

TEACHER'S GUIDE

Essential Readings
for the Study of History

Humanitas

American Origins



Indigenous Americans to the Colonies

Christopher Maiocca, Series and Volume Editor



Humanitas: American Origins
TEACHER'S GUIDE

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A NOTE FROM THE PUBLISHER

The classical tradition of education has regularly emphasized the importance of approaching the great ideas of human wisdom *ad fontes*, going “to the fountains or sources” themselves. The reasoning for this is that, though secondary sources certainly have their place, we ought not make what is secondary primary.

Consider, for example, that students are reading about Benjamin Franklin. While reading about him can be a pleasure, reading Franklin’s own words is an even greater delight. What is more, it is often true that the works *of* a writer such as Franklin are just as accessible as writings *about* Franklin, if not more so. A source such as Franklin’s *Autobiography* deserves its rank as primary—first in importance, influence, and consequence. Secondary sources may help us understand Franklin, but no one can aid us in that understanding better than Franklin himself. While secondary writings about Franklin will come and go with each generation, Franklin’s voice will endure.

The *Humanitas* series attempts to bring primary source writings to high school students so that they may hear from the great authors themselves, thus gaining an understanding of history from those who lived it. Put another way, this series seeks to keep what is primary, primary.

As much as we believe that students should hear directly from original sources and writers, we also know that it is very helpful to provide some orientation to these sources as well as some practical guidance throughout their reading. In this series, we have carefully arranged the sequence of readings but also included brief introductions to each reading as well as many explanatory annotations to provide clarity and context for students. Our goal has been to create just the right blend of the primary (original source readings) and the secondary (introductions, annotations, timelines, questions).

We are convinced that students who study the sources in this series will be led through a rich collection of important ideas and questions that have shaped our past and present. This journey will impart the prudence and wisdom students will need to lead and serve future generations. Our great hope is that students will come to understand humanity well, and therefore serve it well in the years to come.

A NOTE FROM THE SERIES EDITOR

As I recall the first time I heard of classical education, I can remember exactly where I was: driving down Washington Street in San Diego, about a quarter mile from Bronx Pizza. I was in my company car, listening to R. C. Sproul's radio broadcast "Renewing Your Mind." His guest that day was a man named Doug Wilson and they were talking about a school Wilson had started somewhere in Idaho. As I listened to Sproul and Wilson unpack the contours of classical education and how this school in Idaho was attempting to revive that model, "I felt my heart strangely warmed," to use Wesley's words.

I was raised just outside of Boston and, like most New Englanders, I always held a deep respect and even a romantic reverence for the academy. Yet even this could not account for what happened to me that day. Completely unaware that there was another model of education, I assumed that what schools did *now* was exactly what they had always done. Looking back from the vantage of hindsight, it is evident that as I was being awakened to this new universe, I was also receiving what the Reformers called a *vocatio*, that is, a call or summons to a particular occupation.

In response to that call, I returned to the Boston area two years later to pursue graduate work at Gordon-Conwell Theological Seminary. There, studying among great scholars, amidst ivy-covered buildings and rolling landscapes dotted with ancient trees, the memories of that radio program would often return to my mind.

Upon graduation, I went to work at Harvest Academy, a classical school in Sonoma County, California. Those were precious years of raising a family in a beautiful part of the country. It was also the birthplace of my family's non-profit called Bread for Life, which is now in its twelfth year and has raised almost a million dollars in order to build bakeries and schools and to assist farmers in Uganda, Africa.

After my time at Harvest Academy, I received an invitation to create and chair a humanities department at Horizon Prep, a school in Southern California that had recently converted to the classical model. These also were tremendous years during which I had the opportunity to introduce an entire community of hungry teachers, willing students, and excited parents to classical education. Yet as fate would have it, although I was brought there to train others, I was the one who was about to get schooled.

The same year I had arrived at Horizon Prep, a new dean of students had also been hired. Unbeknownst to me, this gentleman had a son who was

attending the great Phillips-Exeter Academy in New Hampshire. Seeing the intellectual transformation that this school had wrought on his own progeny, he secured two of their department heads to come train his new staff in the art of Socratic discussion. Those were some of the most powerful days I had ever experienced in my life.

As simple as it may sound, the unadorned act of sitting around a table, in community, musing over some great poem, work of art, historical treatise, or piece of literature, was utterly transformative. I realized then that my unexamined commitment to the lecture model of teaching had robbed my students, and myself, of what was unquestionably the intellectual engine behind Western civilization: discussion-based education. In terms of my pedagogy, this was not simply a Copernican revolution, but it would set into motion a sequence of events that ultimately led to the creation of the *Humanitas* series.

I committed myself to teaching students primarily through discussion rather than declamation, but I immediately ran into a problem. Most of my classes at Horizon Prep were in the area of history—American, ancient, and medieval. Committed to the Socratic model, I tried having discussions using traditional textbooks, but it did not work. We needed to wrestle with *ideas* and *events*, not summaries of decades-long epochs condensed into a couple of paragraphs. Truth be told, my first year experimenting with this new pedagogy was a dud.

Recognizing that I needed some fresh vision, my dean was kind enough to send me off to the summer Humanities Institute at Phillips-Exeter Academy. There I spent a week with dozens of other educators who were equally blown away by the power and simplicity of sitting around a table and discussing great texts. It was as though I died and went to heaven.

Toward the end of my time there, I was sitting next to a teacher from Philadelphia who verbalized exactly what I was thinking: “The key to making this whole thing work is showing up to class with the best possible texts for our students to discuss.” At that moment I realized that the only way I could pull this off in a history class was to begin compiling a collection of source documents, such as the Declaration of Independence, Pericles’s *Funeral Oration*, and Martin Luther’s famous treatise, “On Secular Authority,” with which my little community of students could begin interacting.

With these tools in hand, my second year experimenting with Socratic methods went much better than my first, but I was still running into two major obstacles. First, it was exhausting trying to find all these primary source documents. For starters, one had to be a scholar in the different epochs of history to know what documents should be read, or even where to look. And while it is true that there are scores of online sourcebooks, I found that they were often disorganized messes of broken links, terrible translations, and shallow redactions.

Second, even when these sources could be secured, I realized that there was a big difference between having a good *class* and teaching a good *course*. In other words, while it is true that we had many wonderful class discussions, at the end of the year, I knew my students were not getting a sense of having been exposed

to an unfolding, cohesive, and chronological narrative. In that sense, I was still falling short as a teacher. These were, after all, courses in *history*.

Then came the great supposal: What if we could create a resource that had all the accouterments of a traditional text—beautiful art, copious annotations, clear prose, explanatory essays, and an obvious, historical progression—yet that was completely built around the source documents that turned the wheels of history in the first place? That is, what if we could get the *sources* to tell the story and send the pedagogue into the background where he belongs? Then, instead of our students spending hours reading the thoughts and opinions of Mr. or Mrs. Scholar from such-and-such university, they will instead be in direct dialogue with the likes of John Locke, Susan B. Anthony, and Frederick Douglass. If this could happen, then students will have received, in the truest sense of the word, an *education*.

As C. S. Lewis once observed in his introduction to Athanasius’s *On Incarnation*, “The simplest student will be able to understand, if not all, yet a very great deal of what Plato said; but hardly anyone can understand some modern books on Platonism. It has always therefore been one of my main endeavors as a teacher to persuade the young that firsthand knowledge is not only more worth acquiring than secondhand knowledge, but is usually much easier and more delightful to acquire.”¹

In this vein, we humbly offer you the *Humanitas* series: texts filled with beautiful art, instructive annotations, and thoughtful commentary, all of which serve to adorn the source documents themselves. We designed the books so students and teachers can experience unfettered delight in *discussing* the most profound specimens of firsthand knowledge in the Western historical canon. This is the story of humanity, told in an unfolding narrative, through primary sources. This, in the simplest terms, is *Humanitas*.

—Christopher John Maiocca
Series Editor



Christopher Maiocca received a Master of Arts from Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts. Since graduating, he has taught at three classical schools and currently resides in Boise, Idaho. He is married to Robin, his wife of twenty years, with whom he has four children—Hannah, Christopher, Phoebe, and Jeremiah.

1. Lewis, introduction to *On the Incarnation*, 5.

Welcome to *Humanitas*

The *Humanitas* series seeks to provide high school students and educators with a comprehensive course in the human story, told through primary sources. The importance of exposing students *directly* to the great works and minds of the last 2,500 years is summed up neatly by C. S. Lewis in his introduction to Athanasius's *On the Incarnation*:

There is a strange idea abroad that in every subject the ancient books should be read only by the professionals, and that the amateur should content himself with the modern books. Thus, I have found as a tutor in English literature that if the average student wants to find out something about Platonism, the very last thing he thinks of doing is to take a translation of Plato off the library shelf and read the *Symposium*. He would rather read some dreary modern book ten times as long, all about "isms" and influences and only once in twelve pages telling him what Plato actually said. The error is rather an amiable one, for it springs from humility. The student is half afraid to meet one of the great philosophers face to face. He feels himself inadequate and thinks he will not understand him. But if he only knew, the great man, just because of his greatness, is much more intelligible than his modern commentator. The simplest student will be able to

understand, if not all, yet a very great deal of what Plato said; but hardly anyone can understand some modern books on Platonism. It has always therefore been one of my main endeavors as a teacher to persuade the young that firsthand knowledge is not only more worth acquiring than secondhand knowledge, but is usually much easier and more delightful to acquire.¹

This emphasis on the importance of firsthand knowledge has been traditionally communicated by the term *ad fontes*. A Latin phrase meaning "to the fountains," it was used as a banner by both humanist scholars and reformers of the High Medieval Period to describe their renewed interest in studying the primary documents that contained the ideas most responsible for precipitating the civilizations and cultural milieus in which they found themselves.

