Eng. KNL 7

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Mason Coffey

ENGLISH 7

Each student must own:
Norman Foerster, American Poetry and Prose, Revised and enlarged edition, 1934 (Houghton, Mifflin). Earlier editions will not do.

Students are advised to purchase in addition as many as possible of the other texts used in the course.

Lecture Schedule (tentative)	Reading assignments
Introductory The South - John Smith William Bradford John Winthrop, Edward Johnson Morton, Ward, Williams Puritan Poetry Cotton Mather, Samuel Sewall Jonathan Edwards	Due October 17: ~~Foerster, 5-13, 87-92,~~ Miller and Johnson, The Puritans (American Book Co.), ~~131-207, 145-156, 159-162;~~ ~~Foerster, 25-29,~~ Miller and Johnson, ~~214-236, 475-488,~~ ~~319-327, 564-577, 585-606, 496-530, 162-179;~~ Faust and Johnson, Jonathan Edwards,
Benjamin Franklin John Woolman, Crevecoeur John Wise, Jonathan Mayhew	Due November 3: HOUR EXAMINATION. ~~B. Franklin, Autobiography (any complete edition); Foerster, 130-146; Miller and Johnson, 256-269, 277-280; Thomas Paine, Common Sense, in Selections from the Works of Thomas Paine, ed. Peach, or in any complete edition.~~
Thomas Paine, John Dickinson Popular Revolutionary Literature Hamilton and Jefferson Philip Freneau and William Cullen Bryant	Due November 14: ~~Foerster, 167-192, 193-195, 225-230, 242-247, 204-224; Selections from Jefferson's Notes on Virginia in Alexander Hamilton and Thomas Jefferson, ed. Prescott, 216-246; Foerster, 271-278, 247-259, 341-361~~
Early Drama Washington Irving Early Novels James Fenimore Cooper Poe	Due December 5: ~~Royall Tyler, The Contrast, in American Plays, ed. Halline or in Representative American Plays, ed. Quinn; Foerster, 291-322; Irving, Knickerbocker's History of New York, ed. Williams and McDowell, Books III, IV, VI, VII; Foerster, 265-285, 363-435.~~
Longfellow, Whittier	Due December 12: — exam. Foerster, ~~696-684, 810-841~~
Lowell, Holmes Prescott, Motley, Parkman	Due December 19: Foerster, ~~684-762, 863-887~~

Reading Period

Cooper, The Deerslayer, and one of the following assignments: (1) Miller and Johnson, The Puritans, General Introduction and Chapters IV, V, VII, VIII, IX, or (2) C. B. Brown, Wieland, or (3) Cooper, Home as Found, or (4) Francis Parkman, ed. Schramm, 3-14, 47-149, 152-159, 202-217, 264-482, or (5) any other list of reading approved by the instructor before December 12.

Hey Pete:

Will you get Clarke,

England under the Later Stuarts

for me please, at W'nth. H. 4'6?

Sorry, Mase,
the Library hasn't
got it in the catalogue

EXAMINATION BOOK

Name Mason Coffey

Date Nov. 3

Subject Eng. 7

Section

Do not tear out leaves from this book.

wrote c. 1690

1. a) John Wise was, after Roger Williams, the first American to suggest the separation of Church & State. In his Defense of the Government of N.E. Churches he proposes this, and upholds the democratic government of churches, as well as the democratic gov. of the state. His theory of the state shows the influence of Locke & Hobbes - he develops a contract theory & an organic theory. As to the church gov., he says that the soul power to influence men's minds should not be given to any few men - it is as great a power as the political.

9

b) St. Jean de Crèvecoeur was a Norman noble who lived in America and wrote romantic praises of life here, about 1740. Contrasting the independent life of the free small landowner with that of the rack rented French peasant, he made it

seem like heaven on earth. He neglected to speak of the difficulties of pioneer life, which brought Franklin's reprobation. Aside from this one omission he observed America carefully and wrote delightfully about it.

c) The way to Wealth was an article by Franklin in Poor Richard's Almanac. Stop complaining about taxes, Fr. says, and follow the precepts of industry, thrift, prudence, etc. which I have so often spoken of, & you will become wealthy. This is typical of Franklin. He borrowed the stern self denial of the Puritans but turned it to a different end - producing wealth & making money, and then being a public servant, rather than praising God. According to his autobiography, he practised what he preached.

2. b)

The Puritan theory of history was not to seek for the truth, but rather to show, in every incident possible, the truth of Puritan theology - which included direct divine intervention to punish the wicked & reward the righteous on this earth. The other aspects of Puritan theology were not so adapted to historical "proof" - determinism, fundamental law & basic right. So the histories of the time, packed with biblical quotations, proclaim every incident worth noting as divine intervention, either to punish or reward.

William Bradford, in his History of Plymouth Plantation, has written what is mostly a sensible history, simply telling what happened in a readable reasonable style. Only occasionally does he insist on Divine intervention - maybe 3 or 4 times a page. Edw. Johnson is the one who is always praising God &

quoting the bible. Bradford takes his colonists from England to Holland to Plymouth with at nearly as much help from God as Johnson needs. But when a storm comes, and then again when it abates, God was present, chastising & saving. Bradford is much more reasonable in his writing than any of the other Puritans. When Roger Williams goes, for example, he disagrees with him, but still he wishes him future luck in a very human way, hoping the Lord will show him the "truth." Other Puritans would have raved, their theory of history being that Wm.s was an agent of the devil, Bradford's more that he was a misguided man.

