

# American Literature Chapter Tests



# Chapter 1: Test

## Objective Test (15 Points)

Answer each question true or false.

\_\_\_\_\_ The Boston Puritans loved the Church of England and only wished to “purify” it.

\_\_\_\_\_ The Pilgrims were a special type of Puritan.

\_\_\_\_\_ The Pilgrims lived in Northern Ireland before they traveled to America.

\_\_\_\_\_ The Pilgrim landing in Cape Cod was really a mistake.

\_\_\_\_\_ The Puritans’ main motivation in traveling to America was to make money.

## Discussion Question (30 Points)

Explain what these quotes from *The History of Plimoth Plantation* mean and give their historical context:

- A. The one side (the Reformers) laboured to have ye\* right worship of God & discipline of Christ established in ye church, according to ye simplicitie of ye gospell, without the mixture of mens inventions, and to have & to be ruled by ye laws of Gods word, dispensed in those offices, & by those officers of Pastors, Teachers, & Elders, according to ye Scripturs. The other partie (the Church of England), though under many colours & pretences, endeavored to have ye episcopall dignitie (affter ye popish maner) with their large power & jurisdiction still retained; with all those courts, cannons, & ceremonies, togeather with all such livings, revenues, & subordinate officers, with other such means as formerly upheld their antichristian greatnes, and enabled them with lordly & tyranous power to persecute ye poore servants of God.
- B. Being thus arived in a good harbor and brought safe to land, they fell upon their knees & blessed ye God of heaven, who had brought them over ye vast & furious ocean, and delivered them from all ye periles & miseries therof, againe to set their feete on ye firme and stable earth, their proper elemente. And no marvell if they were thus joyefull, seeing wise Seneca was so affected with sailing a few miles on ye coast of his owne Italy; as he affirmed, that he had rather remaine twentie years on his way by land, then pass by sea to any place in a short time; so tedious & dreadfull was ye same unto him. But hear I cannot but stay and make a pause, and stand half amased at this poore peoples presente condition; and so I thinke will the reader too, when he well considered ye same. Being thus passed ye vast ocean, and a sea of troubles before in their preparation (as may be remembred by yt which wente before), they had now no friends to wellcome them, nor inns to entertaine or refresh their weatherbeaten bodys, no houses or much less townes to repaire too, to seeke for succoure. . . . Let it also be considred what weake hopes of supply & succoure they left behinde them, yt might bear up their minds in this sade condition and trialls they were under; and they could not but be very smale. It is true, indeed, ye affections & love of their brethren at Leyden was cordiall & entire towards them, but they had litle power to help them, or them selves; and how ye case stode betweene them & ye marchants at their coming away, hath already been declared. What could not sustaine them but ye spirite of God & his grace? May not & 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 willdernes; but they cried unto ye Lord, and he heard their voyce, and looked on their adversitie. . . .*

- C. They begane now to gather in ye small harvest they had, and to fitte up their houses and dwellings against winter, being all well recovered in health & strenght, and had all things in good plenty; for as some were thus employed in affairs abroad, others were excersised in fishing, aboute codd, & bass, & other fish, of which yey tooke good store, of which every family had their portion. All ye somer ther was no want. And now begane to come in store of foule, as winter approached, of which this place did abound when they came first (but afterward decreased by degrees). And besids water foule, ther was great store of wild Turkies, of which they tooke many, besids venison, Besids, they had about a peck a meale a weeke to a person, or now since harvest, Indean corn to yt proportion. Which made many afterwards write so largely of their plenty hear to their freinds in England, which were not fained, but true reports.

\*This “ye” in Old English stood for “the.”

### **Short Answer (55 Points)**

Answer these questions in 75 words or less.

- A. Compare William Bradford with a contemporary political or religious figure.
- B. Explain what the historian Perry Miller meant when he said, “Without some understanding of Puritanism . . . there is no understanding of America.”
- C. Even though *Of Plimoth Plantation* is a nonfiction work, in many ways this book has more action than fiction novels. In that vein, take this literary work and discuss its plot. In other words, identify the rising action, climax, and falling action.
- D. Is (are) there antagonist(s) in *Of Plimoth*? Who is (are) it (they) and why?
- E. Explain why the Bible was so important to the Puritans.

# Chapter 2: Test

## Overview Chart (80 Points)

Write responses to these statements according to each worldview below.

Worldview	Christian Theism	Romanticism/ Transcendentalism	Naturalism/ Realism	Absurdism/ Existentialism
Jesus Christ is Lord.				
The world was created by God in six literal 24-hour days.				
If it feels good, do it.				
People would be better off if society left them alone.				
Everyone will be saved as long as they are good people.				
I am not going to worry about the future; when my time is up, it is up.				
An animal is merely a person in animal garb.				
All I want to do is help people.				
God has a plan for us.				

## Discussion Question (20 Points)

Imagine that you have finished playing in a soccer game. You are walking across the field. Create conversations among players, parents, and spectators that exhibit at least four different worldviews.



