1920

Puritan ideals in the American literature of the seventeenth century and the twentieth

Ring, Bessie Alida

Boston University

http://hdl.handle.net/2144/8392

Boston University
Ideal
Double Reversible
Manuscript Cover.
P A T E N T E D  N O V. 15, 1898
Manufactured by
Adams, Cushing & Foster

28-6½
BO
OS
TO
N
UNI
VE
RS
IT
Y
GRADUATE SCHOOL

Thesis

PURITAN IDEALS IN THE AMERICAN LITERATURE OF THE SEVENTEENTH CENTURY AND THE TWENTIETH

Submitted by

Bessie Alida Ring

(A.B., Boston University, 1914)

In partial fulfilment of requirements for the degree of Master of Arts

1920
ANALYSIS.

Introduction.

It is the purpose of this paper to present from two periods of American literature—the Colonial and the Twentieth Century—a comparison of a few of the outstanding ideals of the Puritans, and their corresponding forms today. In this study, both "Pilgrims" and "Puritans" are included under the term "Puritan." The literary illustrations are confined to American literature.

Part I. Ideals of 1620.

1. PERSONAL INDEPENDENCE.---religious and political.

This was the fundamental purpose in founding the New England colony, as shown in quotations from William Bradford and John Cotton. Roger Williams pleads for even greater religious liberty, with tolerance of all creeds. The ideal of political liberty is best expressed by Governor Winthrop,—"On the Nature of Liberty."

2. DEVOTION TO DUTY. Two forms of this ideal,—(a) Positive, i.e., doing the disagreeable thing, such as Increase and Cotton Mather did in writing to Governor Dudley, bringing certain grave charges against him. (b) Negative, i.e., endurance of hardship and a sincere purpose
to serve the Lord aright. The latter is shown in quotations from Mistress Anne Bradstreet, William Bradford and Cotton Mather. It is also shown in the concealing of the many graves that first hard winter at Plymouth, so that the Indians would not see how many of the men of the colony had died.

3. SELF-ABNEGATION. The Pilgrims' self-forgetfulness in their untiring devotion and care of the sick during the first winter in Plymouth is told by William Bradford. John Cotton is an example of this ideal in resolving to preach a sermon which would exhibit Jesus Christ rather than John Cotton. Another example is Samuel Sewall, in his "Petition of Penitence." This ideal of self-abnegation caused the Puritans of New England to avoid every appearance of frivolity and show, every form of the beautiful, everything delightful and joyous,—cultivating the grim and the ugly. Mistress Anne Bradstreet illustrates this.

Part II. Ideals of 1920.

1. LIBERTY. Many thousands of modern "Pilgrims" come to America still in quest of the ideal of individual liberty. Quotations from Mary Antin and Professor Edward A. Steiner show that to many people America is a "Promised Land" of freedom, and that, in leaving their homes for an unknown world, these immigrants show a certain individuality
and initiative, which, with proper opportunity, will later develop into good American citizenship. The immigrant's ideal of liberty is not always realized, however. Henry B. Fuller pictures for us a foreign woman with no education, (although she had lived in this country since childhood) who consequently did not understand affairs of national interest, and, when a great war came, whose heart was more in the land of her birth than in the new, adopted America. Margaret E. Sangster pleads for more perfect freedom today in behalf of the nation's children, who are crushed by heavy toil in factories and mines.

True religious freedom is coming about through such agencies as the Interchurch World Movement. President Faunce, of Brown University, gives as the essential to Christian unity the simple rule of "First things first."

National liberty is a fundamental American ideal in the twentieth century, as it has always been. Quotations from President Wilson show that this was what we went to war for,—to preserve the national liberty of our own and every other free country. In looking back to Lowell, the last great writer of the nineteenth century, we find examples of this ideal of national liberty in the Dialogue between Concord Bridge and Bunker Hill Monument and in The Present Crisis.
Our very liberty, however, seems sometimes to make us unfair to other people. Particularly, we find a tendency on the part of many United States citizens to harbor unpleasant feeling toward England. Owen Wister challenges our nation to "A Straight Deal."

2. PRIVILEGE OF OUR RESPONSIBILITY. In place of the grim, stolid devotion to duty of the early Puritan, leading him to do disagreeable things, we emphasize more our privilege in doing good along constructive lines. In the old days the ideal of duty was individual. As President Faunce points out, however, this individualism has failed under modern conditions. The slogan today is,—first, get right with God, then, having done that, get right with your fellow-man. Quotations from Dorothy Canfield attribute something of this sense of the privilege of responsibility to the American soldier in France. Katherine Lee Bates gives us a glimpse of the steady growth of the feeling of brotherhood in spite of, and even as a result of, the World War.

Young people are realizing the opportunity for world leadership which lies before them. This should be emphasized even more; the children should be trained for it. Hermann Hagedorn appeals directly to the children of today in his book You Are the Hope of the World! Irving Bacheller's recent novel, dealing with the young manhood of Abraham
Lincoln, has as its key note Lincoln's desire to serve his fellows and his belief that the time of "Universal Brotherhood" is coming.

Not only the nation, but the church also has a broader vision of responsibility for world welfare. Quotations from President Faunce and from recent American poetry show recognition of our responsibility to others. The world challenges the church today with the question,—"What are you doing?" In the early days a minister was revered and honored chiefly because of his position, today we consider not only his sincerity and his learning, but also what he does. Norman Duncan gives us an account of such a heroic man of God.

Alice Brown, in The Flying Teuton, shows the need of this spirit of service on the part of the German nation.

3. SELF-SACRIFICE. We no longer find the old Puritan ideal of self-abnegation, but we do find many instances of the sacrifice of self. Henry Van Dyke, Dorothy Canfield and Margaret Deland give individual instances of self-sacrifice and endurance. From such writers as Coningsby Dawson and Alan Seeger we find expressions of the feelings of the soldiers themselves in the face of this great sacrifice of self. Lowell's Commemoration Ode of 1865 expresses the present-day feeling of gratitude to those who sacrificed
their lives for the world's good.

One result of the modern spirit of self-sacrifice has been a deeper appreciation of the sacrifice of the Christ life. Quotations from Joyce Kilmer, Robert Haven Schauffler, W. H. Leathem and Edwin Arlington Robinson illustrate this.

Conclusion.

We are justly proud of our inheritance of Puritan ideals. We are glad that our doors have always been open to those who are fleeing from religious or political persecution in other lands. It is now for our country to present these ideals in such a way that our immigrants will try to live up to them.

America should keep the splendid depth of character and purpose of the early Puritans, while at the same time broadening the vision to embrace the privilege of responsibility to others along constructive lines.

We are proud of the spirit of self-sacrifice today. We should "resolve that all these dead shall not have died in vain."

Introduction.

"Literature and art, at their noblest, ... become the unconscious expression of a civilization." So says Professor Bliss Perry in his book *The American Mind.* In the literature of a country we find a reflection of that country's thoughts and ideals, or, as Pancoast puts it,- "The literature of a people is but the written expression of its life." It is the purpose of this paper to present from two periods of American literature---the Colonial and the Twentieth Century---a comparison of a few of the outstanding ideals of the Puritans and their corresponding forms today. No attempt has been made to follow the evolution of those ideals through the various stages of American literature, because of the possible danger that in the course of such an evolution we might lose sight of the clear-cut ideals of the early days. This thesis therefore simply places in contrast the ideals as we find them in the early Colonial Period and in present-day literature, showing their resemblances and differences. With no preconceived theory in mind, the writer has

* p. 248.

# An Introduction to American Literature, H.S. Pancoast, p. 7.
endeavored to look only for the facts,—but has been none the less gratified to find that the best ideals of our Puritan forefathers still exist today, either in identical or enlarged and broader forms.

We recognize today a distinct difference between the Puritans and the Pilgrims. The Puritans, dissatisfied with the Established Church in its corrupt form, were endeavoring to "purify" it from within; they did not at first desire to separate themselves from their church body. The term "Pilgrims," on the other hand, applies only to the Scrooby congregation of Separatists (and others of like sympathy who joined them later) who believed that there was no remedy for existing conditions this side of Heaven, and called themselves "Pilgrims,"--strangers in this world, looking to Heaven as their home. In this study of ideals, it has seemed best to include both groups under the one word "Puritan."

This investigation has been restricted to American literature, accepting Professor Pancoast's definition, namely, that American Literature is "the American branch of English literature set by colonization in fresh earth;... the continuation of English literature within the limits
of what has become the United States."

That is, it includes not only the writings of those born in the United States, but also of those early colonists who, although they were English in thought and life, yet were also American, having come to these shores to make their home. The paper does not claim to be an exhaustive study of all the American writers in the two periods treated, but presents representative works from the most typical authors.

*An Introduction to American Literature, p.2.*
Part I. -- Ideals of 1620.

One of the most prominent of the Puritan ideals is that of PERSONAL INDEPENDENCE, -- religious and political. This was the fundamental purpose in founding the New England colony. It was for religious liberty that the Pilgrims first left their English homes and settled in Holland. They felt the necessity of freedom to worship God according to the dictates of their own consciences. As they saw no possibility of accomplishing this in their own country, they sought liberty in Holland. William Bradford, in speaking of the little congregation at Scrooby, says:

"But after these things; they could not long continue in any peaceable condition; but were hunted and persecuted on every side, so as their former afflictions were but as flea-bitings in comparison of these which now came upon them. For some were taken and clapt up in prison, others had their houses besett and watcht night and day, and hardly escaped their hands; and the most were faine to flie and leave their howses and habitations, and the means of their livelehood. Yet these and many other sharper things which afterward befell them, were no other then they looked for, and therfore were the better prepared to bear them by the assistance of Gods grace and spirite; yet seeing them selves thus molested, and that ther was no hope of their
continuance ther, by a joynte consent they resolved to goe into the Low-Countries, where they heard was freedome of Religion for all men; as also how sundrie from London, and other parts of the land had been exiled and persecuted for the same cause, and were gone thither; and lived at Amsterdam, and in other places of the land."