J. a) Jonathan Edwards saw good conduct as 1) a way to know you were selected for heaven, & 2) a way to get to heaven. Franklin saw in good conduct a way to get ahead in this world, not only for one's self, but also to make the world a better place to live in.

Edwards was a strange combination of 17th century Puritan determinist, and 19th century Hell-fire preacher. The Puritans had thought that God had doomed all to Hell because Eve ate the apple, and then Christ by being crucified gained the right to save a few, who were selected before or at birth, and could not by their conduct in this world alter the choice. Puritans thought that only those thus chosen could be upright, & to prove to themselves that they were of the select, they tried to be upright, and for no other reason. Edwards accepts this

doctrine, and yet at the same time preaches the wholly incompatible idea that sinners will be sent to Hell because they are sinners. Michael Wigglesworth, in the Day of Doom, expresses these same ideas. I would explain this thus: Edwards and Wigglesworth were both revivalists, faced with the same problem of stirring up the embers of a waning religion — and they tried to scare people into it, by telling them they would go to Hell if they didn't come to church, etc.

Franklin made a list of 14 very practical ways of conduct, including Temperance, Moderation, Order, Industry, Conversation (no petty), Humility, Chastity and others of a similar nature, whose object was to keep him out of trouble and to help him get ahead. These are in away similar to the Puritan virtues — extreme self denial, and extreme hard work, and little play, and high regard for the rights of other men

are common to both sets of rules. ~~Like the Puritans~~, Franklin sometimes went back on this code, without telling us about it, in the autobiography. Van Doren mentions some failures to live up to Chastity, while Myers mentions that Franklin was a very large landholder, which he could hardly have become on the money made in printing. ~~Puritans, too.~~ In this, Franklin was really the forerunner of many of the modern ~~business~~ self-made men - professing and practising extreme industry and thrift, but sometimes not practising the honesty he preached.

HARVARD UNIVERSITY

NOVEMBER 3, 1942

ENGLISH 7

Illustrate your answers wherever possible by specific reference to your reading.

1. (*Fifteen minutes.*) Identify *three* of the following:

   John Wise
   John Cotton
   St. Jean de Crèvecoeur
   A Progress to the Mines
   "*The Way to Wealth*"

2. (*Twenty minutes.*) Answer *one* of the following:

   (*a*) Summarize briefly Cotton Mather's "The Life of John Eliot."

   (*b*) In what specific ways do the selections from William Bradford which you have read, show the application of the Puritan theory of history as explained in Miller and Johnson, *The Puritans?*

3. (*Twenty minutes.*) Answer *one* of the following:

   (*a*) Compare the ideals for conduct outlined by Franklin in his *Autobiography* with those expressed in the writings of Edwards which you have read.

   (*b*) What reasons did Thomas Paine offer against attempting a reconciliation with England?

Hour Examination.

№ 31

Miller & Johnson

pp. 81-117

c. 1660-70, old generation died, religion with it, or tended to. Historiers requested, to combat this. Not searches for truth, but attempts to prove God's intervention, & to laud Reformation. Bradford the best historian; a Separatist, unlike most Puritans; of Plymouth. Winthrop an aristo, (H. VIII & men. land)

"say" "festian"

~~p. 103~~

Plymouth's gov't. parcelled land fee, not inheritance. / Narragansett Indians trying to tyrannize Massasoyts at time of Eng. arrival, so Mass. leaned to Eng.

Ind. initiative increases production - p. 105. Communism fails, Plato refuted - p. 105. Legal prevention of wickedness fails, p. 112

pp. 181-207

Age of reason succeeds age of theology

c. 1700 a real break with middle ages in social & natural sciences. Church divorced from state. Rationalism, deism, skepticism, democracy. Religion becomes subjective.

a divine institution

Puritans were state-churchists. Original sin & the cause of gov. Organic Theory of state. Regimented society. Not Toleration, but Puritanism, their aim. Roger Williams, super-religious champion of religious liberty, separation of church & state, individual interpretation.

In Eng., Puritans allied with Parliamentarians vs. King & bishop, so brought certain ideas of compact & representation with them. "Gov. originated in consent of governed" & their idea (congenial with above??) Voluntaristic entry into Puritanism & gov. their thought. Social contract idea. (189.) J. Winthrop & God's Covenant as social cov. "Regenerate" men form states, to prevent evil of "natural" men. Compromise twixt man's will & God's. But liberty is only to do good (as determined by J. W. etc.) i.e., saying God tells 'em to do what good sense dictates anyway.

connected with rationalism.

"Law of nature" much mentioned; Puritanism & N.E. was regenerate. Religious idea waned, social compact idea grew. Life, liberty, & property. 1690, John Wise separates theology from social compact.

J. Winthrop - A model of Christian Charity

Argument - some must always be rich, others poor. Logic - pitiful. Assumptions - amazing.

J.W. - A defence of an order of court made anno 1637. Dull

J.W. - Journal, Puritans suffered from power seeking, politics same as anyone else. Winthrop illogical, dull.

J.W. - Speech to the General Court. You may have those liberties that Christ allows you, but not just whatever you want yourselves.

Edw. Johnson. More readable, less stupid. All written to show Christ's providence. Story of pioneer hardships. First from Salem

Roger Williams, 1604-83. 1635, deluded Providence. Separatist, very anti-King, etc. Said king had no title to land, only Indians. Edw. Coke influence. All quote bible to prove everything.

220 R.W. says - when church is linked to state, theological disputes mean war. Magistrate is to save souls, not kill heretics. Argument & truth, not persecution, does this. Goodsdef.