Any teacher who has ever been present with students as they awaken to some revolutionary new idea through reading one of the great geniuses of history can attest to the truth of Lewis's words, that "firsthand knowledge is not only more worth acquiring than secondhand knowledge, but is usually much easier and more delightful to acquire." In other words, it is exponentially more powerful for students to study Montesquieu, Socrates, and Lincoln *directly* than it is for them to read books *about* those great men.

Those teachers who have learned to instruct their students using primary sources are easy to

1. C. S. Lewis, introduction to *On the Incarnation*, by Athanasius, trans. Religious of C.S.M.V. S.Th. (Louisville, KY: GLH Publishing, 2018), 5.

recognize. They can usually be seen at the copier, frantically reproducing a set of recently discovered source documents that they are deeply excited to introduce to their students.

Herein lies one of the fundamental reasons we felt that *Humanitas* needed to see the light of day. Source documents are (1) often very difficult to find, (2) sometimes written or translated in a form of English that is no longer intelligible, and (3) filled with mountains of chaff that students cannot be expected to sift through in order to get to the kernel of the author's mind.

Samuel Rutherford's *Lex, Rex* is a case in point. It is one of the most important treatises of the last 500 years, yet in its original form, it is long, laborious, and nearly impossible to read. Unless someone can cut away the fat, update the language, and present to students the absolute center of Rutherford's great idea (that political authority resides in the community), it will forever remain a closed treasure chest. Thus, *Humanitas* has sought to accomplish what no teacher really has the time to do—prepare, clean up, and present these great documents in a format that students can both engage with and digest.

There is another problem that comes with teaching exclusively from primary sources, one that every teacher who has attempted it has encountered. It is this: What makes for a great lesson does not always make for a great course. In other words, an instructor (and her students) may have a grand time discussing the significance of Locke's doctrine of inalienable rights, but unless this doctrine is placed in its natural context and proper historical chronology, the students will have no sense of how it belongs in the larger, unfolding narrative.

The final reason we felt it imperative to publish *Humanitas* is the recent and happy reemphasis on discussion-based classrooms. Learning is best accomplished in community and in conversation and least through lectures and monologues. The greatest moments in the classroom will always

occur as some great idea is discussed around the table. Conventional textbooks were not designed to facilitate this type of learning—and thus *Humanitas* was born.



Each book is centered around a select number of source documents that have been carefully chosen to help students gain a mastery-level understanding of the human story for the particular epoch covered.

In turn, each source document has been painstakingly edited so that students, unencumbered by archaic language or superfluous material, will understand the great idea or events the document purports to explain.

To help further facilitate an understanding of the source document, the text has been enhanced with scores of annotations. Hard-to-understand terms, difficult trains of thought, critical background information, and pertinent historical context are all conveniently addressed in the margin of the text. In order to further facilitate ease of reading, descriptive section headings have also been added to each document.

Each chapter introduction presents a robust explanation of how the document connects with what has gone before, and how the idea it expounds, or the event it describes, dramatically altered the course of the human story. Then, after students interact with the document, they will read an afterword that explains how the document anticipates what they will encounter in the next chapter and how the two documents are related.

Beyond all of these aids, students will discover that each chapter is brimming with information about the culture of that period and with examples of some of its most beautiful and important art.

Introduction to *Humanitas*: *American Origins, Book 1*

In this installment of the *Humanitas* series, we seek to wrap up the history of Late Medieval Europe and join the scores of immigrants as they set sail for a New World called America.

UNIT I

Indigenous Americans

North America had been settled for well over ten thousand years before the first European settlers arrived. The traditions, worldview, origin stories, and advanced systems of government of the indigenous peoples are all fascinating subjects to explore.

UNIT II

Toward a New World

The heft of our story, after touching on the critical roles of Martin Luther and John Calvin, begins in Tudor England as we help students understand how difficult life was under those European governments which tended to be thoroughly despotic. These chaotic conditions forced many great thinkers of the period to wrestle afresh with some very old questions about how societies should be ordered to secure at least a modicum of human flourishing for their citizens. This led to a slew of debates and treatises—half favoring the traditional, monarchical system and the other half wanting to separate from this

Long before America became a sovereign nation, it was, from the White man's point of view, simply a collection of colonies, claimed by and annexed to the several European superpowers who were vying for supremacy on the continent. Because of this, and because the history of Europe goes back so far, the decision of where, and when, to begin telling the story of America proves to be a challenging one.

If we approach the origins of Anglo-America simply as a phenomenon, then our point of departure would not matter as much. Just as forests change, and sometimes expand—through succession, when one community of species replaces another—it became inevitable that once the Age of Exploration had commenced, Europeans would begin to populate newly discovered lands.

However, the records demonstrate that the migration west was much more intentional than natural processes are. America first presented itself as a refuge for religious dissenters and, later, as a laboratory for the political philosophies of the Enlightenment. Once we acknowledge this, the Protestant Reformation is an obvious opening chapter to the story of US history.

With the possible exception of Nicolaus Copernicus, no one disrupted the medieval worldview more than Martin Luther. He did so in two primary ways: First, he challenged the authority of the Catholic Church, and second, he challenged the authority of human governments. As you would expect, both of these actions landed the reformer in some pretty hot water, including getting kicked out of the Catholic Church. This precipitated the creation of a new branch of Christianity called Protestantism.

The secular magistrates were not crazy about Luther either, and understandably so. In fact, from the Reformation on, Protestants would have a rather complicated relationship

with their governments as they questioned the role, function, and, especially, the limits of the authority of those governments.

In terms of the origins of the United States, it is fairly easy to draw a line from Luther to Plymouth Rock. First, the Protestant Reformation traveled from Germany into England. This resulted in some fairly significant religious disputes, most notably the persecutions by Mary Tudor. The rest, we might say, is history. Many Puritan dissenters fled England and settled in America. The ones who remained behind eventually rose to places of power, most notably in Parliament. There they developed Luther's understanding of the limits of secular authority even further and ended up executing their king.

ancient institution and discover whether softer forms of government could indeed be established.

UNIT III

Coming to America

Life under the often-despotic European governments led not only to many debates but eventually to a mass immigration of foreigners to America. Some of these were Pilgrims who came on ships in search of a place where they could practice their faith without government harassment and attempt to establish their own vision of what a truly Christian society could be. Other immigrants were simply planters or explorers sent as direct agents of the English, French, Spanish, and Danish crowns with orders to harvest America for her natural resources, thus enriching those kingdoms in the process.

UNIT IV

Life in the Colonies

Throughout the next century of settlement and exploration, something rather interesting began taking place. The inhabitants of this new land started forming their own identity and a distinct American culture began to emerge. On the happy side of this was the establishment of schools, early attempts at building firehouses and public libraries, and a fresh commitment to creating a truly liberal society. The underbelly of American culture revealed a growing disdain for indigenous people groups, a crass triumphalism, and the formal institutionalization of slavery.

Introduction to *Humanitas*: *American Origins, Book 2*

In this installment of the *Humanitas* series, we begin with the intellectual renaissance known as the Enlightenment and then move into a select tour of the peoples, ideas, and events that led up to and were involved in the American Revolution.

UNIT V *New Thought*

While America was being settled and explored, Europe found itself in the midst of an intellectual renaissance that scholars have dubbed the Enlightenment. Not only were tremendous discoveries being made in the natural world, but liberal studies, especially in the field of statecraft, were receiving the attention of the world's greatest minds. Men

such as John Locke, Jean-Jacques Rousseau, and Montesquieu began suggesting new models for political societies that would completely revolutionize the modern world and serve as a blueprint and inspiration for America's Founding Fathers.

UNIT VI *The American Revolution*

It is unsurprising that many of the European empires that were competing for global dominance would eventually go to war. This happened in 1756, as the world's first comprehensive conflict broke out, pitting England and its cobelligerents against France and its allies. The North American theater of the struggle was called the Seven Years' War, and though it terminated in a resounding victory for England, the story did not end there.

In an attempt to recoup the expenditures of this war, Great Britain levied novel and exorbitant taxes on her American colonies. The latter greatly resented this, leading to a decade-long war of words that eventually devolved into an appeal to arms known as the American Revolution.

Introduction to the Teacher's Guide

In addition to the generous apparatuses found in the student edition of *Humanitas: American Origins Books 1 and 2*, this teacher's guide seeks to provide instructors with several critical tools to assure a seamless delivery of the content to their students.