Then, after twelve years in Holland, realizing that they were not getting the best results for which they had hoped, they decided to undertake the stupendous task of planting their colony in the new world across the seas. Bradford gives several reasons for this move, the first of which was the hope of drawing many others to their colony for the enjoyment of more perfect liberty:

"And first, they saw and found by experience the hardnes of the place and countrie to be shuch, as few in comparison would come to them; and fewer that would bide it out, and continew with them. For many that came to them, and many more that desired to be with them; could not endure that great labor and hard fare, with other inconveniences which they underwent and were contented with......For many, though they desired to injoye the ordinances of God in their puritie, and the libertie of the gospell with them, yet (alass) they admitted of bondage--with deanger of conscience, rather then to indure these hardships; yea, some preferred, and chose the prisons in England, rather than this libertie in Holland, with these afflictions.

But it was thought that if a better and easier place of living, could be had, it would draw many, and take away these discouragements. Yea, their pastor would often say, that many of those that both writ and preached now against them, if they were in a place, wher they might have libertie and live comfortably, they would then practise as they did."

John Cotton, who also had come to this country for the sake of religious liberty, justifies the right of the colonists to come to America for this cause. Writing in the form of Question and Answer, he asks under what conditions a man may be sure he is right in leaving his present position for a new one. Among other reasons, he gives the desire to plant a colony, or to enjoy freedom of religious worship.

"Quest. But how shall I know whether God hath appointed me such a place, if I be well where I am, what may warrant my removeall?"

"Answ. .....Thirdly, to plant a Colony, that is, a company that agree together to remove out of their own Country, and settle a City or commonwealth elsewhere. Of such a Colony we read in Acts 16: 12 which God blessed and prospered exceedingly, & made it a glorious Church...."

"Fifthly, for the liberty of the Ordinance.....This case was of seasonable use to our fathers in the dayes of Queene

Mary, who removed to France & Germany in the beginning of her reign, upon Proclamation of alteration of religion before any persecution began.... When God makes room for us, no binding here, and an open way there, in such a case God tells them, he will appoint a place for them."

Yet, with all this love of freedom for religious worship, the Puritans were inclined to be intolerant of any who were not of their particular belief. It seems difficult to understand such an attitude, for instance, as that shown by Nathaniel Ward in the following quotation:

"I dare take upon me, to bee the Herald of New England so farre, as to proclaime to the world, in the name of our Colony, that all Familists, Antinomians, Anabaptists, and other Enthusiasts shall have free Liberty to keepe away from us, and such as will come to be gone as fast as they can, the sooner the better.

"It is said, That Men ought to have Liberty of their Conscience, and that it is persecution to debarre them of it: I can rather stand amazed then reply to this: it is an astonishment to think that the braines of men should be parboyled in such impious ignorance; Let all the wits under the Heavens lay their heads together and finde an Assertion worse then this (one excepted) I will petition to be chosen the universall Ideot of the world."

*God's Promise to his Plantations (from W.B.Cairns: Early American Writers, p.86.)*

"On Toleration of Religious Opinions" in The Simple Cobbler of Aggawamm (from W.B.Cairns: Early American Writers, p.114.)
There was at least one at this time, however, who was a firm believer in religious freedom. Roger Williams was himself persecuted because he advocated so strongly such
tolerance as this:—

"It is the will and command of God, that....a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences and worships, be granted to all men, in all nations and countries; and they are only to be fought against with that sword which is only, in soul-matters, able to conquer, to wit, the sword of God's Spirit, the word of God."*

He thinks it is "a monstrous paradox, that God's children should persecute God's children, and that they that hope to live eternally together with Christ Jesus in the heavens, should not suffer each other to live in this common air together." His explanation of "The Meaning of the Parable of the Tares" is that it refers to the toleration of all religious beliefs:—

"These strange Professours of the Name of Jesus, the Ministers and Prophets of God beholding, they are ready to runne to Heaven to fetch fiery judgments from thence to consume these strange Christians, and to pluck them by the roots out of the world: But the Son of Man, the meek Lamb of God (for the Elect sake which must be gathered

*The Bloody Tenent of Persecution. (Quoted in Tyler's History of American Literature, vol. i, p.254.)
out of Jew and Gentile, Pagan, Anti-christian) commands a permission of them in the World, untill the time of the end of the World, when the Goats and Sheep, the Tares and Wheat shall be eternally separated each from other."

The best example of the ideal of political liberty to be found in Puritan literature is Governor Winthrop's statement "On the Nature of Liberty," in which he says:

"...Concerning liberty, I observe a great mistake in the country about that. There is a twofold liberty, natural (I mean as our nature is now corrupt) and civil or federal. The first is common to man with beasts and other creatures. By this, man, as he stands in relation to man simply, hath liberty to do what he lists; it is a liberty to evil as well as to good. This liberty is incompatible and inconsistent with authority, and cannot endure the least restraint of the most just authority. The exercise and maintaining of this liberty makes men grow more evil, and in time to be worse than brute beasts: omnes sumus licentia deteriores. This is that great enemy of truth and peace, that wild beast, which all the ordinances of God are bent against, to restrain and subdue it. The other kind of liberty I call civil or federal, it may also be termed moral, in reference to the covenant between God and man, in the moral law, and the politic covenants and constitutions, amongst men themselves. This liberty is the proper end and object of authority, and cannot sub-

*The Bloody Tenent of Persecution.* (From W.B. Cairns: *Early American Writers*, p.99.)
sist without it; and it is a liberty to that only which is good, just, and honest. This liberty you are to stand for, with the hazard (not only of your goods, but) of your lives, if need be. Whateoer crosseth this, is not authority, but a distemper thereof. This liberty is maintained and exercised in a way of subjection to authority; it is of the same kind of liberty wherewith Christ hath made us free......If you stand for your natural corrupt liberties, and will do what is good in your own eyes, you will not endure the least weight of authority, but will murmur, and oppose, and be always striving to shake off that yoke; but if you will be satisfied to enjoy such civil and lawful liberties, such as Christ allows you, then will you quietly and cheerfully submit unto that authority which is set over you, in all the administrations of it, for your good. Wherein, if we fail at any time, we hope we shall be willing (by God's assistance) to hearken to good advice from any of you, or in any other way of God; so shall your liberties be preserved, in upholding the honor and power of authority amongst you."*

This has been called the best definition of liberty in the English language.

Another characteristic ideal of the Puritans was their **DEVOTION TO DUTY**. In fact, to many people this is more representative of the life of the Puritans than anything else. If one were to ask these people

their idea of the life and ideals of the Puritans, they would probably reply,—"Going to church and performing their duty to the letter, with a grim determination to carry out their idea of right at whatever cost." To a large extent this was undoubtedly true of these early colonists; they did follow the dictates of their consciences with strict adherence. Over and over again we find examples of this ideal in the literature of their day. It had shown itself in Holland in keeping their word to the Dutch people, as William Bradford tells us in the following extract:—

"And first though many of them weer poore, yet ther was none so poore but if they were known to be of that congregation, the Dutch (either bakers or others) would trust them in any reasonable matter when they wanted money. Because they had found by experience how carfull they were to keep their word, and saw them so painfull and dilligente in their callings; yea, they would strive to gett their custome and to imploy them above others, in their worke, for their honestie and diligence."*

This devotion to duty manifested itself in two forms,—a positive and a negative. It led to action in

such ways as prodding drowsy members of the congregation (even the little children) to keep them awake during the long service, and preaching sermons which emphasized the terrible consequences of sin. Indeed, it would seem that, once they were sure of their duty in a certain course of action—no matter how unattractive—nothing would prevent the Puritans from carrying out this program. Thus we find both Increase and Cotton Mather writing to Governor Dudley, bringing certain grave charges against him. Increase Mather begins his letter to the Governor as follows:

"Sir:— That I have had a singular respect for you, the Lord knows, but that since your arrival to the government, my charitable expectations have been greatly disappointed, I may not deny. Without any further preface or compliments, I think it my duty freely and faithfully to let you understand what my sad fears concerning you are."*

He then proceeds to charge the Governor with bribery, faithlessness to his country, hypocrisy, forsaking the worship of God, and even murder, closing with these words:

"I am under pressures of conscience to bear a publick testimony without respect of persons; and I shall rejoice if

---

*W. B. Cairns: Early American Writers, p.213.
it may be my dying testimony. I am now aged, expecting and longing for my departure out of the world every day. I trust in Christ that when I am gone, I shall obtain a good report of my having been faithful before him. To his mercy I commend you, and remain in him,
Yours to serve.
I. Mather."

Boston, January 20, 1707-8.
To the Governour.