Nathaniel Ward - "The Simple Cobbler of Aggawam" Pro-persecution. Whimsical. Law of nature. Pro-government.

R. Wms. & Mrs. Sadlier (Coke). He revolutionary, she not. He for toleration. She crazy for king, banted him out. He fawns in his letters. 1670, Conn-R.I. boundary dispute, settled by force (& how else can it be done.) Wms. writes long, pointless letter about it.

Thomas Hooker, d. 1647, '26, Lawdraade dim retires for Puritanism. Dictator of Conn, condemner of Anne Hutchinson. Writes same religious tripe. The tyranny over men's minds, cf. Myers.

John Cotton - d. 1652. 1633 fired for nonconformity. Expander of "orthodoxy" (Puritan).

Ben Franklin, autobiography.

Addressed to his son.

I. Parentage & boyhood. Early a leader among boys. Never regarded food "epicurically". Fond of reading. Apprenticed to bro. James, printer. Early doggerel. Disputes with John Collins, (p. 21) thru mail, tried to develop style. Studied the Spectater. Ate lightly. Adopted Socratic method, & later never was dogmatic. Brother's paper, & tyranny over Ben. James jailed, forbade to publish, Ben took over. At 17, ran away to N.Y.

II N.Y. to Phil, w/out job waited. Job with Keimer. Returned to Boston to set up for self, at 18, with friendly governor Keith's help. Father forbids. Collins in philly, turns drunk, borrows of Fr., leaves & repays not. Gov. Sir Wm Keith sets him up. He breaks vegetarianism at last. perfects Socratic method. Courts Miss Read. Gov. puts him off.

III. Adventures in London

Goes to London, expecting letters of rec. from Keith, is screwed. Saves Hamilton from rogues Keith & Riddlesden. Wrote Miss Read but once. Another debtor friend absconds. He notices that all but he, of low laborers, drink, & thus keep selves down, while Franklin rose. His swimming amazed Londoners. Friend offers him work, in Philly. (Denham)

IV. Return to Philly.

Denham d. Goes back to Keimer, as executive, meets Meredith of Oxford. At 15 became a Deist. Then decided truth, sincerity, integrity counted most. Sets up with Meredith. Starts the Junto. Very industrious. Starts newspaper.

cf. Paine, who combined the 2.

V In Business for himself.

Meredith useless - always drunk, went to farming in N.C. Cry for paper money, opposed by rich. Fr.'s anonymous pamphlet puts it thru, he gets contract to print it (tut tut) His industry beats out Keimer. Bradford not industrious, but kept the P.O., got news 1st, & ∴ more advertising. Bradford forbade Fr. to use post service. Fr. bribed riders. At courtship, downs refused, Fr. leaves. Then he m. Miss Read, speaks of her helping him in the shop, little said of passion. Starts 1st subscription

But did not he really have a girl a bit? See Van Doren's biography.

library. Takes no credit for it, but calls himself "one of a number" - present sacrifice of vanity more than made up eventually. Working & reading his only ~~diversions~~ activities, besides Junto. (Sees Gaining, how it can be done?) Wife frugal, but not quite so as he. Had religious ideas of his own, much like mine, but disliked sermons - because of their possibilities never never lived up to, like Thankfulness. (naturally, minister tells own ideas, not yours - if you have ideas, speak yourself) Rigorous, sensible, rules of self-discipline. Achieved appearance, but not reality, of humility, with resultant ~~good~~ ease of conversation. A bad speaker, but generally carried points because of character & humility.

II Self-education

A great & extensive project - forming a party for virtue, in view of the general lack of it in pol. parties. Never amounted to anything. 1732, Poor Richard's Almanac. (His 1757 article urging industry as remedy to too high taxes widely distributed among their peasants by clergy & nobility of France) Pr. Lead to accept abusive ~~libelous~~ articles for almanac. Learns French etc., then Latin, suggests that this is the best order. Junto extended. '36, chosen Clerk of Gen. Ass., as such got valuable printing contracts. To make a friend of an enemy - ask him to lend you something. '37 Colo. Spotswood, once gov. & then P.O. head of Va. (& of his critics (?) memory, in Turner) made him his Phil. deputy, which helped the newspaper. He let Bradford's papers be carried, unlike Brad. Night-watch - each citizen paid 6 shillings annō, for a substitute, constable made money. Franklin argues taxation according to benefits received (on small scale, principle obscure) Then Junto forms volunteer fire dept.

III George Whitefield.

1739, itinerant preacher from Ireland. Huge audiences & influence. Georgia settled by Eng. debtors from prison, Wh. got money from Phil. ians to build orphan asylum there. Gave business to ←

VIII Beginning of public life.

In partnerships, always have everything on paper first, or you'll get in fights. '44, est. philosophical society, & led defence program. By getting Gov. Clinton drunk, got some N.Y. cannon from

Franklin,

him. Make special money by a lottery. Quakers decline to object to defense projects. Vote money for war, but call it by other names. Quakers decline to print doctrines, as they expect to keep improving them in the future. Invents better fireplace - gov. offers patent, he refuses, Londoner takes out patent, makes fortune.

IX A Public-spirited gentleman.

War ending, starts school, 1749, spends most time as man of affairs, reliable David Hall running printing. School got land grants, became U. of Philly. Franklin deluged with public offices, made a burgess. Dealt with Indians - how they think. Founded hospital - crafty manoeuvring politically.