LESSON PLANS

OBJECTIVES

The first component of the lesson plan is simply called objectives. This is where we identify the main things we want students to learn from that chapter's source document.

SYMPOSIUM

This word comes from Ancient Greek and it means "to come together and discuss a particular subject." This is where we break down, in the simplest terms possible, recommended ways to teach this lesson to your students, given the objectives for the source document.

WARM-UP

The warm-up section contains suggestions for preparing your students for what they are about to read and study. In fancy terms, this is typically called the anticipatory set because it "anticipates" the upcoming lesson. By indirectly touching upon the subject that the students will soon be exploring, there is a better chance of the lesson sinking in.

CONCLUSION

The conclusion provides an opportunity to wrap up a chapter, reminding students of the great idea of what they have just read and its significance as part of the larger narrative while also whetting their appetite for subsequent source documents.

LOOK AHEAD/LOOK BACK



This icon notes a facet in a source document that anticipates or foreshadows something that appears in a source document later in the book or series. The information about what is being anticipated or foreshadowed is provided in this teacher's guide.



This icon notes a facet in a source document that resulted from or hearkens back to something that appears in a source document encountered earlier in the book or series. The information about what is being anticipated or foreshadowed is provided in this teacher's guide.

TEACHER'S TIPS

Probably the most useful tool to help you guide your students through the content of these volumes are the Teacher's Tips. Related to specific portions of text in the source document, these tips include topics for debate, possible enrichment assignments, and cross-references to other important works.

QUESTIONS FOR DISCUSSION & WRITING

At the end of each chapter in the student text, and also available in the teacher's guide for ease of use, questions have been provided that will aid you in applying the text directly to the class. These questions can be used for homework assignments, writing prompts, discussion, and debate.

CHRONOLOGY

- | | |
|--|---|
| <p>1509 Henry VIII becomes king of England.</p> <p>1517 Martin Luther nails his "Ninety-Five Theses" to the door of Castle Church in Wittenberg, marking the commencement of the Protestant Reformation.</p> <p>1523 Luther pens his famous treatise "On Secular Authority," addressed to the German nobility, in which he defines the limits of human governments.</p> <p>1534 England's Parliament passes the Act of Supremacy, declaring King Henry—and not the pope—to be supreme head of the Church of England.</p> <p>1536 John Calvin publishes <i>Institutes of the Christian Religion</i>, the most widely read theological work in the Western world.</p> <p>1546 Martin Luther dies.</p> <p>1547 Edward VI, the "incomparable prince," becomes king of England and a great champion of the Protestant cause.</p> <p>1553 After Edward's death, "Bloody" Mary becomes queen of England and begins a brutal persecution of Protestant Christians.</p> <p>1555 Hugh Latimer and Nicholas Ridley are burned to death at Oxford University,</p> | <p>becoming two of the most prominent Protestant ministers killed by Mary.</p> <p>1556 John Ponet, the bishop of Winchester, pens his famous essay, <i>A Short Treatise of Political Power</i>, while in exile. This work argued for the physical removal of despotic monarchs.</p> <p>1558 Elizabeth I becomes queen of England after her half sister, "Bloody" Mary, dies.</p> <p>1564 John Calvin dies.</p> <p>1598 James Stuart, king of England and commissioner of the King James Bible, publishes <i>The True Law of Free Monarchies</i> in defense of the divine right of kings theory.</p> <p>1607 The Jamestown Colony is established near the Chesapeake Bay in Virginia, becoming the first English settlement in America and marking the beginning of the British Empire.</p> <p>1608 Pilgrims reach Holland after fleeing England.</p> <p>1610 "Starving Time" for the Jamestown Colony results in nearly 90 percent of settlers dying during their first winter.</p> <p>1620 Pilgrims reach America and establish the Plymouth Colony.</p> |
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- 1622** Powhatan Indians massacre 347 English settlers in Jamestown, Virginia, decimating the population of the infant colony.
- 1631** John Winthrop becomes the first governor of Massachusetts.
- 1636** Harvard College is established in Cambridge, Massachusetts.
- 1641** Charles I appoints Sir William Berkeley as governor of Virginia.
- 1642** Charles raises an army, claiming that Parliament is in rebellion against him. This marks the beginning of the English Civil War, pitting monarchists against supporters of Parliament.
- 1644** Samuel Rutherford pens one of the most famous political works in history, the treatise entitled *Lex, Rex*, in which he argues that kings do not rule by any special command of God.
- 1649** Charles I is captured, tried, and executed by parliamentary forces, bringing an end to the English monarchy for over a decade.
- 1660** The monarchy is restored in England, Scotland, and Ireland, with the rise of Charles II to the throne. Many who conspired against his father, Charles I, were put to death.
- 1661** Rutherford dies in prison awaiting trial.
- 1673** Jesuit missionary Jacques Marquette becomes the first European to explore the interior of the Mississippi River.
- 1675** Several New England colonies enter a brutal, three-year war with local American Indians. This conflict is known as King Philip's War.
- 1676** Nathaniel Bacon rebels against the government of Virginia, bringing ruin to that colony.
- 1682** William Penn leaves England and establishes Pennsylvania as a refuge for Quakers.
- 1689** John Locke writes *Two Treatises of Government*, a pair of essays that will greatly influence America's Founding Fathers and their understanding of the state's role in safeguarding inalienable rights.
- 1692** The Salem witch trials begin.
- 1693** William and Mary College is founded in the Virginia Colony, making it the second oldest institution for higher education in America.
- 1701** Yale College is established in New Haven, Connecticut.
- 1741** The Great Awakening begins to crest under the influence of George Whitefield and Jonathan Edwards.
- 1748** Charles Montesquieu writes *De l'esprit des Lois*, an essay in which he explains the need for the three powers of government to be balanced.
- 1752** Benjamin Franklin performs the kite experiment, proving the electric nature of lightning.
- 1754** John Woolman writes his influential treatise *Some Considerations on the Keeping of Africans*, and becomes one of the prominent voices for abolition in America.

- 1756** England and France pull Europe into a global conflict known as the Seven Years' War.
- 1762** Jean-Jacques Rousseau pens *Principes du Droit Politique*, a treatise in which he explains how social contract can be applied to democratic governments.
- 1763** England wins the Seven Years' War but accrues massive amounts of debt in the process. They attempt to alleviate this debt by taxing the American colonies.
- 1764** Thomas Pownall writes *The Administration of the Colonies*. This essay warns Parliament that the American colonies will not accept taxation without representation.
- 1765** For the first time in history, England imposes a direct, internal tax on the American colonies for the express purpose of raising revenue. This legislation is called the Stamp Act, and it requires printed materials in the colonies to be produced on stamped paper manufactured in London.
- 1766** Parliament repeals the Stamp Act in response to protests from merchants and manufacturers with colonial interests.
- 1767** Parliament imposes a new wave of taxation, known as the Townshend Acts, which places import duties on items such as paint, lead, glass, and tea.
- 1767–1768** John Dickinson writes a series of essays entitled *Letters from a Farmer in Pennsylvania*, which greatly unite the colonies against the Townshend Acts.
- 1768** British troops arrive in Boston with the goal of forcing compliance with the Townshend Acts.
- 1789** Olaudah Equiano publishes his autobiography, which details the horrors of the slave trade. This work greatly energizes the abolition movement in England.
- 1770** British soldiers open fire and kill several aggressive protesters. The incident is publicized as the Boston Massacre.
- 1772** The first violent uprising against the British Crown in America occurs when a group of men attack and burn the *Gaspee*—a British schooner sent to address commodities being smuggled into the harbors of Rhode Island.
- 1773** A group of colonists, disguised as Indians, board British ships and destroy the cargo by dumping it into the Boston Harbor. The event is subsequently called the Boston Tea Party.
- 1774** In response to the Boston Tea Party, Parliament issues a sweeping wave of punitive legislation, known as the Intolerable Acts, which shuts down the economy of the colonies and takes away their rights of self-governance.
- 1774** Facing increased British aggression, the colonies respond by sending delegates to Philadelphia. This gathering is known as the First Continental Congress.
- 1775** In April, British and Continental forces formally engage each other for the first time at the Battles of Concord and Lexington.