Cotton Mather, also, expresses his firm belief that it is his duty to write to Governor Dudley, warning him of his tendency toward the grievous failing of covetousness. He begins his letter:

"Sir, There have appeared such things in your conduct, that a just concern for the welfare of your Excellency seems to render it necessary, that you should be faithfully advised of them."#

We find, however, a more beautiful aspect of the Puritans' devotion to duty in their endurance of hardship and their sincere purpose of serving the Lord aright. One of the earliest writers, Mistress Anne Bradstreet, says in an autobiographical sketch:

"After a short time I changed my condition and was married, and came into this country, where I found a new world and new manners, at which my heart rose,

---

*W. B. Cairns: Early American Writers, p. 216.
#Ibid. p. 235.
But after I was convinced it was the way of God, I submitted to it."*

Tyler finds through her writings "the plaintive cry" of one conscious of "being, for a sacred duty, in a remote exile."

"Remember, Lord, thy folk, whom thou
To wilderness hast brought."

Bradford also calls especial attention to some of the hardships which the Pilgrims endured for the sake of duty.

"But hear I cannot but stay and make a pause, and stand half amazed at this poore peoples presente condition; and so I thinke will the reader, too, when he well considers the same. Being thus passed the vast ocean, and a sea of troubles before in their preparation (as may be remembred by that which wente before), they had now no freinds to well-come them, nor inns to entertaine or refresh their weatherbeaten bodys, no houses or much less townes to repaire too, to seeke for succoure. It is recorded in scripture (Acts 28) as a mercie to the apostle and his shipwraked company, that the barbarians shewed them no smale kind-nes in refreshing them but these savage barbarians, when they mette with them (as after will appeare) were readier to fill their sides full of arrows then otherwise. .....What could now sustaine them but the spirite of God and his grace? May not and

*Works of Anne Bradstreet, 5. (Quoted in Tyler's History of American Literature, vol.i, p.279.)

#Works of Anne Bradstreet, 34. (Quoted in Tyler, vol.i, p.280.)
ought not the children of these fathers rightly say: Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wildernes (Deut. 26. 5,7); but they cried unto the Lord, and he heard their voice, and looked on their adversitie, etc. Let them therefore praise the Lord, because he is good, and his mercies endure for ever (107 Psa: v. 1,2,4,5,8.). Yea, let them which have been redeemed of the Lord, shew how he hath delivered them from the hand of the oppressour. When they wandered in the deserte and wildernes out of the way, and found no citie to dwell in, both hungrie, and thirstie, their sowle was overwhelmed in them. Let them confess before the Lord his loving kindnes, and his wonderfull works before the sons of men."

For the safety of the few who were left after the deaths of that first winter in Plymouth, the sorrowing people hid their grief, and, in order to conceal from the Indians the weakened condition of the colony, scattered seed over the graves of their dear ones.

"The dead were buried on the bank, at a little distance from the rock where the fathers landed; and, lest the Indians should take advantage of the weak and wretched state of the English, the graves were levelled, and sown for the purpose of concealment. This information I received

at Plymouth from the late Ephraim Spooner, ...who....had his information from Mr. Thomas Faunce, who was...well acquainted with several of the first settlers."

Another example of endurance is given us in Cotton Mather's "Life of Mr. Ralph Partridge",--a minister who, from a sense of duty, remained at his post when others were taking an easier course:-

"There was a time when most of the Ministers in the Colony of Plymouth, left the Colony, upon the Discouragement which the want of a competent maintenance among the needy and froward Inhabitants, gave unto them. Nevertheless, Mr. Partridge was, notwithstanding the Paucity and the Poverty of his Congregation, so afraid of being any thing that look'd like a Bird wandring from his Nest, that he remained with his poor People, till he took Wing to become a Bird of Paradise, along with the winged Seraphim of Heaven."

In the following quotation from Michael Wigglesworth we see devotion to duty in prayer and in serving God aright:

"Ah dear New England! dearest land to me; Which under God hast hitherto been dear, And mayst be still more dear than formerlie, If to his voice thou wilt incline thine ear.

.....

*Footnote on p.199 of Chronicles of the Pilgrim Fathers, Young.

#Magnalia, chap.xi, bk.iii. (From W. B. Cairns: Early American Writers, p.229.)
Thou still hast in thee many praying saints,
Of great account, and precious with the Lord,
Who dayly powre out unto him their plaints,
And strive to please him both in deed & word."

The third ideal of the Puritans which we are considering is that of SELF-ABNEGATION. They had denied themselves many advantages when they left their fatherland to make a home in the wilderness, and had gone into many unknown trials and self-sacrifices. They never considered their own comfort and pleasure, but their chief thought was for the welfare of the colony. The few who were not stricken in that first winter of hardships in Plymouth were untiring in their devotion and care of the sick. Bradford tells us that—

"in the time of most distres, ther was but ·6· or ·7· sound persons, who, to their great comendations be it spoken, spared no pains, night nor day, but with abundance of toyle and hazard of their owne health, fetched them woode, made them fires, drest them meat, made their beads,... and all this willingly and cheerfully, without any grudging in the least, shewing herein their true love unto their friends and bretheren. A rare example and worthy to be remembred. Tow of these ·7· were Mr. William Brewster, ther reverend Elder, and Myles Standish, ther Captein and military comander, unto whom my selfe, and many others, were much beholden in our low and sicke condition."#

*Epilogue to God's Controversy with New England. (From W.B. Cairns: Early American Writers, p.177.)

Mistress Anne Bradstreet gives expression to this ideal of self-abnegation in one of her "Meditations":

"The finest bread hath the least bran; the purest hony, the least wax; and the sincerest christian the least self-love."*

John Cotton had learned the lesson of putting self out of sight. He was a brilliant preacher of his time, giving remarkably learned, intellectual sermons before highly educated, critical audiences. But Cotton came to regard his sermons as frivolous and Sadducean, lacking the spiritual and emphasizing the intellectual. He consequently resolved, in preparing once more to preach to this worldly and witty folk, to give them a sermon which would exhibit Jesus Christ rather than John Cotton.

"After that, being called to preach at the University Church, called St. Mary's, he was yet more famous for that sermon, and very much applauded by all the gallant scholars for it. After that, being called to preach there again, God helped him not to flaunt, as before, but to make a plain, honest sermon, which was blessed of God..."#

We find another instance of self-abnegation in the case of Samuel Sewall, who as one of the Salem witch-

*Meditations, Divine and Morall, VI. (From W. B. Cairns: Early American Writers, p.164.)

#The Life of John Cotton, Samuel Whiting (in Chronicles of the First Planters of the Colony of Massachusetts Bay, Alexander Young, p.422.)
judges had been vigorous in performing what he had considered his duty. A few years later, however, he became convinced of his mistake and caused a "Petition of Penance" to be read in the public congregation while he stood with head bowed. In it he desired pardon of men, and their prayers that he might receive God's forgiveness as well.

"Samuel Sewall, sensible of the reiterated strokes of God upon himself and family; and being sensible, that as to the guilt contracted upon the opening of the late Commission of Oyer and Terminer at Salem......he is, upon many accounts, more concerned than any that he knows of, Desires to take the Blame and shame of it, Asking pardon of men. And especially desiring prayers that God, who has an Unlimited Authority, would pardon that sin and all other his sins; personal and Relative: And according to his infinite Benignity, and Sovereignty, Not Visit the sin of him, or of any other, upon himself or any of his, nor upon the Land: But that He would powerfully defend him against all Temptations to Sin, for the future; and vouchsafe him the efficacious, saving conduct of his Word and Spirit."

In a later Journal entry we find him in meditation and prayer for forgiveness for his many sins.

"Febr.28. 1710. Midweek:.....I was much encouraged by reading in Course the

*Diary for 1697. (From W.B.Cairns: Early American Writers, p.239.)
32d Psalm at family prayer without any foresight of mine. And when I came to pray I was much heartened to ask Forgiveness of God for my multiplied Transgressions, seeing He had directed Peter a sinfull Mortal to forgive 70. times 7. I hope God will forgive and do as the matter may require...."*.

Increase Mather, in his account of King Philip's War, shows the feeling that this war was sent upon them because they were lacking in that which God desired of them. This preacher considers it especially significant that the first shedding of English blood in warfare with the Indians should have been on a day of fasting and prayer.

"...The Providence of God is deeply to be observed, that the Sword should be first drawn upon a day of Humiliation, the Lord thereby declaring from Heaven that he expected something else from his People besides Fasting and Prayer....."#.

Again, he notes the fact that the news of this bloodshed reached the Boston congregation during a sermon on the text, "Who gave Jacob to the spoil and Israel to the robbers? did not the Lord, he against whom ye have sinned?"

"The news of this Blood-shed came to us at Boston the next day in Lecture time, in the midst of the Sermon, the

*Diary. (From W. B. Cairns: Early American Writers, p.245.)
#From Brief History of the War with the Indians in New England. (In W. B. Cairns: Early American Writers, p.204.)
Scripture then improved being that Isai. 42, 24. Who gave Jacob to the spoil and Israel to the robbers? did not the Lord, he against whom ye have sinned?"*

This ideal of self-abnegation caused the Puritans of New England to avoid every appearance of frivolity and show, every form of the beautiful, everything delightful and joyous. They cultivated the grim and the ugly, fearing that every form of art, grace, or beauty was a snare of Satan. The Puritans who had remained in England were more under the influence of the later Elizabethan Period with its love of grace and beauty, and they kept a more even balance of qualities; but the colonists in America underwent such hardships and trials that they became much narrower in their attitude along this line, and lost sight of the English background. The American Puritan had a tremendous faith in God, with a corresponding ambition of promoting religion. To him a man's chief business in life was not to make it as pleasant as possible, but to get through it as safely as possible. He believed that everything good belonged to God, everything pleasant, to the devil. He therefore turned away entirely from the pleasures and frivolities of society, adornments of costume, etc. Mistress

*From Brief History of the War with the Indians in New England. (In W. B. Cairns: Early American Writers, p.206.)
Anne Bradstreet, in verse xvii of her *Contemplations*, de-
plores all vain living in these words:

"Our Life compare we with their length of dayes
Who to the tenth of theirs doth now arrive?
And though thus short, we shorten many ways,
Living so little while we are alive;
In eating, drinking, sleeping, vain delight
So unawares comes on perpetual night,
And putts all pleasures vain unto eternal flight."*

In speaking of *Mistress* Anne Bradstreet's works, Tyler
says that, because of this aversion to anything light or
trivial, her poem "The Four Monarchies", consisting simply
of a rhymed history of the world, probably recommended it-
self to the Puritans as the most valuable of her poems, be-
cause "it was not too pleasant; it was not trivial or an-
tic or amusing; they were in no danger of losing their
souls, by being borne away on the vain and airy enticements
of frivolous words; then, best of all, it was not poetic
fiction, but solid fact."

