain* is a repeated phrase or line. Sometimes a refrain will vary slightly. In "The Battle Hymn of the Republic" the refrain is *His truth is marching on*—or a ***derivatives*** thereof. In "America, the Beautiful", the refrain is *from sea to shinging sea*. In Rebecca Browder's "I Remember When", the refrain is *I remember when*.

Alliteration is the ***reiteration*** of a consonant sound at the beginning of ***consecutive*** or slightly separated words, such as, "Peter Piper picked a peck of pickled peppers," and "How much wood would a woodchuck chuck, if a woodchuck could chuck wood?" Notice the reiteration of the "p" and "w". In "The New Colossus", alliteration is in Line 3: *Here at our sea-washed, sunset gates shall stand.* Notice the "s" sound. *Assonance* is the repetition of a vowel sound, such as in "Amazing Grace", in the lines: *Am**a**zing gr**a**ce!* and *but n**ow** am fou**n**d*. Notice the "a" and the "ou" sounds.

Personification is the same in poetry as in prose. In "The New Colossus", Emma Lazarus gives personification to the Statue of Liberty and likens the statue (an object) to a mother welcoming her children. Specific language that Lazarus uses are words like: "her mild eyes command", and "cries she with silent lips".

Direct Address is a technique that utilizes the second person (instead of first or third). Second person directly addresses a person, concept, or object. For example, in "America", Samuel Smith directly addressed his country, *My country, 'tis of thee . . . I sing.* In the "Star Spangled Banner", Francis Scott Key directly addresses you, the read: *Oh, say, can you see?* In "Preparedness" Edwin Markham directly addresses the reader: *For all your days prepare.* In "O Captain! My Captain!" Whitman directly addresses Abraham Lincoln; in "Thoughts on the Works of Providence", Phyllis Wheately directly addresses her own soul: *ARISE, my soul, on wings enraptur'd, rise To praise the monarch of the earth and skies*.

Onomatopoeia is a difficult word to pronounce. It is Greek and means "name making" and refers to words that imitate the sounds they represent, such as *buzz, crash, whirr*. Using onomatopoeia brings out the full flavor of words and description. Edgar Allen Poe, a famous American poet, uses excellent onomatopoeia and lets us hear the different kinds of sounds made by different types of bells in his poem "The Bells". He writes of "tinkling" sleigh bells; "clanging" fire bells; mellow "chiming" wedding bells; "tolling," "moaning," and "groaning" funeral bells.

"The Bells" (excerpt)

Hear the sledges with the bells -
Silver bells! . . .
How they tinkle, tinkle, tinkle,
In the icy air of night!

Hear the mellow wedding bells -
Golden bells! . . .
Through the balmy air of night
How they ring out their delight! -

Hear the loud alarum bells -
Brazen bells! . . .
In the startled ear of night
How they scream out their affright!
Too much horrified to speak,
They can only shriek, shriek,

How they clang, and clash and roar!
What a horror they outpour
On the bosom of the palpitating air! ...

An *oxymoron* is a figure of speech that combines contradictory words. In his folk song, "Oh, Susannah!" Stephen Foster uses an oxymoron: *It rained all night the day I left; The weather it was dry; The sun so hot, I froze to death . . .* The Canadian ***folklore*** rhyme "One Fine Day" is full of oxymorons.

"One Fine Day" (excerpt)

One fine day in the middle of the night,
Two dead boys got up to fight,
Back to back they faced each other,
Drew their swords and shot each other,

One was blind and the other couldn't, see
So they chose a dummy for a referee.
A blind man went to see fair play,
A dumb man went to shout "hooray!"

A deaf policeman heard the noise,
And came to arrest the two dead boys,
If you don't believe this story's true,
Ask the blind man he saw it too!

Continue to the Activities.

LIFE PRINCIPLE



"Love is patient; love is kind."

—St. Paul, the Apostle

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