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| <p>1775 In early May, the Second Continental Congress gathers in Philadelphia and, two months later, publishes their intent to take up arms against Great Britain.</p> <p>1775 In June, George Washington is appointed commander in chief of the Continental Army.</p> <p>1775 Later that month, British forces win a Pyrrhic victory at the Battle of Bunker Hill.</p> <p>1775 In October, William Howe replaces Thomas Gage as commander of the British forces in North America.</p> <p>1776 In January, Thomas Paine publishes <i>Common Sense</i>, the most widely read political pamphlet of the Revolutionary period.</p> <p>1776 After a yearlong siege, British forces evacuate Boston in March.</p> <p>1776 Continental Congress publishes the Declaration of Independence in July.</p> <p>1776 In late August, Britain delivers a severe blow to Continental forces at the Battle of Long Island.</p> <p>1776 Washington crosses the icy Delaware River in December and surprises British troops at Trenton and then soon after at Princeton, giving Continental forces a desperately needed victory.</p> <p>1776 England wins an overwhelming victory at the Battle of Fort Mifflin, securing the surrender of 3,000 American soldiers and solidifying their control of New Jersey and New York.</p> <p>1777 Washington is forced out of New Jersey and moves his detachment south in an</p> | <p>attempt to frustrate Howe's plans for the capture of Philadelphia.</p> <p>1777 In September, Washington is defeated by Howe at the Battle of Brandywine.</p> <p>1777 Later in September, British forces capture Philadelphia without resistance.</p> <p>1777 Howe defeats Washington again at the Battle of Germantown in October.</p> <p>1777 In October, General Horatio Gates turns the tides of the war in the northern department and forces General John Burgoyne to surrender approximately 6,000 troops to the American forces at the Battle of Saratoga.</p> <p>1777 Washington winters his troops at Valley Forge in December. Over the next several months, around 2,500 American soldiers die from disease, starvation, or exposure to the elements.</p> <p>1778 At the turn of this year, Washington responds to a consorted effort by some of his leading officers to have him replaced as commander in chief. Historians refer to this incident as the Conway Cabal—named after General Thomas Conway, whose letters criticizing Washington were forwarded to the Second Continental Congress.</p> <p>1778 France formally enters the war in February, joining forces with America.</p> <p>1778 The Battle of Red Bank commences in late August. It proves to be a disastrous first attempt of military cooperation between America and France, as the French fleet of ships retreat without engaging the enemy.</p> |
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- 1779** Spain declares war against England on June 21.
- 1780** Benedict Arnold is court-martialed on several serious charges but remains in the service of Washington.
- 1780** The war moves south, and the American forces soon suffer a tremendous blow, as General Benjamin Lincoln surrenders well over 3,000 troops to British General Henry Clinton at the Siege of Charleston.
- 1780** In September, a plot by Benedict Arnold to hand West Point over to the British is foiled by the capture of his coconspirator, Major John André.
- 1780** As the year draws to a close, American forces string together several critical victories in the South, such as the Battle of King's Mountain and the Battle of Cowpens, encouraging them that the war can still be won.
- 1781** Washington orchestrates a "perfect storm" at the Siege of Yorktown, when his army traps British forces against the Chesapeake Bay as two French fleets cut off any hope of escape. General Lord Charles Cornwallis surrenders more than 7,000 British troops, effectively ending the Revolutionary War.
- 1782** In February, the British House of Commons votes against further war.
- 1782** British evacuate Charleston, South Carolina, on December 14.
- 1783** The Treaty of Paris ends the American Revolutionary War.
- 1783** On November 25, British troops evacuate New York, marking the end of English rule and occupation.
- 1783** General George Washington resigns as commander in chief of the Continental Army on December 23.

I

Indian Origins

LESSON PLAN

OBJECTIVES

The goal of this lesson is for students to better understand:

- the American Indians' origin story
- the significant differences between Native and European worldviews
- the ideals that Indians cherished.

SYMPOSIUM

Though scholarly estimates have differed greatly over the years, a more recent study proposes that there were more than sixty million Indians living in the Americas (North, Central, and South America) when Columbus embarked from Spain in 1492. To put this into perspective, there were approximately eighty million people in all of Europe during the same period.¹ Accordingly, the first document in *Humanitas: American Origins Book 1* (HAOI) seeks to remind students that, although the middle chapters of America's story are unquestionably consumed with the great migration from Europe, its opening chapters belong not to the Europeans but rather to the American Indians. The origin stories of the Indians, like those of so many cultures, tell us less about their actual origins and more about the things they valued.

As students engage this document, they will soon discover that a close relationship with nature, a robust interest in the supernatural, and an earnest hope in the afterlife were the main pillars of the Indian worldview. While your students will likely view American Indian beliefs as both strange and interesting,



1. Alexander Koch, Chris Brierley, Mark M. Maslin, and Simon L. Lewis, "Earth system impacts of the European arrival and Great Dying in the Americas after 1492," *Quaternary Science Reviews*, Volume 207, 2019, p. 13–36, <http://capress.link/hoatgoi>.

they'll find that the immigrants from Europe are not so charitable, instead esteeming their new neighbors as superstitious savages in need of Christianity. Thus, this chapter will help anticipate some of the struggles that will commence as soon as the first ships from England reach America's shores and that will continue as the Europeans spread out and settle the land. Students will encounter more about those struggles in chapters 15 and 16 of *HAOI* and in chapters 11–13 of *Humanitas: The American Republic Book 1 (HAR1)*.

WARM-UP

Who do you think understands reality best: someone who has lived in the wilderness all his life or someone who has received a standard education and lives in a city? This question could get students thinking about where wisdom and knowledge spring from.

QUESTIONS FOR DISCUSSION & WRITING

1. What makes one culture more civilized than another?
2. What is to be more desired: a society deeply connected with nature or one that is technologically advanced?
3. While modernity has brought about technological advances, what is lost when technology changes the way we live?
4. The Cherokee inhabited mountainous regions, and many events in their creation stories happen on or near mountains. Many other cultures also feature mountains in their stories (Mt. Sinai, Mt. Olympus, etc.). Why do you think mountains so deeply capture our imaginations?
5. This Indian creation story uses myth to explain how many animals got their strange appearance. Choose an animal and write a myth to explain how this animal acquired its most peculiar or most prominent feature. For example, how did the leopard get its spots, the elephant its trunk, or the giraffe its long neck?
6. Even though the myths you read in this chapter do not give us true biological facts, what can they tell us about the animals and the people who observed them?
7. Myths from different civilizations have some notable similarities. For example, many different cultures have myths about creation, a flood, and the origin of fire. Why do you think that different cultures have similar myths?
8. If many cultures have a myth about a flood, does this make it more or less likely that a major flood actually occurred? Do you think these myths represent disconnected stories thought up by various cultures or are they shared memories of a historical event?
9. In the modern era, we know many of the scientific reasons for natural phenomena, such as why animals have developed as they have and why certain events have happened in nature. Does having that knowledge mean we should no longer tell and make up stories about the world around us? Why or why not?

CONCLUSION

It is stunning to contemplate that while life for the American Indians essentially remained constant over the course of thousands of years, Europe was a tumult of change and technological progress. At the same time that Indian leaders were gathering around campfires and their most exalted chiefs were dwelling in wigwams, European cities were expanding and kings were sleeping in palaces and worshipping in cathedrals with architecture that defies imagination. One can possibly understand the temptation of those early European explorers and settlers to look down upon a civilization that was, for all intents and purposes, still living in the Stone Age. However, though their technology may have been comparatively

primitive, the American Indians' ability to construct enduring political societies, which even America's Founding Fathers would come to emulate, and their sophistication in statecraft were complex and impressive. This will be the subject of our next chapter.

LOOK AHEAD

p. 6: "It was not long until the old people discovered that he had magic powers . . ."

One of the defining features of American Indian culture was the belief in magic. They were a profoundly spiritual people who seemingly inhabited two worlds at once. One of the most curious features of their magic was the purported ability to temporarily transform into different species or shapes. We will see more dramatic evidence of this in the next chapter, "Indian Polity."

LOOK BACK

p. 4: "In the beginning there was no fire, and the world was cold . . ."

Invite students to read or recall the story of Prometheus, a Greek tale depicting when the Titan god by that name is tortured by Zeus for giving fire to humans. See chapter 4, "The Age of Man," in *Humanitas: Ancient Greece Book 1 (HAG1)* for Aeschylus's *Prometheus Bound*.

TEACHER'S TIPS

p. 3: "There is another world under this . . ."

As a comprehension check, see if students can explain why the Indians thought there was another world under ours. Notice that the Indians took the information they had and made the best deductions they could. Observing that (1) the sun set in one direction and rose in the opposite direction, (2) that streams seem to mysteriously appear and then disappear, and (3) the water temperature always differed from that of the air, the Indians came to the conclusion that there is another world below us. What other mistaken conclusions about reality have people made by observing natural phenomena?

p. 6: "Then the Wild Boy changed himself into a puff of bird's down . . ."

Shapeshifting—the ability to change oneself into a different form—was often mentioned in Indian lore. Ask students what superheroes from the folklore of their own culture have the ability to shapeshift and see what they come up with.