X - A Philadelphia citizen

Street cleaning episode in London. 1753, co-P.O. general of America, ~~to make as much as he could get from it, & got~~ improved it immensely. Honorary doctorates from Harvard & Yale. 1754, Albany congress, Fr.'s ideas for union accepted, but congress rejected. Proprietaries always opposed, successfully, any tax (land) for defense, unless their own large estates were excused.

XI In the service of the King

War, 1754, Gov. Morris refuses to levy tax without privilege. So borrowed the money, bonds. Braddock's Fiasco - he lived off the country, unlike LaFayette's men.

XII Common-sense in war matters

Proprietaries finally scared, by threat from Eng, into contributing to war, but as a gift, not by taxing. Fr. goes to Bethlehem, to fight Indians. Gets them to prayers with rum. Sees Moravians at Bethlehem, theological Communists, elders make marriages. Gov. Morris hates Fr., for being popular, & wanting to tax his boss's land. Denny replaces Morris.

XIII Franklin the Philosopher

c. 1746, experiments with electricity, its sameness with

lightning, accepted, after ridicule, in Europe. New Gov. Denny asks Fr. to stop trying to tax proprietors, offers rewards, Fr. refuses. Ass. sends him to Eng. to petition vs. governors.

XIV Departure for England.

Lord Loudoun at N.Y., asks Fr. to change colors, he does not, Ass. votes money, excusing props., just for defense. Indecision of Lord Loudoun, who commanded army in 1757, pitiful. Refuses to pay Fr. for time, says it is customary to pay one's self by corruption. Suggests experiments in paper building & sailing of ships, as all do it different for no apparent reason. Arrives London.

XV The Affair with the proprietaries.

Grenville says King is legislator of colonies. Fr. says Ass. are. 1737, Commons had forbade King this power – only to take it for itself. Sons Penn, who got attorney John Paris (who also engineered long dispute twixt Penn & Baltimore), & Fr. got nowhere, of course. Meantime, Gov. Denny allowed taxing Penn, who petitioned King, failed (but condition made that prop. should not be ruined). Thus paper money was secured. Penns tried to sue Denny, but his powerful interest at court saved him.

End.

Common Sense - Tom Paine

Jan. 10, 1776

Introduction: Only unusual aggravations of unjust conditions spur sufferers to opposition (but, by implication, the whole injustice should be done away with) We deal with a universal question, not local. (Believes in natural rights)

On the origin & design of gov. in general, with concise remarks on the Eng. const.

Society is produced by our wants, & gov. by our wickedness. Gov. a necessary evil, security its object. Natural man form society (trading) - then gov., to supply moral virtue. + few regulations. Then representative gov., careful not to let it become a separate class. (not true, of course)* Eng. gov. the results of 2 tyrannies & start of / freedom. Checks of Commons on King & v.v. are absurd. How came the King by power the people cannot trust, & must always check? Not forms, but people's will keeps Eng. King weaker than Turkish.

Of Monarchy & Hereditary succession.

Oppression the consequence, not the means, of riches (!?!) Kings cause wars. Bible declares vs. kings. - Gideon tells Jews to rule selves (Thru Lord), not ask him to do it. Lord tells Samuel how kings act, calls it sinning to have one. Hereditary succession super absurd, ass for lion. Kings arose as chief of band of robbers, who took yearly tribute (exactly so!) Wm. the Conq., ignoble origin of Norman Kings. Kingship causes civil wars. King does nothing worthwhile, just parasites

Thoughts on the present state of American Affairs.

Don't go for temporary remedies, that will just last your time. Present crisis most important of history. America would have grown best if free, & will now. They do not protect us - but rather cause us to be attacked (by protectionism, presumably) America's free trade will hold off invaders. Eng. fighting in Eur. power politics causes us to be attacked - which independent one never would be. Do not compromise with King - reject his rule altogether.

Cf. with Dickinson.

* He means it should be so, not that it is or was.

Practical suggestions for electing reps, etc. Law will be king. Must plan post-rev. gov. pre-rev., best man on horseback arise. Laws of mankind, haters of tyrants, stand forth!

Of the Present Ability of America, with some miscellaneous reflections.

America the strongest nation on earth. We should have a debt, national, and a navy, for we must protect ourselves. With navy 1/20 size of Eng.'s, we could beat her, for we claim no foreign dominion, & need fight only here. Our nearness to bases would help. Act now, before King gives unoccupied land to his pounders. (& then, evidently even Tom Paine would think it too late to retract the gift) Commerce reduces warrior spirit -.·., since we have little commerce, we are fitted to drive the British. Youth the best time for union, as diverse interests have yet to grow up. We must begin gov. at the right end. Toleration. Congress must be regularly elected, virtue is no hereditary. We should Declare Independence, so 1) Other nations can help us 2) Ditto 3) Ditto 4) We can offer to trade with foreigners.

End.

Eng. 7 Murdock Oct. 1

Some Sat. meetings, this Sat, e.g, but not many.

To show Literature as it portrays & interprets life, is the idea of this course, & find out what Americanism is.

"American" writers: one those who write because they are Americans. e.g, John Smith, who never wrote until he hit Va.

1607, at Jamestown colony, beginning of this course. Capt. J. Smith, father of American literature.

They were Elizabethan Englishmen, of Renaissance, Shakespeare's contemporary. Ocean was a real barrier, then.

Eng & all Europe was expanding. Modern sciences got started. "Economically, modern 'capitalism' was just beginning."