Such, then, are a few of the Puritan ideals to be
found in the literature of their time. On this foundation
of personal independence, devotion to duty, and self-abnega-
tion was built a commonwealth which was to have a lasting

*From W. B. Cairns: *Early American Writers*, p.158.*
influence on the entire nation that was to be. "No wonder that one of their early preachers declared that 'God sifted a whole nation that he might send choice grain over into this wilderness.'"
Part II. -- Ideals of 1920.

As personal independence was one of the foremost ideals of the early Puritans, so is Liberty the ideal of America today, -- liberty for the individual and the nation. Many thousands of modern "Pilgrims" come to America in these days in quest of the ideal of individual liberty. To them it is a land of wonderful promise, -- a land where they will enjoy a longed-for freedom. Professor Bliss Perry says:

"No one can understand America with his brains. It is too big, too puzzling. It tempts, and it deceives. But many an illiterate immigrant has felt the true America in his pulses before he ever crossed the Atlantic."*

One of those immigrants herself gives us a vivid picture of the persecution suffered in the home land, the hopes and ideals of her fellow-"Pilgrims" to this country:

"...Hardship, acute distress, ruin for many: thus spread the disaster, ring beyond ring, from the stone thrown by a despotic official into the ever-full river of Jewish persecution.

"Passover was celebrated in tears that year. In the story of the Exodus we would have read a chapter of current history, only for us there was no deliverer and no promised land.

*The American Mind, p. 64.
"But what said some of us at the end of the long service? Not 'May we be next year in Jerusalem,' but 'Next year--in America!' So there was our promised land, and many faces were turned towards the West...."*

And again:

"The average immigrant of today, like the immigrant of 1620,.....has rebelled against the conditions of his life, and adventured half-way across the world in search of more acceptable conditions, facing exile and uncertainty and the terrors of the untried."#

For, she says,

"Better a hard bed in the shelter of justice than a stuffed couch under the black canopy of despotism. Better a crust of the bread of the intellect freely given him as his right than the whole loaf grudgingly handed him as a favor. What nobler insistence on the rights of manhood do we find in the writings of the Puritans?"+

Another writer, Professor Edward A. Steiner, who has made a study of the different races that come to our shores, shows us something of their ideals, and of the many who conscientiously try to live up to those ideals. Writing in 1906, he gives results of many trips which he has made across the Atlantic with the immigrants,--as one of them.

*Mary Antin, The Promised Land, p.141.
#Mary Antin, They Who Knock at Our Gates, p.56.
+Ibid, p.74.
Of himself he says:

"I know no Fatherland but America; for after all, it matters less where one was born, than where one's ideals had their birth; and to me, America is not the land of mighty dollars, but the land of great ideals."

In great measure he finds that these twentieth-century "Pilgrims" look to this country, as did those of 1620, for religious and political freedom.

"The most venturesome of the Slavs, the Bohemians, in whom the love of wandering was always alive, started this stream of emigration as early as the seventeenth century, sending us the noblest of their sons and daughters, the heroes and heroines of the reformatory wars; idealists, who like the Pilgrim Fathers, came for "Freedom to worship God.""

"He who thinks that these people scent but the dollars which lie in our treasury, is mightily mistaken, and he who says that they come without ideals has no knowledge of the children of men."

Again, speaking of the Jews, he says:

"No, it is not easy to travel in the steerage; because it is hard to believe down there that the God of Israel is not dead, nor His arm shortened, if not broken, like those of the Greek deities. Yet they still have faith in Him, these children of His, who have waited for

#Ibid, p.23.
+Ibid, p.61.
the fulfillment of His promises. They still wait, although 'Jerusalem the golden' is a far away dream, and they are scattered wanderers over the face of the earth."*

"The cause of this immigration [of the Jews] is found in the persecutions, not new in the history of Israel, but like death, always holding a new terror."#

He finds that many of these people expect even greater liberty and more ideal conditions than actually exist in this country:

"Many of these emigrants expect to find more liberty, more justice, and more equitable law than we ourselves enjoy; they imagine that our common life is permeated by a noble idealism; and while they cannot give expression to their high anticipations they feel more loftily than we think them capable of feeling. Many a time I have heard conversations between those who had read about America and those who were ignorant of its life, and invariably I have had to keep silence; for had I spoken I must have destroyed blessed illusions."+

Professor Steiner points out that it is usually the better class of people who come to this country,—those who have the individuality and the initiative to leave their homes and start out for an unknown world.

*Edward A. Steiner, On the Trail of the Immigrant, p. 58.
"The stock as a whole is physically sound; it is crude, common peasant stock, not the dregs of society, but its basis. Its blood is not blue, but it is red, wholesome red, which is more to the purpose."

"The people of the steerage are in a large measure...primitive, uncultured, untutored people; with all their virtues and vices in the making. They are the best material with which to build a nation materially; they are good stock to be used in replenishing physical depletion; and capable of taking on the highest intellectual and spiritual culture."

This individuality will later show itself in their becoming good American citizens, if only they are given the opportunity.

"Nearly all Bohemian immigrants come to stay, and adjust themselves more or less easily to their environment."

"Here are hundreds of Slavs who never knew aught but the yoke of czar or other potentate, whose minds have been enthralled by a galling autocracy, and whose closed eyes have never been permitted to see their own downtrodden strength. Now they shall have the opportunity to prove themselves and show the nobility of a peasant race."

The writer cites one instance where the foreigners have failed,—the case of conditions in the city of Minneapolis;

---

*Edward A. Steiner, On the Trail of the Immigrant, p.75.
#Ibid, p.363.
+Ibid, p.23.
**Ibid, p.60.
but, he says,--

"After all, the blame must fall largely upon those Americans who have lost the backbone of the Puritans and the vision of the Pilgrims, who feel little responsibility towards the great city problem, and rest content with the fact that they live in parks, that the saloon cannot encroach upon their dwellings, and then are willing to let the rest go as it pleases and where it pleases."*

What we need, says Professor Steiner, is true idealism on the part of Americans in order that "the people of the steerage...shall have the opportunity to prove themselves and show the nobility of a peasant race."

"Our cities need to cultivate a twentieth century Puritanism--broad and deep, intense yet sympathetic, unyielding yet charitable; and they will find that the most ready imitators will be the foreigners; especially these Scandinavians who were our kinsmen before they came here and who are ready to be our brothers, and heirs of the same Kingdom."#

"This is the time to bring into action the best there is in American ideals; for as we present ourselves to this mass of men, so it will become. At present the mass if still a lump of clay in the hands of the potter; a huge lump it is true, but America is gigantic and this is not the least of the gigantic tasks left for her mighty sons and daughters to perform."+

*Edward A. Steiner, On the Trail of the Immigrant, p.121.
#Ibid, p.122.
+Ibid, p.358.
Unfortunately, it too frequently happens that the immigrant's ideal of liberty is not realized. Representative of a group of present-day writers, Henry B. Fuller pictures for us a foreign woman who came to one of our crowded cities as a child, grew up in the slums without learning to read, and therefore, as a woman, did not understand affairs of national interest; so that, when a great war came, forgetful of early hardships and persecution in the homeland, her heart was more in the land of her birth than in the new, adopted America.

"She crossed at ten;
And after many days they showed her,
Through a far-shimmering, watery haze,
A towering, iron-spiked head,
And told her she was free.

Free in the close-built streets of a tight-packed city;
Free in the swirling tide of the lately-come
and the about-to-come;
Free to trip or trudge behind a push-cart
Through clattering ways; or, later,
To mouse beneath a counter......

After a time, courted in the hurly-burly
By one from her own province;
Then another shop, better and bigger,
With their own infants playing on the floor,
Or chancing fate outside;
And one of these, a son,
Destined to be the family's morning-star---
Nay, its bright sun in the new heaven;
The brightest boy in school—
That school where this strange people
Offered—and compelled—instruction free.

On certain designated days
Women, from somewhere,
Went by, to somewhere,
On public business—to "vote," she heard
it said:
A thing repellent and incredible.
Other things, no less repellent and in-
credible
Were printed in the papers, she was told;
But these she never read.

A great war came.
The quarrel had two sides, she heard.
How two?
Her heart, forgetful quite of old injustices,
Was with the land where stood the little
town,
On mountain-stream or plain,
Which once had been her home,
The spot of her nativity.