2

Indian Polity

LESSON PLAN

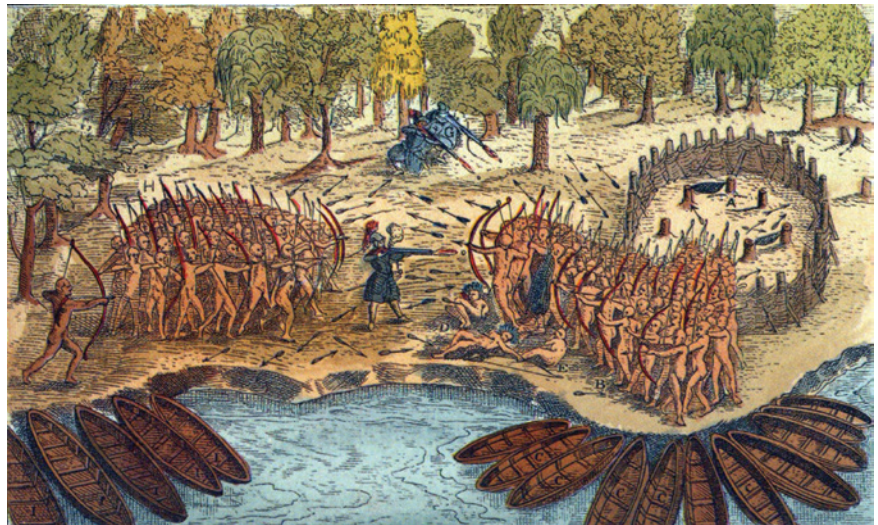
OBJECTIVES

The goal of this lesson is for students to better understand:

- how the Iroquois Indians viewed their origins
- the differences between American Indian and European worldviews
- how Indians structured their government

SYMPOSIUM

The purpose of this chapter is for students to become familiar with the origin story of the Iroquois Indians and to observe how they structured their government. It should be clear to students that for many centuries before European immigrants arrived, Indians had called America their home. Though the Indians had made less progress than their European counterparts in terms of technological



advancement, their ability to organize themselves into an efficient political community was remarkably advanced. Accordingly, the first part of the chapter is devoted to recounting the legendary origin story of Dekanawida, the hero and founder of the Iroquois Confederacy. In that section, students will be exposed to traditional Indian folklore; magic, miracles, and myth all combine to make Dekanawida appear larger than life and on par with Romulus or Hercules. Beyond the lore, the most significant contribution

Dekanawida made to American Indian culture was the constitution he established to unite the five Indian nations in the northeastern corner of America. As they read this portion of the chapter, students will begin to wrestle with the rudiments of political societies. Here, in seed form, they will see concepts such as federalism (the unification of regional governments with a central government into one system), division of powers, and the process by which several governments can come together and form an indissoluble and voluntarily political union.

WARM-UP

Why is it necessary to have a large, centralized government? Are not smaller, regional governments sufficient to provide for the needs of any given society? What are the advantages to having a central government, and what are the disadvantages? Questions like these will help students think through some of the material presented later in the chapter.

QUESTIONS FOR DISCUSSION & WRITING

1. Why are origin stories so important to cultures?
2. Do governments prevent or encourage war?
3. Is history mostly true or mostly false?
4. Dekanawida's story indicates that he lived at least one hundred and fifty years before the arrival of the first Christian missionaries in North America. If the Indians had never heard the Christian message, why do you think their description of Dekanawida is so similar to descriptions of Jesus?
5. Why do you think that people tend to create myths about the founders of their country and to explain how their country came to exist?
6. Should myths and legends about a country's origin or famous people from that country be included as history, or should historians and students of history reject such myths and stick to true, factual accounts of people and events? Why?
7. How did the American Indians involve women in the political process?
8. Why do you think other civilizations have been so slow to involve women in politics?
9. Dekanawida called for the "Great Peace" because he saw how terrible war was for his people. What are the effects of war on a society? What are some of the psychological, emotional, spiritual, and/or social impacts of war on a society?
10. Do you agree that war is sometimes necessary to establish peace? Why or why not?
11. Create a chart or diagram showing how the Iroquois government is structured and organized.

CONCLUSION

The Constitution of the Five Nations represented a significant step forward in the realm of political theory. In fact, nearly three hundred years after its ratification, the Founding Fathers looked to the Indians' model as inspiration for their own. Benjamin Franklin once remarked, "If the Indian savages were capable of forming a scheme for such a union, and able to execute it in such a manner, that it has subsisted for ages, and in fact appears indissoluble; a like union should be capable for a dozen English colonies."¹ In the meantime, Europe would have to work through many centuries of political evolution before a government whose aim was liberty could be experimented with on the shores of America. At this point, the control that the European monarchs exercised over their subjects was absolute. If the latter were to experience anything like civil and religious liberty, they would have to fight for every square inch. This is the subject of our next chapter.

1. Benjamin Franklin to James Parker, March 20, 1751, Papers of Benjamin Franklin, vol. 3, Jan. 2, 1745–June 30, 1750, ed. by Leonard Labaree et al. (New Haven: Yale University Press, 1962).



LOOK AHEAD

p. 23: “We are able to transform ourselves into herons . . .”

Magic permeated American Indian culture, and Christian settlers were extremely suspicious of such practices, believing them to be of the devil. In chapter 21, “Of Witches,” look for the topic of magic and evil powers to become the focus of much of New England during the infamous witch trials.

TEACHER’S TIPS

p. 16: “The League of Five Nations”

In preparing students to embrace the legacy of the American Experiment as a long chain of world events, it is helpful to consider the traditional motto of the United States: *E pluribus unum*, which means “Out of many, one.” While its application denotes a single nation emerging from the union of thirteen colonies, it also applies to the political theory of “Out of many traditions, one.” Have students identify recognizable forms of American government from The League of Five Nations origin story, such as federalism, division of powers, and general assemblies. It may also pique students’ interest to learn how the Founding Fathers carefully studied the storehouses of heritage and history from ancient Jerusalem, Athens, Rome, England, and pre-colonial America.²

p. 22: “. . . and began to speak healing words to Hiawatha . . .”

When Dekanawida begins to speak healing words to Hiawatha, students familiar with *The Lion, The Witch and The Wardrobe* may hear echoes of when Aslan pardons Edmund after his crime of betrayal: “There is no need to tell you (and no one ever heard) what Aslan was saying, but it was a conversation which Edmund never forgot.”³ Although the crimes committed against and by Hiawatha and Edmund differ, we see that both are equally irrational characters whose vision is made clear by the power of words spoken by one with the authority to grant inner transformation. In the case of Hiawatha, he was deemed competent to judge, just as after Edmund’s encounter with the great lion, Aslan, Edmund would go on to be called “King Edmund the Just.” Consider discussing with students the role played by repentance and forgiveness in disarming treachery in ourselves and in others.

p. 23: “Finally, the last couple came forward . . .”

Point out to students how the attributes of the creatures proposed for disguise by the confederated spies mirror human frailties. Discuss with them the reasoning of the council in accepting the decision of the last couple to transform into the deer and the bear. What is being said about both animals and ultimately about man? Does this story remind your students of other tales they’ve heard? If so, what similarities do they see between those stories and the pacification of Adadarhoh?

p. 26: “. . . they shall be welcomed to take shelter beneath the Great Tree . . .”

If students seem to be having difficulty in reading stories laced with magic, miracles, or myth, try a different approach to help them digest such a story. Teaching students to read closely will help to develop many faculties, such as memorization, delight, and the ability to draw unbiased conclusions about the text. One technique is to track the use of symbols. Prepare students for this exercise by examining the symbolism of the Peace Tree in this Iroquois origin story. Ask them to recall imagery

2. Ned Ryun, “The Republic’s Great Traditions,” *Restoring Our Republic: The Making of the Republic and How We Reclaim It Before It’s Too Late* (United States: Self-published, 2019), p. 12.

3. C. S. Lewis, *The Lion, the Witch and the Wardrobe* in *The Chronicles of Narnia* (New York: HarperCollins, 1982), 174.

from other stories in which characters take shelter beneath a tree. As the students mention other stories, have them consider how the tree is symbolized. Then have the students compare the stories that have been mentioned, looking for a unifying or contrasting idea. Genre often plays into how a symbol is used and it can be a great discovery by your students when they begin to connect symbols between different genres they encounter. For example, in the case of this tale, the Peace Tree is nearly personified as a wise sage, able to direct mankind to the path and the shelter peace affords. It may surprise students that the point of a mystical symbol is to convey a moral lesson or principle.

p. 27: “The rites and festivals of each nation . . .”

“The word the Greeks used for education was *paideia*, which meant not only learning intellectual skills, but also the transmission of the entirety of the loves, norms, and values of a culture.”⁴ It is “key to the formation of a culture. . . . Because it is the building block of culture, it determines the future of a people.”⁵ Consider with your students how the concept of *paideia* is a universal trait of human culture. In this origin story, we see that when the regional Five Nations come together by establishing a general council fire, their interests and identities are not dissolved into a central body. In other words, the Iroquois political union organized itself by appointing representatives who came together to establish the rights of their clans and to work toward advancing the Great Peace between each other and with foreigners. Emphasize that each nation’s *paideia* is upheld as a right of every clan of the Five Nations “given by the people of old times as useful and necessary for the good of men” (see p. 27) that it should remain undisturbed. In this story, we can see the seeds of the concept of American democracy take shape.

4. Ravi Scott Jain and Kevin Clark, *The Liberal Arts Tradition: A Philosophy of Christian Classical Education*, 3rd ed. (Camp Hill, PA: Classical Academic Press, 2021), 211.

5. “What Is Paideia?” Association of Classical Christian Schools (ACCS), accessed January 22, 2022, <http://capress.link/hoatgo2>.