Murdock, Mivs., Oct. 28

Reading test hour exam, in New lecture Hall

17th to 18th cent., secularization, growth of leisure class, N.E. de-Calvinized by contact with other colonies, & 2nd generationism.

Jonathan Edwards, greatest American theologian who ever lived (God-men must be drips) 1703-1758. Went to Yale. Presbyterian, not Cong., but same thing theologically, difference only in organization. 1729 minister of Northampton, great work there. His conversion - a psychic experience, interpreted by Babers as working of God on heart. (Wm. James, varietys of religious experience, discusses conversion) His own account of conversion. Edw.s combination of mystic and rationalist. Mystic one who believes man can achieve ineffable ecstasy thru union with God (modern psychology calls it sex) His philosophy very complicated, well worked out. Much discussed since, one of basic 18th cent. philosophies. Edws. says only that which we sense gives us ideas - but eye will give different impressions (bull folks) So these things are not really real. So world is simply an idea, the impression that gets in our mind. God's will decides what we shall sense (Berkeley says same thing) (No one knows which was 1st - probably they worked independently.) This makes God even more supreme, Man even lower, than puritans did. 1734-46, Great Awakening, religious revival, reaction to Secularization. (Billy Sunday stuff) Methods- music, hysteria, fiery oratory. 20s, time of cynical rationalism, there was high church reaction to it. The nearer the sea, & the longer the town, the more rationalist the ministers & people, & the less religious. Edws says those who are saved have 6th sense that tells them of God, with no reason involved. But Edws had "rational proof" of God. He also emotionalized old Puritan phil., in 18th cent. terms.

Best lit. is written by men of action - like Henry George.

E.g., he faces concept of Trinity. He argues, as far as he can, logically & then gets emotional & aesthetic, to finish the argument. For this reason, called poetic. Very good writer. O. W. Holmes' Wonderful One Hoss Shay is analogy of J. Edw.s, & how he fell - he thought Edw.s was logical.

Murdock, Oct. 6

Real estate promoters, like John Smith, gradually fell in love with America. Still, the glory of England was one of the big points.

Colonel Wm. Byrd, 1674 - . Tobacco the only export crop. Great tidewater plantations agglomerated. Free land a determining factor, & sent wages way up. Solution - semi inclosure, a man could get 50 acres west for working 4-5 years.

Not favorable for growth of native lit, because of scattered pop. New western landowners demanded political power. They affect leisure time east. landowners, give them democratic ideas. Byrd is such. Fascinated by external nature. Style similar to Addison & Steele.

Southern lit. a practical lit. of action, not one of ideas. Vague trend toward liberalism.

New England (Plymouth) - objecters to the established church. Religion taken very seriously - the core of human existence. Est. church represented gov., & taxed them. N.E. for more separatist than Va.

Mass. Bay settlement a commercial enterprise, would have failed but for Puritan interest.

N.E. lit. more than real estate lit. — ideological, churchy.

Important - they were committed to independence. Trade with other colonies promoted independence. Resentment toward Eng. strong in N.E. ideas of

Murdock, Oct. 8

Determinism, one aspect of Puritan beliefs. Christ, by his sacrifice, won the right to save a few men, from original sin. Not Earthly actions, but God's predestined will save. This is Calvinism. People worried about how they were predestined, & thought being able to live righteously indicated correct predestination. It was to banish doubt that they were righteous.

The idea that we're all miserable worms is democratic in tendency. But self-styled regenerates were pretty high. Still, it was God's, not their, work, that did it.

Their churches were democratically organized, to spite Romish & Eng. churches. They hated democrats. But Covenant makes a Church, not hierarchy. They voted to choose a minister. Each church shed all other churches. Non churchly cad fishers entered fast, so they voted that only church-goers could vote in state. Still, the habit of democracy is implicit in Puritanism.

Free land available, independent landowner appeared west. They wanted & got political power. Dem. ideas appeared even faster than in Va. Rulers had to call in others to successfully oppose King.

More lit. in N.E. than in South at this time.

Murdock - Oct. 13

Puritan rebels. Democrats without realizing it. Free land made political democracy necessary, since it made economic democracy. Prohibition unknown, book censorship less strict than today - (Lady Chatterley's Lover, e.g.) They kicked people out or killed them, rather than prohibiting liquor, which they liked in moderation. Was it repressive? - not to those who believed in it. irrelevant Art - opposed to the theatre, not the drama, because it was an uneconomic device. No hostility, just indifference, to art as such. Dissemination of the "truth" the only justification of writing & speaking. Learning highest in sense of rakes, next to Godliness. Dictatorship of scholars. Clarity, simplicity, logic, order, structure, the criteria of good writing. But man also has emotions, they must be appealed to by good writing. Light verse & fiction, he eschewed. Sermon most popular form of lit. - durable because it was only intellectual fun they had.

censorship in Eng. till 1695

Puritan form of writing important in history lit. Parkman, Macauley wrote hist. as lit. Puritans always being attacked by learned & stylistic historians, e.g. Raleigh. So Puritans best stuff is history, & their essays written in competition with Anglicans are as good as the Eng. stuff. Bradford's hist. of Plymouth Plantation is a masterpiece, Smith on Va. not so good. — as good as Raleigh. Bradford a small farmer, a yeoman, ~~stud~~ studied on his own, 36 years gov. of Plymouth, elected year after years, remarkable man. Interpreted hist. as struggle twixt God & Devil; in Plymouth plant. of universal significance. Vivid writers, dramatic,

Murdock, Oct. 16

John Winthrop - "History of New England" (Journal)
Edw. Johnson - "Wonder-working Providence of Zion's Saviour in N.E." 1651
Cotton Mather - "Magnalia Christi Americana (1697-1702)

Mark from Sat., the 24th, come here, 10, hour exam dope. Questions on reading, not lectures

Puritans here on defensive, writing of history very important to them.