A good old soul, all vague and isolate,
Rocked to and fro in her protected chamber;
A little in one world,
A little in another,
A good deal out of both;
But tending,
By all the strength of lengthening age
And early ties,
To drift backward toward that world—
For her at once both young and old—
Where she began.
Peace; let her fall asleep.
But let her sons keep open eyes—
And turn them the right way.*

* Henry B. Fuller, The Alien (In Lines Long and Short, p.118.)
One plea for more perfect freedom today is that of Margaret E. Sangster in behalf of the nation's children. When we think of the factories and mines where the children are deprived of their childhood, and are crushed by heavy toil, we realize that this condition needs to be righted before liberty is a practical reality in our land.

"The child in the midst, as we've marred it, Bent-shouldered, dull-eyed, and a slave, That cringes at word and at fetter, That cries for the rest of the grave; With our free flag unfolding above it, So free, from the pine to the palm! And our scared pallid children beneath it! There's a jar in the lilt of the psalm."*

That we believe in religious freedom in this day is shown by the large number of religious sects in our country. Roger Williams pled for religious tolerance. We have developed this to an extreme form, in which numerous cults are allowed to follow their favorite fads. More and more, however, true religious freedom is coming about through the unity of the churches, not only in missionary endeavor, but in the more recent agency,—the Interchurch World Movement, by which thirty denominations are combining on the great issues of Christianity, meeting on common

ground while still holding their individual doctrines.
Men like President Faunce of Brown University see the promise of true religious liberty in such endeavors of the present-day churches.

"Christianity must unite its own forces before it can effectively urge the nations to unite. It must federate its own sects before it can demand the federation of the world......Therefore the most heartening feature of the present religious situation is the wide-spread, though often inarticulate, desire and demand for genuine union in sympathy and effort. If we cannot settle certain ancient disputes, we can at least ignore them in the name of the Lord. If we cannot remove the mountain and cast it into the sea, we can bore through it or carry the King's highway around it. This the various churches are now honestly striving to do."*

"...Our churches are stirred today as never before by a longing to rise out of the grooves of custom and inherited method and conventional piety, and really to federate efforts in advancing those primal truths in Christianity which underlie all divergencies of creed or race. Emancipated minds in all the churches are rising above the separating barriers, are looking over the man-made fences, and learning that the garden of the Lord is larger than their own little door-yard."#

He gives as the essential to Christian unity the simple

#Ibid, p.42.
rule of "First things first" and believes that,

"Slowly, irresistibly, the world is moving toward a federation of all churches in the common task of Christianity and a league of all civilized states in the tasks of civilization."*

National liberty has always been a fundamental American ideal. It is none the less so in the twentieth century. As President Wilson has frequently pointed out, this was what we went to war for,--to preserve the national liberty of our own and every other free country.

"The great fact that stands out above all the rest is that this is a people's war, a war for freedom and justice and self-government amongst all the nations of the world, a war to make the world safe for the peoples who live upon it and have made it their own, the German people themselves included; and that with us reats the choice to break through all these hypocracies and patient cheats and masks of brute force and help set the world free, or else stand aside and let it be dominated a long age through by sheer weight of arms and the arbitrary choices of self-constituted masters, by the nation which can maintain the biggest armies and the most irresistible armaments---a power to which the world has afforded no parallel and in the face of which political freedom must wither and perish."#

*William Herbert Perry Faunce, The New Horizon of State and Church, p.94.

#Woodrow Wilson, In Our First Year of War, p.74. (From Flag Day Address, 1917.)
Again, he says,—

"But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free."

In looking back for a moment to the last great writer of the nineteenth century, we find something of this thought in Lowell's "Dialogue between Concord Bridge and Bunker Hill Monument," where the Bridge says,—

"........Peace wun't keep house with Fear:
Ef you want peace, the thing you've gut to du
Is jes' to show you're up to fightin', tu.
I recollect how sailors' rights was won,
Yard locked in yard, hot gun-lip kissin' gun:
...........
Better that all our ships an' all their crews
Should sink to rot in ocean's dreamless ooze,
Each torn flag wavin' challenge es it went,
An' each dumb gun a brave man's moniment,
Than seek sech peace es only cowards crave:
Give me the peace of dead men or of brave!
...........
I've seen hard times; I see a war begun
Thet folks that love their bellies never'd won;
Pharo's lean kine hung on for seven long year;
But when 't was done, we didn't count it dear.
Why, law an' order, honor, civil right,
Ef they ain't wuth it, wut is wuth a fight?"

*Woodrow Wilson, In Our First Year of War, p.25. (From We Must Accept War, Message to the Congress, April 2, 1917.)
Lowell's "The Present Crisis," though written in 1844, is pertinent today, calling our attention, as he does, to the thrill of working for freedom, and to the need for maintaining by present endeavor the liberty of the past.

"When a deed is done for Freedom, through the broad earth's aching breast
Runs a thrill of joy prophetic, trembling on from east to west.

.........

Was the Mayflower launched by cowards, steered by men behind their time?
Turn those tracks toward Past or Future, that make Plymouth Rock sublime?

They were men of present valor, stalwart old iconoclasts,
Unconvinced by axe or gibbet that all virtue was the Past's;
But we make their truth our falsehood, thinking that hath made us free,
Hoarding it in mouldy parchments, while our tender spirits flee
The rude grasp of that great Impulse which drove them across the sea.
They have rights who dare maintain them; we are traitors to our sires,
Smothering in their holy ashes Freedom's new-lit altar-fires......"*

Dorothy Canfield follows an interesting development of this ideal of liberty by means of a fictitious Puritan character of the early days, who came to New England for the sake of religious freedom, on down through later

generations to grandsons who took part in the two great struggles for true liberty in America (those of 1775 and 1864); until finally a young woman descendant of these freedom-loving men gets the vision of a liberty which is being violated by Germany, and, although no one else in her town understands her or is in sympathy with her motive, goes to France and gives her services where she is most needed. When her money is gone she returns home, and now her townspeople are sufficiently aroused to subscribe sufficient funds to send to France a young ambulance driver, who had been inspired by this young woman's example. When this is done, for the first time the town has a feeling of elation in having begun, at least, to do its part in the struggle for world liberty, for,"Whatever the rest of the Union might decide to do, Marshallton, Kansas, had come into the war."*

Our very liberty, however, seems sometimes to make us unfair to other people. Particularly, we find a tendency on the part of many United States citizens to harbor unpleasant feeling toward England, enlarging upon

*Dorothy Canfield, A Little Kansas Leaven (In Home Fires in France, p.172.)
any differences between the two countries and belittling the many kindly acts of England toward America. Owen Wister challenges our nation to "A Straight Deal." He desires --

"to persuade, if possible, a few readers, at least, that hatred of England is not wise, is not justified to-day, and has never been more than partly justified."*

With absolute fairness the writer shows how Americans have been taught to hate England, when really England's quarrels with us --

"were always family scraps, in which she held out for her own interests just as we did for ours. But whenever the question lay between ourselves and Spain, or France, or Germany, or any foreign power, England stood with us against them."#

He bids us "play fair" and avoid the American habit of boasting,--particularly as to our own part in this Great War.

"Avoid boasting. Our contribution to victory was quite enough without boasting. The head-master of one of our great schools has put it thus to his schoolboys who fought: Some people had to raise a hundred dollars. After struggling for years they could only raise seventy-five.

*Owen Wister, A Straight Deal or The Ancient Grudge, p.8.  
#Ibid, p.281.
Then a man came along and furnished the remaining necessary twenty-five dollars. That is a good way to put it. What good would our twenty-five dollars have been, and where should we have been, if the other fellows hadn't raised the seventy-five dollars first?*

Just as we merge individual with community liberty, so, if we have "the will to friendship," by recognizing the rights of this new "community of nations," we may make our own liberty stand for even greater things in the world of the future than it has in the past.

In place of the Puritan idea of grim, stolid devotion to duty, we are in this day coming more and more to appreciate the PRIVILEGE OF OUR RESPONSIBILITY for service. That fine spirit of doing one's duty, no matter at what cost, had its place in the building of a nation sturdy in its ideals of right; now it is for us to retain the conscientiousness of the Puritans while at the same time getting the broader vision of the joy and privilege in our responsibility to others.

In the old days the ideal of duty was individual. "Christian" in Bunyan's Pilgrim's Progress, with his isolated form of Christianity, was a typical Puritan. As

*Owen Wister, A Straight Deal or The Ancient Grudge, p.282.
President Faunce points out, however, this individualism filled a certain need but has failed under modern conditions.

"This conception of virtue has given the world men of magnificent audacity and initiative. It rejuvenated England and created New England. It shaped much of the hymnology of the Church, and has given to millions a sense of movement and impulsion, and the vision of a distant goal. But it has broken down utterly in the presence of modern problems. It cannot help us when facing the enigmas of poverty and ignorance and crime; it has no message for education, or missionary enterprise, or social reform, or any kind of corporate endeavor. It is a truth, but a half-truth; a bridge that goes half-way across the stream."