3

Martin Luther

LESSON PLAN

OBJECTIVES

The goal of this lesson is for students to better understand:

- why governments exist
- the limit of a government's authority
- the connection between Luther and the establishment of America

SYMPOSIUM

How far can the arm of government extend into the lives of its citizens? This is the question that Luther seeks to answer in his essay "On Secular Authority," and thus we should keep it at the forefront of our students' minds—not only for the duration of this chapter, but throughout the course of their study of *Humanitas: American Origins*. Indeed, the proper sphere of a government's authority is a terribly important topic, making this chapter foundational to students' understanding of it. Luther's answer to the questions surrounding the lawful jurisdiction of a government over its citizens was a seminal contribution to Western political thought, just as it was instrumental in precipitating the settlement of America as a haven for religious freedom years later.



WARM-UP

The ideal way to begin this chapter would be by inviting students to examine and discuss an event that, in your mind, indicates a failure of the government to act when it should have or one that demonstrates a time when the government stepped into the lives of its citizens when it should not have. Generally speaking, the more contemporary the event is, the better.

QUESTIONS FOR DISCUSSION & WRITING

1. What is the purpose of human governments?
2. Can we imagine a world in which no government would be necessary?
3. What is it about human nature that requires us to be governed?
4. In terms of classical rhetoric, all addresses should begin with an exordium. The primary purpose of this section is for the speaker to establish ethos—good rapport or credibility—with her audience. Luther seems to be doing the opposite and may actually be trying to offend the German rulers who would be reading his essay. Why do you think he is addressing his audience so harshly instead of trying to build a bridge?
5. Luther is assuming that the Bible is the ultimate authority. Is he therefore committing the logical fallacy of “begging the question” (assuming what ought to be proven)?
6. Who or what would you consider to be the ultimate authority in your life? Is it your parents, the government, religious leaders, a holy book, or someone or something else?
7. America is a pluralistic society, which means that its citizens hold very different beliefs about important things in life. Can you think of a recent example that illustrates how conflict arises when different groups of people disagree on a particular issue?
8. Luther’s main line of argumentation assumes that people have souls. What exactly is a soul? How did Luther conceive of the soul? How is the soul different from the body and mind? Do you believe that humans have souls? If so, how do we harm our souls, and how can we improve them?
9. Luther asserts that people cannot be forced to believe something. Do you agree or disagree with that assertion? Pick one side of this debate and defend your position. Be sure to define the terms “forced” and “believe” in your argument.
10. Luther makes the argument that, at times, it is necessary to disobey the government. List other historical examples of when someone disobeyed the government because of his or her personal beliefs. Can you think of a situation in which you would have to disregard the laws or commands of the government?

CONCLUSION

Luther’s Reformation disrupted many medieval assumptions and inaugurated a chain of events that would contribute to the colonization and establishment of America. Not least among these disruptions was Luther’s assertion that a government does not have the authority to control or command its citizens’ personal beliefs. Thus, several decades later, when England failed to embrace this core tenant of the Reformation, many people fled to distant lands, America being one of them. In the next lesson, under the guidance of John Calvin, students will consider a much different question. Just as Luther wanted to establish government’s responsibility to its citizens, Calvin sought to establish a citizen’s duty to his government. Students will soon discover that tensions between these two positions will push and pull on each other right up to the American Revolution.



LOOK AHEAD

p. 42: “The world is no longer what it was when you hunted and drove the people like animals . . .”

These words of Luther turned out to be hauntingly prophetic. It is easy to imagine the rulers of Europe laughing off a statement like this, but it was actually the Reformer who was on the right side of history. The world was growing tired of tyrannical and despotic monarchs. Soon, we will see in chapter 7 how political scholars such as John Ponet will begin to argue that it is acceptable to physically dispossess them from their thrones; then, in chapter 8, we will see an example when this actually transpires. Many other examples will be provided of men who view the origins of human government to be in the will of the people, not in the pleasure of the monarch or in the halls of the aristocracy.



LOOK BACK

p. 37: “Human authority cannot possibly extend its authority to heaven and over souls . . .”

Have students return to chapter 2, where it says, “The rites and festivals of each nation shall remain undisturbed” (see p. ???). In what way do the laws of the Indian Confederation protect the personal rights of those within the individual tribes from “governmental overreach” into what Luther would consider the personal arenas?

TEACHER’S TIPS

p. 36: “God has given them over to a perverse mind . . .”

What does Luther mean by saying that “God has given [rulers] over to a perverse mind and will make an end of them”? It is probable that he is thinking back to the reign of King Nebuchadnezzar, which is referenced in the Old Testament book of Daniel. Not a strong supporter of religious freedom, Nebuchadnezzar threw three Jewish boys into a fiery furnace for refusing to worship in the prescribed manner. The prophet Daniel warned the king that he had a major pride problem and that if he did not change his ways, God would have to deal with it. Like so many monarchs, Nebuchadnezzar was stubborn beyond remedy and Daniel reports that God dealt with him in a most spectacular way. Daniel 4:31-33 reads: “‘O King Nebuchadnezzar, to you it is spoken: The kingdom has departed from you, and you shall be driven from among men, and your dwelling shall be with the beasts of the field. And you shall be made to eat grass like an ox, and seven periods of time shall pass over you, until you know that the Most High rules the kingdom of men and gives it to whom he will.’ Immediately the word was fulfilled against Nebuchadnezzar. He was driven from among men and ate grass like an ox, and his body was wet with the dew of heaven till his hair grew as long as eagles’ feathers, and his nails were like birds’ claws.” Nebuchadnezzar had, quite literally, been given over to a perverse mind.

p. 32: “. . . making themselves lord over men’s conscience and faith.”

This statement by Luther was by no means a result of an isolated experience. Rather, it encapsulates a recurring human experience down through the ages. For instance, consider how countries, including the United States, have used propaganda to shape people’s beliefs and behaviors.¹ In one sense, there is a strong inclination to use propaganda to incite good, but at its worst the motive behind its use is manipulative and destructive. Compare the outcomes of the examples of the influence of Thomas Paine’s *Common Sense* in fostering the demand for independence among colonists with the agitation of revolutionary ideas stirring up political unrest, such as in the teachings of Marxism. Discuss with your students other historical examples of governments or actions they recall that fit this description.

1. “The Story of Propaganda,” American Historical Association, accessed March 8, 2023, <http://capress.link/hoatgo3>.

If they struggle to find examples, ask them to consider contemporary rules and regulations that are, or were, in flux. For instance, they could recall how various institutions and businesses across the United States responded to mask mandates during the COVID pandemic that started in 2020. Ask students to recall what types of propaganda they saw, heard, or read during that time and then ask them to discuss how, in their view, that propaganda affected the responses to mask mandates and other requirements. You may also want to have students consider how the use of propaganda and shifting regulations might be examples whereby one class of people believes another requires control.

p. 33: "... prescribe laws for the soul ..."

Most Americans wrongly believe the phrase "separation of Church and state" appears in the Constitution, implying a government free of religion. The First Amendment of the Constitution actually states, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Rather than calling for a separation of Church and state, the First Amendment effectively creates a "wall of separation between Church & state" and instead "promotes freedom of religion and prohibits the federal government from inhibiting its citizens' ability to worship as they wish."² However, where the federal government does indeed regulate the Church in matters of public protection and general applicability,³ do they have the authority to regulate matters of conscience, such as in mandating membership requirements to include anti-discrimination laws? Now is an opportune time to have a conversation with students about what they believe the phrase "separation of Church and state" means. Then gently introduce them to the context in which Thomas Jefferson penned the expression in a letter to private citizens. In asserting his agreement with the First Amendment's protection of religious freedom, Jefferson makes clear the necessary barrier between the authorities of government and religion. How does Jefferson's understanding compare with Martin Luther's teaching on the limits of a government's authority? How might Luther respond to Jefferson's statement about the First Amendment? Probe students to consider recent examples in which government "powers presume to prescribe laws for the soul" that interfere with the "wall of separation between Church and state."

p. 33: "... for over the soul, God will allow no one to rule but Himself ..."

Luther's assertion that a government does not have the authority to control or command its citizens' personal beliefs was a sensational notion in his day. At that time, the Church and state were treated as one entity. Effectively, Luther was calling for a separation of rule between Church and state with divinely prescribed limits to both. How might Luther's claim that only the words of the Bible are authoritative in matters of Christian faith be taken as a threat by the Roman Catholic Church if the Church claims to speak on behalf of God? In other words, by what authority can Luther publicly denounce the Church's authority in the spiritual lives of Christians? What claims did Luther make about the illegitimacy of the enforcement of man-made laws upon a person's conscience?

p. 37: "The Proper Jurisdiction of Government"

It is important for your students to understand Luther's exposition taken from scripture to mean that the jurisdictions of the Church and the governing authorities were not in subordination to each other. Neither had power over the other—each only had power to govern what was proper to its authority. Consequently, neither was inferior, and they actually complemented one another. In his Farewell Address, George Washington noted the necessary jurisdiction of Church and state when he wrote, "Of

2. "Separation of Church and State," Teachinghistory.org, Roy Rosenzweig Center for History and New Media at George Mason University, accessed September 30, 2022, <http://capress.link/hoatgo4>.