History to Puritans important to show forth God's will. Belief in direct divine intervention. - if they stopped being nice to God, he would stop aiding them. King Phillips' (1676) — war, highest mortality in hist. (1/16), counted as divine tribulation, for being too gay. Impulse to write hist. coupled with desire to write it well.

Winthrop wrote actually no formal hist. Journal a diary with trivia removed. Writes urbanely, & wenty, not as good as Bradford. Win. not a democrat, his importance in theory of state, not history. Free land ruined Win. as boss, he gave in to limited democracy. New owners demanded political power. Reread his speech on what gov. should be.

Johnson - a carpenter, no leader. Poor writer. Fanatic. His book an allegory; armies of Christ battling those of anti-Christ. - exciting to his contemp.

Mather - unpleasant guy, 470 books wrote.

After Mather, till Rev. there were still popular historians who were popular, but Rationalism replaced divinity. The ideal that Americans are Americans grows.

Thomas Hutchinson, Royal Gov. of Mass. at rev. time, good historian, bad writer. Hated as he was by colonists, he loved America & Americans.

Murdock, Oct. 22

Nov. 3 hour exam. on reading – not aesthetic, I guess, just to check & see if reading has been done.

Puritan Poetry.

Colonists usually don't produce poetry. Puritans interest was in scholarship & "truth", not beauty for its own sake.
2 Puritan defects: i) Poet is isolated, does not associate with other poets ii) It is just versified scholarship, not mysticism or romanticism.

"The Bay Psalm Book" (3 important ministers) – verse translations of Hebrew psalms. crummy, literarily. Paraphrasing of psalms forbidden, had to be literal. Had to fit certain tunes. Singing was one of Puritan's chief delights. Poetry wretched, was not expected to be good.

Anne Bradstreet, 1st good Am. poet. 1st English woman to publish her poems. Dudley by birth – page steward to Earl of Lincoln m. Simon Br. at 16, came to Boston as Puritan. She disliked new world, then became convinced it was God's will. Wrote poems for personal pleasure, publication unthinkable. Bro.-in-law took them to London, got 'em published. Read Du Bartas, who wrote versified scholarship, she was too much influenced by him. Her personal poems are good. Feminist. Popular in New Eng.

The Day of Doom, by Michael Wigglesworth, was colonial best-seller. Writes it in ballad measure, incongruous. (But "Ancient Mariner") 1/35 pop. had a book, (1st ed.) terrific. Read ravenously. W. was poetically minded. 2nd generation less fanatic, this reflected in poetry, it gets better, but has less to say.

Benjamin Thompson, e.g.. Expert versifier, heroic couplets, said world was going to HELL.

→ Edward Taylor, of Westfield, Mass., minister & physician, d. 1729. Discovered 2 years ago. 1st rate.

Murdock, Oct. 3

Keep up in reading with what he's talking about.

4 factors in making 1600-1640 an extraordinary migration, including West Indies. 1) Renaissance man curious, adventurous. 2) Economic motive. 1603 on, Eng. in bad ec. ~~sector~~ situation - land was enclosed, to grow wool. Dispossessed came to America. Spanish gold raised prices bull, wages did not rise as fast, because of unemployed. Small merchants troubled by taxes came, too. 3) Politics. Eliz. governed well. But James I was bad. 1640 civil war made Eng. unpleasant. So people left. 4) Religious. 16th cent. Church of Eng. est. But Puritans unsatisfied with compromise. Eliz. let them live, but James I was tough

Beginning of modern "capitalism" - idle money (meaning, of course, surplus wealth) waiting to support colonies. (Bull - they had to support settlers, or fail)

1607, first successful colony. Others had all been wiped out. Discovery of tobacco brought prosperity. Possibility of getting land by being an indentured servant to the state brought people.

Not the place for belles lettres. Real estate promotion the object of 17th cent. literature. Observation of nature became . . an American trait. By 1624, Capt. J. Smith's History of Va., big, seminal book, came out at behest of Va. Co.

Lowest form of lit. - the Ballad. For the illiterate, on political subjects. 100's of 'em, anonymous. Used to bring folks to Va. Firth, An American Garland, a collection of 'em. Women hard to get.

Smith, dull at times, can write gripping lit. when excited.

& strongly enuff, this is always referred to as something "economic" & i. a moral instead of as a great robbery.

Here is clearly the crux. Perhaps influx of gold & higher prices caused dynamic conditions which caused low of wages to work more rapidly than otherwise, but clearly the underlying cause was inclosure.

~~Geography~~ Murdock, Oct. 27

Some Diarys are ~~bad~~ good. Samuel Sewall's one of the greatest, 1652-1730. A man of affairs. Londowner, speculater, in all sorts of business enterprises By 1725, church going still test of respectability, but fanaticism gone. (Franklin arch type of present-day Babbitts.) Puritans wrote more theologically than they acted. Materialistic courtship. Sewall also advanced in thinking - wrote The Selling of Joseph, anti-slavery. Praised liberty. Slavery is religiously wrong - tho Puritans kept them. Pro equal rights for women. Combines materialism with prayers - typical of waning Puritanism of times.