The slogan today is,—first, get right with God, then, having done that, get right with your fellow-man. That the former is essential is well brought out in William Allen White's novel, A Certain Rich Man. This book is a sermon in story form on the text, "What shall it profit a man if he gain the whole world and lose his own soul? or what will a man give in exchange for his soul?" The author pictures to us in a vivid manner the career of John Barclay, who, through the best part of his life,

*William Herbert Perry Faunce, The New Horizon of State and Church, p.5.*
repeatedly gains the wealth of the world at the price of his own soul-degeneration and the ruin of many lives linked close to his. The dear friend of his youth lived by a different standard, namely,—

"that by service to his fellows and by sacrifice to whatever was worthy in the social compact, he would find a growth of soul that would pay him, either here or hereafter."* In his last days John Barclay does what he can to right the wrongs of earlier years, giving his life, at last, to save another. Yet the novelist shows that it was impossible wholly to make up for his past. In direct contrast to Barclay's career is that of Martin Culpepper, who all his life had given to the needy, even beyond his financial means, and who had so endeared himself to the many whom he had befriended that at his death they were almost inconsolable. A third person, comparing the funerals of the two men, shows how they were regarded by their neighbors.

"You ask about his funeral? [John Barclay's] It was a fine one—a grand funeral—every hack in town out—every high-stepping horse out; and the flowers—from all over the world they came—the

flowers were most beautiful. But there are funerals and funerals. There was Martin Culpepper's—not so many hacks, not so many high-stepping horses, but the old buggies, and the farm wagons, and the little nigger carts—and man, man alive, the tears, the tears!"*

The present-day emphasis, then, is upon the group idea. Assuming personal rightness with God, we then have a responsibility to a world beyond ourselves.

"But the consciousness of this world-wide responsibility remained latent until the European conflagration lighted up all the corners of the world....We see with a strange and appalling clearness...that since August 1, 1914, America's interests, obligations and opportunities are coterminous with the globe on which we dwell."#

As modern inventions draw the various countries of the earth more closely together, we must supplement this physical nearness with human consecration and service.

"Science can bring us physically near—it must stop there. Then the greater powers of humanity must take up the problem and utilize the new instruments in the service of a common life."+

We find Dorothy Canfield attributing something of this sense of the privilege of responsibility to the American army as a whole, in that they realized that the

---

+Ibid, p.17.
future of France, and, in fact, of all the world, was in their hands. A French soldier, speaking to his wife, Jeanne, says of the Americans:

"All our hope is with them, Jeanne. All the future is in their hands, and, by God, Jeanne, I begin to believe they realize it! They are really coming, you know; they are really here. They fight. They fight with a sort of exuberance, as though it were a game they were playing and meant to win. And they all say that their country is back of them as France is back of us, to the last man, woman, and child."

He concludes that this attitude of theirs has at last inspired him with the hope that, after all, it may all end as it ought. The same writer challenges her American readers by a wonderfully vivid description of a French woman doctor who saw her privilege in serving her country with sacrificial devotion. After picturing the unspeakable experiences through which this physician had passed at the very front of the fight, Dorothy Canfield shows this brave woman's realization of an equal responsibility in the humdrum "grind" of training hundreds of others to go to the front.

*Dorothy Canfield, On the Edge. (In The Day of Glory, p.30.)
"The clear brown eyes face it as coolly, as undaunted, as they faced bursting shells, or maddened soldiers. The clear-thinking brain sees its vital importance to the country as well as it saw the more picturesque need for staying with sick men under fire. The well-tempered will keeps lassitude and fatigue at bay, keeps the whole highly strung, highly developed organism patiently, steadily, enduringly at work for France.

"There, my fellow-citizens in America, there is a citizen to envy, to imitate!"

Katherine Lee Bates gives us a glimpse of the steady growth of this feeling of brotherhood in spite of, and even as a result of, the awful war.

"Was it for this the Reign of Love began
In that young heretic, that gracious Jew,
Whose race his followers flout the ages through?
Is Time at last a mere comedian,
Mocking in cap and bells our pompous boast
Of progress?...Nay, we will not bear it so.
A million hands launch ships to succor woe;
The stars that shudder o'er the slaughtering host

Rain blessing on the Red Cross groups that go Careless of shrapnel, emulous for the post Where foul diseases wreak their utmost Of horror. Saintship walks incognito

As scoffing Science, but Christ knows his own. Sway as it may the war-god's fell caprice, The victories of Love shall still increase Until at last, from all this wail and moan,

*Dorothy Canfield, *France's Fighting Woman Doctor. (In *The Day of Glory*, p.87.)
Rises the song of brotherhood to cease
No more, no more,—the song that shall atone
Even for this mad agony. The throne
That war is building is the throne of Peace.*

In his Second Inaugural Address, President Wilson calls
upon,—

"an America united in feeling, in pur-
pose, and in its vision of duty, of
opportunity, and of service."#

In winning the World War America showed the
possession of this ideal; she needs now the consciousness
of the privilege of her responsibility in bringing about
a true peace in the world. Henry Van Dyke says that the
only way to accomplish a world peace is through the co-
operation of peaceful individual human spirits,—each
with a desire to spread this peace over all the world.

"After we have found peace in
our own souls.....we must feel the de-
sire and the duty of helping to make
peace prevail on earth."#

Young people are realizing the opportunity which
lies before them. The whole world is looking to the young
people of America for leadership. This should be empha-
sized even more than it has yet been. The children need
training that they may grow up with a clear conception of

*Katherine Lee Bates, Wild Europe (In Christ in the Poetry
of Today, compiled by Martha Foote Crow, p.218.)
#Woodrow Wilson, In Our First Year of War, p.7. (From The
Second Inaugural Address, March 5, 1917.)
+Henry Van Dyke, What Peace Means, II "Peace on Earth Through
Righteousness," p.29.
their responsibility to the world. We find a suggestion of this thought in Percy Mackaye's pageant, *Will of Song*, where he uses the children in various ways to illustrate the fact that even the youngest are looking toward World Brotherhood. In this particular instance "Brotherhood" is shown the way through "Song."

"Brief are our lives; immortal is our life—
Our life in common, where all selves commingle;
So we in chorus are a constellation
That guides our world to order and to peace.
Dark is our world; but Soul of Earth shall lead us
Toward Soul of Light, and bread toward brotherhood.
Tomorrow Brotherhood shall clasp our hands
And Soul of Light shall lead us.—Children, sing!"

(Brotherhood)
"Soul of Light! Soul of Light!
In song, in song you have shown us the way!"

Hermann Hagedorn has appealed directly to the children of today in the terse, colloquial words of his book, *You Are the Hope of the World!* He tells them why they are the hope of the world, and shows them how they may begin immediately to do something,--"to find out what your city, your state, your nation, are doing for the welfare of their citizens and the upholding of American

*Percy Mackaye, *The Will of Song*, p.27
#Ibid, p.41.
principles at home;" to "read about these things and urge your friends to read about them, and think about them, and make bad men your enemies because of the things you say and do about them;" to create a "tradition of public service in this country."

"Do you call yourselves really Americans? Then jump to your feet, resolved that this great nation shall no longer waste its opportunities!"*

"To you, girls and boys of ten, twelve, fourteen, fifteen, sixteen, seventeen, is given a work every bit as grand as dying for your country; and that is, living for the highest interests of your country!
Those interests are the interests of democracy.
"If, therefore, you live for the highest interests of America, you live at the same time for the highest interests of the world. In that struggle, the goal is neither nationalism nor internationalism. It is democracy. It is a lasting peace among nations; and, as far as it is humanly possible, amity among men.
"Go to it! Go to it, girls and boys of America!
"You are the hope of the world!"#

One recent novel, dealing with the young manhood of Abraham Lincoln, has as its key note Lincoln's desire to serve his fellows and his belief that the time

---

*Hermann Hagedorn, You Are the Hope of the World! p.97.
of "Universal Brotherhood" is coming.

"They say that electricity and the development of the steam engine is going to make all men think alike," said Abe. 'If that's so, Democracy and Liberty will spread over the earth.'

"The seed of Universal Brotherhood is falling far and wide and you can not kill it," Kelso continued. "Last year Mazzini said: "There is only one sun in heaven for the whole earth, only one law for all who people it. We are here to found fraternally the unity of the human race so that, sometime, it may present but one fold and one Shepherd.'"

"Then Lincoln spoke again: 'I reckon we are near the greatest years in history. It is a privilege to be alive.'"*

"He [Lincoln] says that nobody knows anything about the hereafter, except that God is a kind and forgiving father and that all men are His children. He says that we can only serve God by serving each other. He seems to think that every man, good or bad, black or white, rich or poor, is his brother...""#

"He [Lincoln] said that he wanted to win the confidence and esteem of his fellow citizens. This he hoped to accomplish by doing something which would make him worthy of it......

"Whatever happens to the Sangamon, one statement in that platform couldn't be improved," said Kelso.

"What is that?" Abe asked.

"It's the one that says you wish to win the regard of your fellows by serving them.'"+

*Irving Bacheller, A Man for the Ages, p.62.
+Ibid, p.142.
Not only does the nation feel more responsibility for world welfare, but the church also has a broader vision of "humanitarian and missionary effort" than ever before. We find a different spirit abroad now from that expressed by Carlyle, when he said that "Men speak too much about the world......The world's being saved will not save us; nor the world's being lost destroy us." Happily, today many people,—

"have the eyes of dreamers, of those who would build, if they could, a new Heaven and a new Earth."*

Over and over again in present-day literature we find this theme of brotherhood and the church's responsibility to the world, as, for example, Winston Churchill's The Inside of the Cup and Harold Bell Wright's The Calling of Dan Matthews, both of which urge the church to open her eyes to her wonderful opportunities for service. President Faunce recognizes that not only the state but also the church has a "new horizon."