3. "Pastor, Church & Law," Church Law & Tax, *Christianity Today*, accessed November 27, 2022, <http://capress.link/hoatgo5>.

all the disposition of habits which lead to political prosperity, religion and morality are indispensable supports.”⁴ Likewise, Thomas Jefferson felt that the Church was the “best support of good government.”⁵ Ask students how these statements by Washington and Jefferson relate to Luther’s statements about the proper jurisdiction of government: do they support Luther’s exposition or disagree with it?

p. 41: “How Heresy Is Defeated”

Students may be surprised, and possibly even offended, by the force of Luther’s words and arguments. Encourage students to see that the force he employs is due to his excellent rhetorical skills. Throughout his treatise and at the beginning of this section, Luther uses refutation to anticipate the argument against his thesis. Therefore, he argues the counter-case first and then rebuilds his own previously stated case. Note how he frames the opposition at the beginning of this section in the form of a question and then delights his audience with a positive answer that it is the Bible that enlightens the heart and expunges heresies, not the external force, punishment, or coercion of man. He channels his duly noted anger through well-formed argumentation with well-arranged devices. It would be worthwhile for students to pick out language from the text to support Luther’s **thesis** (obedience to temporal authority is necessary and subject to the two jurisdictions on earth under God and the State), **supporting proofs** (worldly governments dictate laws external to mankind, while God rules through the Church over the soul), **counterargument** (even the Church commands obedience to the State), and **rebuttal** (obedience is required where there is a corresponding authority to the command). This exercise will yield a basic outline by which students can be trained to follow any argument they encounter in source documents.

4. “Washington’s Farewell Address,” GovInfo, U.S. Government Publishing Office, accessed March 22, 2023, <http://capress.link/hoatgo6>.

5. Megan Basham, “Prodigal Daughter,” *First Things*, December 2022, accessed February 3, 2023, <http://capress.link/hoatgo7>.



4

John Calvin

LESSON PLAN

OBJECTIVES

The goal of this lesson is for students to better understand:

- the concept of political obligation
- the extent of a government's authority
- the tension between Luther's and Calvin's positions

SYMPOSIUM

What is a citizen's obligation to his government? This is the question we should ensure our students are now beginning to wrestle with. In the previous chapter, we saw how Luther was considering the extent to which governments could reach into the lives of its citizens. In this chapter, we will see how Calvin approaches this topic from the opposite direction, as he considers the duty that citizens have toward their government.

The idea that we ought to respect, honor, and obey our civil magistrates may be a new concept for our students, but it would have been assumed by most of the medieval world. The belief that human governments have their origin in the will of God resulted in a tremendously high view of the civil magistrates.

It is important that students understand the tension between Luther's and Calvin's positions, since this tension will continue to grow for the next two hundred years and even result in many conflicts and much bloodshed.



WARM-UP

It is important to begin with a clarification of the position and duties of a magistrate. In the introduction to this chapter (see page 44 of *HAOI*), it is noted that in Europe during the time of Luther and Calvin, magistrates had absolute power. “Not only did they control things such as property, taxes, and trade, but even very personal things such as how people worshiped and what they believed.” It’s also important to help students make connections between magistrates in the 1500s and contemporary civil authorities.

Additionally, students will need help understanding the concept of political obligation. One of the best ways to do this might be to ask them to consider to what extent a citizen should comply with the commands of a civil magistrate. To aid in making this more concrete, ask them the following: When should you obey the orders of a police officer? When might it be acceptable to disobey a police officer’s orders? If you can establish in the students’ mind how much they are willing to obey lesser magistrates, you can lead them on to consider their duties and responsibilities to state and federal governments.

QUESTIONS FOR DISCUSSION & WRITING

1. According to Calvin, what role do ordinary citizens play in the political process?
2. What are some potential dangers that could arise when citizens get involved in politics? Does citizens’ participation in politics tend to make things better or worse?
3. What examples does Calvin use to illustrate his argument that citizens ought to obey bad rulers? How would you respond to these examples? Do they strengthen or weaken his overall argument?
4. Do you agree with Calvin that we should obey rulers with whom we disagree? Why or why not?
5. How is Calvin’s understanding of government and civil obedience different from Luther’s? How is it different from a modern understanding?
6. When is it acceptable for an individual or a group to rise up and correct evils that the government is ignoring or perpetrating? Would this be better or worse than suffering because of or ignoring the injustice?
7. Calvin believes that we ought to obey our rulers unless we would disobey God by doing so. Where would you draw the line when it comes to obeying and resisting governing authorities?
8. You have explored two explanations as to why God would allow a bad ruler to govern a people: Either the ruler became corrupt after he was chosen by God or God was using him to punish the people. Can you think of other explanations as to why bad rulers come to power?
9. Calvin believed that in his day, people were too rebellious toward their governments. Are citizens today similarly rebellious toward their governments or are people more passive?
10. Looking ahead to the American Revolution, what effect do you think Calvin’s ideas had on the series of events that led to the citizens of the thirteen colonies rebelling against their government (King George III)?

CONCLUSION

Calvin’s insistence that human governments have their ultimate authority in the will of God had many champions throughout the medieval period and even into the modern era. Closely related to this idea were the long-standing assumptions that the monarchy was the most perfect form of government and that kings were God’s representatives on earth in an especially unique way. While these beliefs certainly brought a degree of order, they were bad news for the kind of religious freedoms Luther and others were arguing for in their writings. We will soon see a clear example of this in chapter 5, as we reflect on the life of King Henry VIII.



LOOK AHEAD

p. 49: "... you conclude that obedience is to be given to none but good governors ..."

The idea that governments should have built-in checks to unbridled power is a doctrine that reaches full maturity in the writings of Montesquieu, as students will see in chapter 26. However, the idea has been around for a long time, as we see from the fact that all of the examples that Calvin gives are derived from the classical world. One of the most famous examples of lesser magistrates checking the power of a sovereign was when the English Parliament captured and executed their king (which students will read about in chapter 8, "Divine Right of Kings"). Most members of Parliament at that time were terrified to put their king to death, and for many of the reasons that Calvin is expounding in this essay.



LOOK BACK

p. 54: "... we are rendering the obedience that the Lord requires when we endure anything rather than disobey Him."

Had Calvin been born in ancient Greece, he would have been much more comfortable living in Sparta than in Athens. Xenophon, in his great work *Constitution of the Lacedaimonians*, says of the Spartans, "In other states the most powerful citizens do not even wish it to be thought that they fear the magistrates: they believe such fear to be a badge of slavery. But at Sparta the most important men show the utmost deference to the magistrates: they pride themselves on their humility, on running instead of walking to answer any call, in the belief that, if they lead, the rest will follow along the path of eager obedience. And so it has proved."¹

TEACHER'S TIPS

p. 46: "The first duty of subjects toward their rulers is to have the most honorable views ..."

Considering the basic template of Luther's rhetorical argument provided in chapter 3 (thesis, proof, and refutation), ask students to outline Calvin's argument accordingly. The following is a sketch to keep in mind as your students develop their outline. *Note:* Inform your class that while this written form borrows from classical rhetoric, it is by no means a complete persuasive outline. This brief sketch is from just an excerpt of John Calvin's original exposition, not the whole.

- I. **Thesis:** Humans live under a divine command to obey their governing authorities for the sake of their office, not based on character. This applies even to wicked rulers.
- II. **Proof I:** Obedience to bad kings required in scripture
 - A. **Support:** Divine Providence is the primary cause by which established kingdoms rise and fall.
 - B. **Support:** The offices of civil rule reflect the divine majesty by which the authority to rule is given. This is the basis for obeying the commands of the rulers despite their characters.
- III. **Refutation** (states the counter case, refutes by listing inadequacies, and rebuilds stated thesis):
 - A. **Counter Case:** It may be true that obedience to bad kings is required, etc., but what about the mutual duties that rulers owe to those under them?
 - B. **Rebuttal** (point out that this rhetorical move rebuilds the case for Calvin's thesis, improving upon it by adding the duty of lesser magistrates):
 - I. Calvin has already declared rulers' divine obligations by the very nature of the divine offices they hold.

1. Xenophon, *Constitution of the Lacedaimonians*, chapter 8, Tufts.edu, accessed July 5, 2023, <http://capress.link/hoatgo8>.

2. Let humility restrain our impatience in recalling our transgressions against God.
3. Perform one's own duty before another's, which does not include curing evils.
4. Leave the task of governing rulers to God, who holds the revolutions of kingdoms and the hearts of kings in his hand—consider his avengers!
5. It is for lesser magistrates to curb the tyranny of kings.

VI. **Proof 2:** In obeying kings, we must never disobey God

A. **Support:** All decrees of man yield to obedience to God.

B. **Support:** No ruler has authority to command anything against God.

p. 51: “No, they are still subject, even to those who are wicked and unkind.”