Woolman } oppose
Sewell } slavery

Newspapers had to be secular to sell, after 1700. One of colonial-nationalist factors. 1741, Philly, 1st 2 magazines (Fr.'s one) Light verse, (which is associated with growth of the leisure class) Sermons become more reasonable. Mather Byles, 1750, Cotton's nephew, a minister - famous as great wit, not theologian. Joseph Green, Mather's friend & rival as wit. - Green a distiller. Colleges began to come, 12 colonies had 'em by 1776.

The Almanac, important form of literature at that time. - a necessity. Collection of astronomical data. Almanacs began to compete, reading matter put in. Iron discovered by 1758 (probly way before)

Murdock, Oct. 20

Sermons the main intellectual life of the Puritan. They tried to speak well, but this was secondary to substance of thought. Used imagery, similes which meant something to the people of that time. "You cannot get J. C. with a wet finger" sticks in the mind. Sermons good prose – no straining for effects, but simple techniques.

Writers who are not historians nor sermonists, but individuals.

1) Thomas Morton, 1637, The New English Canaan. An anti-Puritan. Book makes fun of Puritans, expresses joy in hedonistic life. A rival fur trader, used liquor on Injuns. Urbane style. He fell in love with the country, the freedom.

2) Roger Williams – The Bloody Tenent. A Puritan. A radical reformer of Puritans – they have not gone far enough. He believed Indians should not be dispossessed by force. He was again oaths. He was for complete tolerance, freedom of press & speech, & therefore for separation of church & state, a new thing. Founded Providence, a truly tolerant state. Read Williams in Foerster on women's rights. An effective, simple, writer. A friend of Milton. – & Wms. wrote first, & also went farther. Milton would not tolerate Catholics, Jews, & Pagans, Wms. would. Weapon of persuasion the only feasible one. Mass. Bay had to call back Wms. to handle Indians, because his pt. of view was so genial he got along with everyone. Spoke of ec. interpretation of war.

Expression of popular sovereignty idea by Wms, 1644 (previous to Locke & Hobbes. (Machiavelli had semi-demi concept of pop sovereignty)

3) Nathaniel Ward. 1578 – 1652. The Simple Cobbler of Agawam. Arch conservative. 1630, at 52, he came over with puritans, went to Ipswitch (Agawam), turned reactionary, the middle-aged burst of liberalism being too much for him. Supports intolerance, strongly. An individualist. – as to style, slightly like Carlisle in liking startling effects. He coins words. Pessimistic sense of humor, not stuffy nor dull.

Miller & Johnson

7/9-727 John Cotton - "Christian Calling", a sermon. Faith makes men do right - sob. Biblical quotes predominate. - logic is showing that bible says so

565-579 Anne Bradstreet - "The Tenth Muse", Contemplations (ab ab ccc)
Mostly Deist - Neat phrases, neat thoughts. A hymn to the sun, & it's Creator. Believes in original sin, eternal life, & all that - but expresses it beautifully. Descriptions of nature. 1st rate stuff. The Flesh & the Spirit. an allegory, biblical but nice. Loved her husband.

Idea! Whenever anything about life strikes you as being true, write it down, like Ben Franklin or, e.g., "Sweet words are like honey, a little may refresh, but too much glues the stomach". - Anne Bradstreet, who got off many bon mots.

"The labor in the steeple might have saved 1000 souls" - me.
"To be sure thy friends are true, be not rich" - me

Same as J. Edws. Feature of revivalism, etc. Michael Wigglesworth - 1671 - 1705. He objects to backsliding. The Day of Doom. - calls, not on Muses, but on Christ. External rhyme in every line. Rhyme marches on relentlessly, sounding doom. A fundamentalist. Determinist - yet said that sinners hunt to Hell.

John 17:6 & Eph 1:4 one determinist scriptures. Renate

"Bible nuts are often those who know no other literature - & they confuse intellectual pleasure with divine revelation" - me
"Bad reading is like a flashlite's path in a dark room - it lights up a point, casts an awful aureole, & moves on. The good reader must set a light on everything learned, & keep it there" - me

Wig sometimes reminds one of W Gilbert - but not often. The dev.ist, still he talks of God's vengeance, etc., as tho Hell was punishment, & if sinners had listened to preachers, they'd not be there.

Wm. Bradford, Hist. of Plimouth Plantation. Has some bad ideas, as vs. Roger Wms., but is soft spoken, & above all reasonable in sharp contrast to all others.

John Winthrop - A Modell of Christian Charity. Some must be rich, others poor. Reasons all theological, sophist. Theory of state - founded by free consent, organic, we can keep others out, i.e., not consent to live with them.

Reading notes - Miller & Johnson

Puritan pol. Theory - 1) Only churchmen can vote. 2) "Fundamental law & basic right" (??)

Faust & Johnson - Jonathan Edwards

A keen observer. Much more interesting than other boys. Logical on scientific subjects; ??? maybe, not on theological. Does not quote bible. Quotes Newton

"A world without motion can exist only in mind. ∴ Beings with consciousness are the only things truly existing, other things are only in their minds." (cf. Of being. →)

"Excellence is in proportion".

He went to Yale as a Tutor. His diary reveals a struggle with himself, an early rejection of determinism, a later acceptance, for the good reason. p. 64

"Personal narrative" - Baberish gibberish.

Arminianism (?) - Methodists & Wesleyans.

Alas, this great mind warped by religion.

Seems to reject determinism "natural man to hell", p. 161, p. 348

Tendency to accept prevailing princes etc. Threatens - be converted or suffer like Sodom.

God created world to make good in it.