"Now is the time to survey the field which is the world, to study the history of the peoples, to keep the map of the world beside the Bible and

to pray for largeness of heart as the sand which is upon the seashore."**

"But out of the tumult and carnage, so needless and so awful, is coming already that wider vision, that capacity for world-sympathy and world-sacrifice which is the core of the missionary enterprise."*

"When the thoughts of all living men are widened by the process of the suns, then is the very time to widen the endeavor of the Christian church."†

Recent American poetry shows recognition of our responsibility to others. Sophie Jewett, for example, in *The Shepherds*, voices this ideal.

"First Shepherd:
I think that when the King of Love is grown,
And hearts of men are loving like his own,
He who has gold will with his brother share;
There will be bread and wine and fire to spare;
For who can love, yet sit and feast alone?"**

William Vaughn Moody prays for the spirit of brotherhood:

"'Friend! Master!' I cried falteringingly,
'Thou seest the thing they make of Thee.
Oh, by the light divine,
My mother shares with thine,

'I beg that I may lay my head
Upon thy shoulder and be fed
With thoughts of brotherhood!'"##

Martha Foote Crow, the compiler of *Christ In the Poetry of*

†Ibid, p.38.
‡Ibid, p.39.
**Sophie Jewett, *The Shepherds* (In *Christ In the Poetry of Today*, compiled by Martha Foote Crow, p.14.)
Today, from which these quotations are taken, states her interesting discovery concerning the American poetry of recent years:

"First I ran through some fifty volumes of poems of about 1890. I found few or no poems about Jesus. Then I plunged in again at 1895 and found but a lonely one here and there. At 1900, there were more, distinctly more. At 1905 there was a still brighter dawn. But when I came to 1910 and thereabouts, times were changed. Something had verily happened. The fascinating theme of Jesus, the dramatic quality of his human career, the miracle of his personality, had been discovered; and the position of the poem that illuminated some incident in the life of Christ, or that enthroned some quality of his character, was now securely established in nearly every book of poetry."*

From the poems in this collection we note a number of references to the "brotherhood" of Jesus.

"Not in robes of purple splendor, not in silken softness shod, But in raiment worn with travel came their God, And the people knew His presence by the heart that ceased to sigh When the glory of the Lord was passing by. 

.......

Not in robes of purple splendor, but in lives that do His will, In patient acts of kindness He comes still; And the people cry with wonder, tho' no sign is in the sky, That the glory of the Lord is passing by."#

---

*Martha Foote Crow, Christ In the Poetry of Today, p.2.  
#W. J. Dawson, How He Came (In Christ in the Poetry of Today, compiled by Martha Foote Crow, p.85.)
"Behold him now where he comes!
Not the Christ of our subtle creeds,
But the lord of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The brother of want and blame,..."*

"Thou hast on earth a Trinity,—
Thyself, my fellow-man, and me;
When one with him, then one with Thee:
Nor, save together, thine are we."#

The world is challenging the church today with the question, "What are you doing?" In the early days a minister was revered and honored not primarily because of personal worthiness, but chiefly because of his position. Today we consider not only his sincerity and his learning, but also what he does. Norman Duncan gives us the everyday life of such a heroic man of God,—"Higgins: A Man's Christian," a missionary called of God to minister to the lumbermen in the far away camps. One of these very men, whom he had been able to help, showed him the opportunity for service in this field.

"'Mr. Higgins,' said he, 'go back to the camp and tell the boys about Jesus.'

'Higgins wondered if the Lord had spoken.

'Go back to the camps,' the dying man repeated, 'and tell the boys about Jesus.'

*Richard Watson Gilder, The Passing of Christ. (In Christ In the Poetry of Today, compiled by Martha Foote Crow, p.177.)

#J. B. Tabb, To the Christ. (In Ibid, p.197.)
"Nobody else was doing it. Why shouldn't Higgins? The boys had no minister. Why shouldn't Higgins be that minister? Was not this the very work the Lord had brought him to this far place to do? Had not the Lord spoken with the tongue of this dying man? 'Go back to the camps and tell the boys about Jesus.' When day broke he had made up his mind. Whatever dreams of a city pulpit he had cherished were gone. He would go back to the camps for good and all.

"And back he went."*  

What Mr. Duncan writes of this man might be said with equal truth of hundreds of the missionaries who are today living out the ideals of Christian brotherhood:-

"It has never occurred to him, probably, that this is an amazing exhibition of primitive Christian feeling and practice. He may have thought of it, however, as a glorious opportunity for service, for which he should devoutly and humbly give thanks to Almighty God."#

"One asks, Why does Higgins do these things? The answer is simple: Because he loves his neighbor as himself—because he actually does, without self-seeking, or any pious pretence."+

This ideal of the privilege of responsibility seemed entirely lacking on the part of the German nation.

---

#Ibid, p.42.
Alice Brown pictures in a striking manner the feeling of the other nations that not until Germany showed something of this spirit of service could she be given a place again among the self-respecting nations of the world. In The Flying Teuton we are told of a German liner sailing the seas, but invisible to all other ships, which even pass through her if she chances to be in their path. Tugs come to meet her in New York harbor, but cannot see her, and after starting up the harbor her engines reverse of their own accord and she goes back across the Atlantic to a German port. Again and again this experience is repeated until at last she is loaded with Christmas toys for the world's children, and, escorted by British ships, is recognized as she starts out on a mission of love.

We no longer find the old Puritan ideal of self-abnegation, with its refusal to enjoy beauty or pleasure. We have, however, abundant evidence of the fine spirit of SELF-SACRIFICE,—not for the discipline of self, but for the sake of doing good to others.

The World War has shown us many instances of the sacrifice of self. Although not all soldiers were called upon to make the supreme sacrifice, yet they took the risk.
Henry Van Dyke gives us a good illustration of this ideal.
The "Professor," in defending the classics, paraphrases the Eighth Satire of Juvenal:

"Count it a baseness if your soul prefer
Safety above what Honor asks of her:
And hold it manly life itself to give,
Rather than lose the things for which we live."

His nephew, Richard, takes this opportunity to tell him that he has enlisted. Although he might have been placed elsewhere, Richard chooses service at the front, and from the trenches writes his uncle:

"Of course I should like to live through it all, if I can do it with honor. But a man never can tell what is going to happen. And I certainly would rather give up my life than the things we are fighting for—-the things you taught me to believe are according to the will of God."

It was to defend "the things for which we live" that Richard soon afterward gladly gave his life.*

Dorothy Canfield, coming in contact with many of the American soldiers in France, was impressed with their spirit of self-sacrifice. She talked with one, a farmer from Maine, who, although over draft age, thought "it looked...like a kind o' mean trick to make the boys do

---

*Henry Van Dyke, A Classic Instance. (In The Valley of Vision.)
it all for us," so he came along too. One of his uncles was with John Brown at Harper's Ferry. Another soldier told her he had been born in Italy, but brought up in the United States. His grandfather had been one of Garibaldi's Thousand, so of course he had joined the American Army and come to France among the first. "We are here to go on with what the Thousand began," he says.

"Yes, that was true, John Brown's soul and Garibaldi's, and those of how many other fierce old fighting lovers of freedom were marching on there before my eyes, carried like invisible banners by all those strong young arms."

As Margaret Deland expresses it,—our soldiers were "marching into the darkness so that gentleness and friendliness, as well as the austerer virtues may not perish from the earth."#

"They are just plain, well-meaning men who...believe that to 'save the world for the kids' a soldier must be brave, and generous, and forget himself.....With this belief...they march gayly, roughly, divinely, 'into the dark.'"+

Her essays show many individual instances of self-sacrifice and endurance.

---

*Dorothy Canfield, Some Confused Impressions. (In The Day of Glory, p.120.)
#Margaret Deland, Small Things, p.191.
+Ibid, p.204.
From the soldiers themselves we have expressions of their own feelings in the face of this great sacrifice of self. Like Coningsby Dawson, in spite of the awful conditions under which they were forced to live, many preferred it to the old self-seeking life.

"There are millions to whom the mere consciousness of doing their duty has brought an heretofore unexperienced peace of mind. For myself I was never happier than I am at present; there's a novel zip added to life by the daily risks and the knowledge that at last you're doing something into which no trace of selfishness enters. One can only die once; the chief concern that matters is how and not when you die......The men I pity are those who could not hear the call of duty and whose consciences will grow more flabby every day....'Greater love hath no man than this, that he lay down his life for his friend.' Our chaps are doing that consciously, willingly, almost without bitterness towards their enemies; for the rest it doesn't matter whether they sing hymns or ragtime. They've followed their ideal—freedom—and died for it."*

He says in a letter to his family:

"The great uplifting thought is that we have proved ourselves men. In our death we set a standard which in ordinary life we could never have followed. Inevitably we should have sunk below our highest self. Here we know that the world

*Coningsby Dawson, Carry On, p.126.
will remember us and that our loved ones, in spite of tears, will be proud of us. What God will say to us we cannot guess—but He can't be too hard on men who did their duty. I think we all feel that trivial former failures are washed out by this final sacrifice."*

Again, he notes the transforming power of the call to sacrifice:

"It's odd that out here, where the fear of death should supplant the fear of life, one somehow rises into a contempt for everything which is not bravest. There's no doubt that the call for sacrifice, and perhaps the supreme sacrifice, can transform men into a nobility of which they themselves are unconscious. That's the most splendid thing of all, that they themselves are unaware of their fineness."#

Later, he anxiously awaited America's decision, realizing the critical problem she faced,—whether she would find her life through losing it in sacrifice. Of this he writes:

"To lay down one's life for one's friend once seemed impossible. All that is altered. We lay down our lives that the future generations may be good and kind, and so we can contemplate oblivion with quiet eyes.......I believe the decision of the next few days will prove to be the crisis in America's nationhood. If

*Coningsby Dawson, Carry On, p.76.
#Ibid, p.112.
she refuses the pain which will save her, 
the cancer of self-despising will rob her of her life."*

Alan Seeger, who met on the battlefield his "rendezvous with death," has given us the motive of the unselfish soldier.--

"That other generations might possess-- 
From shame and menace free in years to come--
A richer heritage of happiness,
He marched to that heroic martyrdom.