There's a good chance that your students will object to Calvin's argument about children and wives rebelling against “wicked and unkind” governors. Discuss with them some possibilities regarding why Calvin may have introduced the controversial assertion. First, point out that students are likely reading into the text their modern-day presumptions about ethics and that, culturally speaking, there were no categories in Calvin's time for women's and children's rights. Second, students should also be familiar with the adage “Two wrongs don't make a right.” Applied to Calvin's argument, this means that just because a governor—whether a parent, husband, or civil ruler—is wicked or unkind does not make it acceptable to rebel against that authority. Third, it is plausible that Calvin may have been teaching a side lesson on de-escalating injustices, not on matters of setting precedence for marriage and parenting. Last, even if students are unwilling to accept these considerations, ask them whether that still dismisses the necessity of asking the question: Must we obey rulers with whom we disagree?

p. 51: “... He can bring deliverance.”

When Calvin declared that the task of governing rulers is the prerogative of God, who holds the “revolutions of kingdoms” and the “hearts of kings” in his hand, Calvin left room for the necessity of avengers. In what sense was he referring to avengers? Note the biblical examples Calvin uses as a case for God's deputizing of leaders and moving them from the realm of the governed to the realm of governor. How do these examples reconcile with Luther's position that the proper jurisdiction and power ascribed be exercised by the ruling authority?

p. 51: “At other times, He employs for this purpose the fury of men ...”

Note how Calvin points out that even wicked men will be used to punish other evildoers if private citizens allow humility to restrain impatience toward injustices they experience. With that thought in mind, Calvin issues a reminder to recall one's own offenses committed against laws and mankind, a reminder that should give us pause when considering retribution for an injustice we've experienced. Is this what is meant by the maxim, “Those who live in glass houses shouldn't throw stones”? What errors might be committed when taking this contemporary advice to the extreme?

p. 54: “I am aware of the imminent peril to which subjects expose themselves by refusing to obey wicked kings ...”

As a class, compare Luther's position of the limits of the government's authority with Calvin's position of a citizen's obligations to his government. While discussing, keep in mind three actionable outcomes: What do both positions **have** as a goal? What **are** the duties of the government and the citizen, respectively? How **does** each position affect the other? How do the positions **differ** from each other? Keep track of class answers by recording them on the board using column headings: Have / Are / Do / Differ.

5 Henry VIII

LESSON PLAN

OBJECTIVES

The goal of this lesson is for students to better understand:

- what life was like during King Henry's reign
- the significance of King Henry's declaration of himself as the spiritual ruler of England
- the connection between Henry's actions and the English immigration to America seventy years later

SYMPOSIUM

It will be of the utmost importance that students understand the ramifications of the personal and political turmoil to which King Henry VIII exposed his country and why this produced an environment so toxic that many would desire to flee. On a personal level, one can only imagine the family strife caused by a man who would marry six women in his lifetime. On a political level, the effect of Henry's annexation of all spiritual authority to his already despotic throne would have disastrous and far-reaching results. All the tools in this chapter are designed to help you understand this critical juncture in England's history and to pass this understanding on to your students.



WARM-UP

Though students may have heard of, or encountered in their own families, people who have been married multiple times, it's still relatively rare to hear of someone who has been married more than three or four times. They've probably also read or heard about how the marriages of some famous people have ended dramatically. To prepare students for the type of character they are about to be exposed to in King Henry, it may be interesting to gather some information on other famous people from history who have been divorced, such as Julius Caesar and Pompeia, Charlemagne and Desiderata, and Napoleon and Josephine. The students will likely be intrigued by these divorces, at which point you can introduce them to Henry, who was not only married six times, but who ended many of those marriages in the most scandalous and criminal ways.

QUESTIONS FOR DISCUSSION & WRITING

1. What was King Henry's primary motivation for breaking with the Roman Catholic Church?
2. Was Henry on the same side as Luther and the Reformers regarding the authority of the Roman Catholic Church? To what extent was he motivated by spiritual or theological concerns?
3. How would Luther and Calvin have felt about Henry's decision to usurp the pope and absorb all spiritual authority into England's throne?
4. The Chronicle of Edward Hall is considered one of the most reliable primary sources we have on the Tudors, yet it does not contain an unbiased account. Reread the opening paragraph of Hall's Chronicle and identify any potential biases.
5. Reflect on how unjustly Catherine of Aragon was treated. Can you think of any examples in today's culture of people using religion to mask or excuse their own sin?
6. Three of Henry's children—Edward, Mary, and Elizabeth—ruled England in the years after his death and each had a different mother. Match each child to his or her mother and then reflect on how each monarch's relationship with his or her mother may have affected his or her political decisions.
7. Why do you think Henry was obsessed with having a male heir? What would have happened if he had not produced a male heir?
8. It is evident that Henry was motivated by lust and power. How do the personal motivations, fears, and biases of a ruler pollute the politics of the realm under his or her rule? Is this always the case with monarchy?
9. Henry's decision to declare himself the head of the church radically changed the way Europeans viewed the relationship between church and state. What possible problems do you anticipate will result from this decision?
10. King Henry set a dangerous precedent for how much power a ruler could have. Do you think consolidating that much power in a single ruler made the government more or less stable?

CONCLUSION

The seeds of destruction have now been planted. The spiritual power that Henry claimed for the throne of England came at the precise moment when Europeans were beginning to experiment with more liberal and constitutional forms of government, at least on paper. From a historical standpoint, England was headed in the wrong direction and clinging to ideas that were losing popularity and blind acceptance. Religion and spiritual power continue to be a point of severe contention during the reign of Mary Tudor, as we'll see in the next chapter. Yet, even after all this, the English monarchy will still maintain that their right to rule the masses comes by divine decree. We will see this belief more developed in chapter 8. Then, in chapter 9, we will encounter the most famous argument against the divine right of

kings to rule, and in chapter 10, we will see the whole matter come to a decisive and violent climax with the execution of King Charles. For now, let's turn the page and read about the reign of Mary Tudor from John Foxe's *Acts and Monuments*.



LOOK AHEAD

p. 60: "... only Supreme Head on earth ..."

Throughout this chapter we see the pattern of how England's government worked at the time. The king wrote the laws and Parliament simply went along with whatever he said. Under the American Constitution, the positions would be reversed. Congress would write the laws and then present them to the president. In terms of political history, this represents the general trajectory of Western countries evolving from monarchies to more constitutional forms of government.



LOOK BACK

p. 61: "... our said Sovereign Lord ..."

Although most European kingdoms were not bastions of religious freedom at this time, Henry's declaration of spiritual supremacy was a giant step backward. By assuming the kind of power and prerogatives that Luther insisted earthly kings do not have, his kingdom reverted to what life would have been like in Rome under the emperors. There, as in much of the ancient world, no distinction between the secular and sacred spheres existed. Thus, to refuse Caesar's religious mandates was akin to treason and punishable by death. This was now the exact same environment that Henry was establishing within his country.

TEACHER'S TIPS

p. 64: "For if he had any doubts regarding my marriage ..."

Hall's seemingly careful account depicts King Henry as a principled man. He achieves this with favorable accounts of how and why it became necessary for King Henry to declare himself the "Supreme Head of the Church of England." But he also includes convincing testimony by Catherine of Aragon about the lawful state of her marriage. It would seem Hall is leaving the door open for scrutiny of the King, or is he? Ensure that students note the biased claim of Henry's sorrow that his wife "trusted more in the law of the pope than in keeping the precepts of God," which is meant to offset Catherine's testimony. In that statement, he is equating the ruling by the University of Paris with the precepts of God. Remind students that bias is the inclination to favor or oppose people, institutions, actions, things, ideas, or opinions and is a means of steering public sentiment possibly away from prudent facts.¹ Discuss with students the importance of determining an author's bias—who is making the claim and to what end—so the interpretation of facts can be better examined.

p. 66: "However, when the day came, she would not appear ..."

Life during King Henry's reign was toxic and unpredictable for the court, the Church, and the laity. Though she was the queen of England, Catherine's position was no more privileged. After the trial by the legal scholars who declared her marriage to King Henry unlawful, Catherine was denied her appeal to the pope and ordered to appear before the king's council to finalize the divorce. Not only did she refuse to appear when ordered—twice—but she also marked her civil disobedience by committing to

1. "Judicial Address One Invention: Character Bias," *The Lost Tools of Writing Teacher Guide, Level 2* (Concord, NC: CiRCE Institute, 2017), 59.

God their judgments. Rather than disavow her commitment to holy matrimony, she disobeyed the council. How did Catherine's actions align with Calvin's views that in obeying kings, one must never disobey God?

p. 68: "... and many took them to be a bad portent for the days ahead."

Here at the end of the chapter, students are left with a cliffhanger that tells readers to expect kingdom-wide suffering at the hands of Queen Mary and a future exodus from England. The political and religious climate is going to get worse before it gets better. Let the students debate whether King Henry's despotic rule was necessary to further the cause of the reforms to Church and state pioneered by Luther and Calvin elsewhere in Europe. In what ways did King Henry's actions work against his Protestant predecessors, while also setting the stage for a mass migration from England?