Foerster - Franklin Miscellany - excellent.

He a believer in reincarnation. Advocated extreme industry, thrift, etc. - made a new slant to Puritanism - retaining self denial, but to a different end.

John Woolman - Quaker - Penn. & R.I. only havens for these. Narrative of his conversion sounds much like Puritan's. - but he does, tho rarely, have time for some other thoughts, e.g. opposition to slavery

De Crèvecœur. Sympathy with landless, boundless praise for America. Clear expression of simple ec., ideas. p. 156-7 Hunters are anti-social, & 1st frontiersmen are a low lot. (Good stuff for class)

Miller & Johnson (256-269; 277-280)

1652-1725
John Wise - Vindication of the Gov. of New Eng. churches.
"Law of nature." Gov.s not from law of nature - they are changed by men. Men's reason is law of nature. Self-love, sociability, & love for mankind is man's nature. All should be treated as equals. - we are of same stock. No sovereignty can be without compact. Natural right of freedom. In Civil State, undue inequalities appear. In forming state, men give up rights, & they are doled back. Upon death of sovereign, power returns to people. Mogul's death causes interregnum, which is purposely prolonged to make tyranny beloved. Organic analogy - very Hobbesian. 3 kinds of gov. - Democracy, Aristocracy, Monarchy. Latter 2 no good for church gov. Man's original liberty, after being resigned, ought to be guarded, by the gov. (Odd bill) Church must not be aristocracy, for a few, having all intellectual power, could ruin the rest.

Locke & Hobbes influence

See how church was sole intellectual fodder?

Jonathan Mayhew: 1720-1766. Harvard grad. Radical, dominating agitator. Forerunner of Unitarianism. Asserted free will & right of revolution, opposed Episc. & Great Awakening. Prophet of the revolution. A discourse concerning unlimited submission. Absolutism is bunk. What about anarchy, then? Does child have to obey parent no matter what he says? No, & this does not subvert his authority. . . ; anti-absolutism will not cause anarchy. This principle may be misquoted & subverted by wicked men, but this is true of any true principle. Sam Stuart should read this.

Foerster.

De Crevecoeur. A man of feeling, compliment of Franklin, who was man of good sense. Overdid beauty of America, minimized hardships. But this was only his manner of speaking. What he praised was the opportunity men had, & he neglected to say that labor was hard, which everyone knows anyway.

Miller & Johnsen

Edw. Johnsen 1598-1672 - hist written to show Christ's greatness, terribly boring & bullshit. Wonder working providence of Sion's Saviour

Roger Wms. 1604-1683. (Sir Edw. Coke, his pal, great upholder of rights of courts vs. King - Elliot)

"Truth is disperced in the five classes of opinions. No institution can can pretend to hold all final truths, for institutions are manned by men. Truth must be continually tested, must meet every corner in fair battle." - me

Worshippers in institution must be personally convinced - Wms. Forced belief means no belief. (The simple Cobbler.)

Nathaniel Ward - Puritan humanist. "Perfection of Christ, imperfection of Christians". Vs. toleration.

Thomas Hooker - "A True Sight of Sin" - the usual false assumptions, etc. A sermon.

John Cotton - limitation by fundamental law & basic rights. He & Thomas Hooker mental twins. In bullshitty Christian Calling, f.v.

Cotton Mather - 1663-1728 Life of John Eliot, from Magnalia. Fairly comprehensible prose, not near as bad as Edw. Johnson. - but, still, much ruined by religion. (Like ? Crevecoeur, Byrd ~~Winthrop~~ someone) Says Indian squaws do all work, men only hunt. Indians easily converted.

p. 514 Samuel Sewall, 1652-1730, Diary

Fleshiness & morality combined. Thinks Cotton Mather excellent, but bowels yearn for Mrs. Denison. "Bribes" Mrs. Winthrop's servants, courts very patiently.

Sermight.

Cotton Mather 1663-1728, Magnalia Christi Americana: History of Protestants. Very long sentences, of little significance. Condemns Machiavelli, maybe has read him, tho he is very similar to him himself. I expect nothing for this work, save God's gratitude, he says.

Someday read "Natural Rights" by Ritchie

John Wise - racy champion of liberal causes.

Roger Williams - The Bloody Tenant.

If Prince on ship knows nothing about it, his orders should be disregarded, & master's rather followed. & if master knows less to Prince, sailors should take their own action. Christians, too, should do what they think best, & not be told what to think. (Not good argument, but at least it is an argument for toleration) "Prince" above analagous to intolerant political power. & "master" to Puritan bishop. Church & state to be separated.

Reading notes, English 7

Foerster, pp. 5-13
Colonial period of literature, 1607-1830
Romantic " " " 1830-70
Realistic " " " 1870 - present.

Factors 1) European people & ideas 2) American geography
3) Results of interaction of (1) & (2), e.g. Puritan.
(3) New Eng. manufactures & towns & intellects.
New York, trade
Va. & South, agrarian aristocracy
(1) Puritanism (determinism, base nature of man, exalted nature of God) vs. Eng. "natural rights" doctrine, Locke Laissez-faire?) Independency in city and French romanticism (Rousseau, man's natural goodness)
(3) Importance of the frontier, the melting pot, après Turner.
Conflict of ideologies most important aspects of Am. lit.
By 1700, Calvinism doomed. Early 18th revival of Calvinism under Jonathan Edwards, but was futile.
Phillip Freneau, d. 1832, ushered in the Romantic 19th cent., succeeding the Age of reason, which had succeeded the age of theology.