"Esteeming less the forfeit that he paid
Than undishonored that his flag might float
Over the towers of liberty, he made
His breast the bulwark and his blood the moat."#

In an "Ode in Memory of the American Volunteers Fallen for France," which he was to have read before the statue of Lafayette and Washington in Paris, on Decoration Day, May 30, 1916, the same poet glories in the brave men who at the very beginning of the war gave themselves in Freedom's cause.

"I know not if in all things done and said
All has been well and good,
Or if each one of us can hold his head
As proudly as he should,
Or, from the pattern of those mighty dead
Whose shades our country venerates to-day,
If we've not somewhat fallen and somewhat gone astray.
But you to whom our land's good name is dear,
If there be any here
Who wonder if her manhood be decreased,

*Coningsby Dawson, Carry On, p.132.
Relaxed its sinews and its blood less red
Than that at Shiloh and Antietam shed,
Be proud of these, have joy in this at least,
And cry: 'Now heaven be praised
That in that hour that most imperilled her,
Menaced her liberty who foremost raised
Europe's bright flag of freedom, some there were
Who, not unmindful of the antique debt,
Came back the generous path of Lafayette;

And on those furthest rims of hallowed ground
Where the forlorn, the gallant charge expires,
When the slain bugler has long ceased to sound,
And on the tangled wires
The last wild rally staggers, crumbles, stops,
Withered beneath the shrapnel's iron showers:
—Now heaven be thanked, we gave a few brave drops;
Now heaven be thanked, a few brave drops were ours."

Lowell, in his Commemoration Ode of 1865 expresses the present-day feeling of gratitude to those who sacrificed their lives for the world's good.

"Many loved Truth, and lavished life's best oil
Amid the dust of books to find her,
Content at last, for guerdon of their toil,
With the cast mantle she hath left behind her.
Many in sad faith sought for her,
Many with crossed hands sighed for her;
But these, our brothers, fought for her;
At life's dear peril wrought for her,
So loved her that they died for her,
Tasting the raptured fleetness
Of her divine completeness:
Their higher instinct knew
Those love her best who to themselves are true,

*Alan Seeger, Ode in Memory of the American Volunteers Fallen for France. (In Poems, p.170.)
And what they dare to dream of, dare to do;
They followed her and found her
Where all may hope to find,
Not in the ashes of the burnt-out mind,
But beautiful, with danger's sweetness round her.
Where faith made whole with deed
Breathes its awakening breath
Into the lifeless creed,
They saw her plumed and mailed,
With sweet, stern face unveiled,
And all-repaying eyes, look proud on them in death.*

"We sit here in the Promised Land
That flows with Freedom's honey and milk:
But 't was they won it, sword in hand,
Making the nettle danger soft for us as silk."#

One result of this modern spirit of self-sacrifice has been a deeper appreciation of the sacrifice of the Christ life. Joyce Kilmer, who was killed in action August 1st, 1918, had written a "Prayer of a Soldier in France," every line of which shows the sacrifice of the Master to be greater than that of any soldier, and ends,—

"Lord, Thou didst suffer more for me
Than all the hosts of land and sea,
So let me render back again
This millionth of Thy gift. Amen."+

Robert Haven Schauffler's poem, White Comrade, pictures a

#Ibid, p. 25.
+Joyce Kilmer, Prayer of a Soldier in France. (In Christ in the Poetry of Today, compiled by Martha Foote Crow, p. 216.)
wounded soldier waiting for his friend, who he knew would come to his aid, at whatever cost.

"In torture I prayed for the dark
And the stealthy step of my friend
Who, staunch to the very end,
Would creep to the danger-zone
And offer his life as a mark
To save my own."

One comes whom he calls a "White Comrade" and ministers to him until his pain is relieved. He then discovers who this "White Comrade" is, and is reminded of Christ's wounds on Calvary.

"I begged him to tell me how best I might aid him,
And urgently prayed him
Never to leave me, whatever betide;
When I saw he was hurt--
Shot through the hands that were clasped in prayer!
Then, as the dark drops gathered there
And fell in the dirt,
The wounds of my friend
Seemed to me such as no man might bear.
Those bullet-holes in the patient hands
Seemed to transcend
All horrors that ever these war-drenched lands
Had known or would know till the mad world's end.
Then suddenly I was aware
That his feet had been wounded, too,
And, dimming the white of his side
A dull stain grew.
'You are hurt, White Comrade!' I cried.
His words I already foreknew:
'These are old wounds,' said he,
'But of late they have troubled me.'**

The same idea is brought out in W. H. Leathem's exquisite prose story,—The Comrade in White. We find this thought again in the poem called "Calvary" by Edwin Arlington Robinson.

"But after nineteen hundred years the shame
Still clings, and we have not made good
the loss
That outraged faith has entered in his name.
Ah, when shall come love's courage to be
strong!
Tell me, O Lord—tell me, O Lord, how long
Are we to keep Christ writhing on the cross!"##

At the first Easter after America had entered the war and had begun to feel the sadness of the great sacrifice of young life, Margaret Widdemer wrote a poem, turning our thoughts to its beautiful side,—the "crowded way to Paradise" filled with those who, "thinking long out in rain and frost," had found their God again.

"Where the night comes cruelly, where the
hurt men moan,
Where the crushed forgotten ones whisper
prayers alone,
Christ along the battle-fields comes to
lead His own;

Souls that would have withered soon in the hot world's glare,
Blown and gone like shrivelled things, dusty on the air,
Rank on rank they follow Him, young and strong and fair!

Ours is a sad Easter-tide, and a woeful day,
But high up at Heaven's gate the saints are all gay,
For the old road to Paradise, that's a crowded way!"

We are justly proud of our inheritance of Puritan ideals. We are glad that our doors have always been open to those who are fleeing from religious or political persecution in another land. It is now for our country, as Professor Steiner has said, to present these ideals in such a way that our immigrants will try to live up to them. James Lane Allen has given us the thought of two sets of ideals,—some, like light houses, corresponding to our highest sense of perfection.

"They express what we might be were life, the world, ourselves, all different, all better. Let these be high as they may! They are not useless because unattainable. Life is not a failure because they are never attained. God Himself requires of us the unattainable: 'Be ye perfect, even as I am perfect!' He could not do less. He commands

*Margaret Widdemer, The Old Road to Paradise. (In Christ In the Poetry of Today, compiled by Martha Foote Crow, p.189.)
perfection, He forgives us that we are not perfect! Nor does He count us failures because we have to be forgiven. Our ideals also demand of us perfection—\textit{the impossible}; but because we come far short of this we have no right to count ourselves as failures."

The ideals of the other sort are like candles in our hands,---\textit{the comforting light of what we may actually do and be in an imperfect world},---

"...the ideals of what \textit{will} be possible to us if we make the best use of the world and of ourselves, taken as we are. Let these be as high as they may, they will always be lower than those others which are perhaps the veiled intimations of our immortality. These will always be imperfect; but life is not a failure because they are so."#

America should keep the splendid depth of character and purpose of the early Puritans, while at the same time broadening the vision to embrace the privilege of responsibility to others along constructive lines.

We are proud of the spirit of self-sacrifice today---of the many thousands who laid down their lives that right and justice might live.

"Oh, American soldier, lying still in the wheatfield of France, did you come so far a journey to meet your

\footnotesize{
*James Lane Allen, \textit{The Choir Invisible}, p.312.
#Ibid, p.313.
}
death in order that all this cruelty, shallowness, drunkenness, sin might continue?.....'Let us here highly resolve that all these dead shall not have died in vain.'"

Lowell challenged our nation in his "Present Crisis", which has a message as significant in 1920 as in 1844:

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."


"More light shall break from out Thy Word
For Pilgrim followers of the Gleam,
Till, led by Thy free spirit, Lord,
We see and share the Pilgrim dream!

What mighty hopes are in our care,
What holy dreams of Brotherhood;
God of our Fathers, help us dare
Their passion for the Common Good!

Wild roars the blast, the storm is high!
Above the storm are shining still
The lights by which we live and die;
Our peace is ever in Thy Will!

*Dorothy Canfield, It Is Rather for Us to be Here Dedicated (In The Day of Glory, p.137.)*

The ancient stars, the ancient faith,
Defend us till our voyage is done—
Across the floods of fear and death
The Mayflower still is sailing on!"*

BIBLIOGRAPHY


Ode Recited at the Harvard Commemoration, July 21, 1865. (Riverside Edition, as above, vol.xi.)

The Present Crisis. (Riverside Edition, as above, vol.viii.)


Wilson, Woodrow. *In Our First Year of War.* Messages and Addresses to the Congress and the People, March 5, 1917, to January 8, 1918. New York. Harper and Brothers.


Young, Alexander. *Chronicles of the First Planters of the Colony of Massachusetts Bay.* Boston. Charles C. Little and James Brown. MDCCCLXVI.

*Chronicles of the Pilgrim Fathers.* Boston. Charles C. Little and James Brown. MDCCCLXI.

*Used for minor references only.*