## Chapter 3: Test

### Discussion Questions

- A. Define “religious affection” and discuss the religious affection Edwards highlights in this passage from *A Treatise Concerning Religious Affections* (25 Points):

Gracious affections are attended with evangelical humiliation. Evangelical humiliation is a sense that a Christian has of his own utter insufficiency, despicableness, and odiousness, with an answerable frame of heart. There is a distinction to be made between a legal and evangelical humiliation. The former is what men may be the subjects of, while they are yet in a state of nature, and have no gracious affections; the latter is peculiar to true saints. The former is from the common influence of the Spirit of God, assisting natural principles, and especially natural conscience; the latter is from the special influences of the Spirit of God, implanting and exercising supernatural and divine principles. The former is from the mind's being assisted to a greater sense of the things of religion, as to their natural properties and qualities, and particularly of the natural perfections of God, such as his greatness, terrible majesty, which were manifested to the congregation of Israel, in giving the law at mount Sinai; the latter is from a sense of the transcendent beauty of divine things in their moral qualities. In the former, a sense of the awful greatness, and natural perfections of God, and of the strictness of his law, convinces men that they are exceeding sinful, and guilty, and exposed to the wrath of God, as it will wicked men and devils at the day of judgment; but they do not see their own odiousness on the account of sin; they do not see the hateful nature of sin; a sense of this is given in evangelical humiliation, by a discovery of the beauty of God's holiness and moral perfection. In a legal humiliation, men are made sensible that they are little and nothing before the great and terrible God, and that they are undone, and wholly insufficient to help themselves; as wicked men will be at the day of judgment: but they have not an answerable frame of heart, consisting in a disposition to abase themselves, and exalt God alone. This disposition is given only in evangelical humiliation, by overcoming the heart, and changing its inclination, by a discovery of God's holy beauty: in a

legal humiliation, the conscience is convinced; as the consciences of all will be most perfectly at the day of judgment; but because there is no spiritual understanding, the will is not bowed, nor the inclination altered: this is done only in evangelical humiliation. In legal humiliation, men are brought to despair of helping themselves; in evangelical, they are brought voluntarily to deny and renounce themselves: in the former, they are subdued and forced to the ground; in the latter, they are brought sweetly to yield, and freely and with delight to prostrate themselves at the feet of God.

Legal humiliation has in it no spiritual good, nothing of the nature of true virtue; whereas evangelical humiliation is that wherein the excellent beauty of Christian grace does very much consist. Legal humiliation is useful, as a means in order to evangelical; as a common knowledge of the things of religion is a means requisite in order to spiritual knowledge. Men may be legally humbled and have no humility: as the wicked at the day of judgment will be thoroughly convinced that they have no righteousness, but are altogether sinful, and exceedingly guilty, and justly exposed to eternal damnation, and be fully sensible of their own helplessness, without the least mortification of the pride of their hearts. But the essence of evangelical humiliation consists in such humility, as becomes a creature, in itself exceeding sinful, under a dispensation of grace; consisting in a mean esteem of himself, as in himself nothing, and altogether contemptible and odious; attended with a mortification of a disposition to exalt himself, and a free renunciation of his own glory.

This is a great and most essential thing in true religion. The whole frame of the gospel, and everything appertaining to the new covenant, and all God's dispensations towards fallen man, are calculated to bring to pass this effect in the hearts of men. They that are destitute of this, have no true religion,

whatever profession they may make, and how high soever their religious affections may be: Hab. 2:4, "Behold, his soul which is lifted up, is not upright in him; but the just shall live by his faith;" i.e., he shall live by his faith on God's righteousness and grace, and not his own goodness and excellency. God has abundantly manifested in his word, that this is what he has a peculiar respect to in his saints, and that nothing is acceptable to him without it. Psalm 34:18, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Psalm 51:17, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Psalm 138:6, "Though the Lord be high, yet hath he respect unto the lowly." Prov. 3:34, "He giveth grace unto the lowly." Isa. 57:15, "Thus saith the high and lofty One who inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 66:1, 2, "Thus saith the Lord, the heaven is my throne, and the earth is my footstool: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." Micah 6:8, "He hath showed thee, O man, what is good; and what doth the Lord thy God require of thee; but to do justly, and to love mercy, and to walk humbly with thy God?" Matt. 5:3, "Blessed are the poor in spirit; for theirs is the kingdom of God." Matt. 18:3, 4, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Mark 10:15, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." The centurion, that we have an account of, Luke 7, acknowledged that he was not worthy that Christ should enter under his roof, and that he was not worthy to come to him. See the manner of the woman's coming to Christ, that was a sinner, Luke 7:37, : "And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head." She did not think the

hair of her head, which is the natural crown and glory of a woman (1 Cor. 11:15), too good to wipe the feet of Christ withal. Jesus most graciously accepted her, and says to her, "thy faith hath saved thee, go in peace." The woman of Canaan submitted to Christ, in his saying, "it is not meet to take the children's bread and cast it to dogs," and did as it were own that she was worthy to be called a dog; whereupon Christ says unto her, "O woman, great is thy faith; be it unto thee, even as thou wilt," Matt. 15:26, 27, 28. The prodigal son said, "I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants," Luke 15:18. See also Luke 18:9: "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others, The publican, standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted." Matt. 28:9, "And they came, and held him by the feet and worshipped him." Col. 3:12, "Put ye on, as the elect of God, humbleness of mind." Ezek. 20:41, 42, "I will accept you with your sweet savor, when I bring you out from the people, And there shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall loathe yourselves in your own sight, for all your evils that ye have committed." Chap. 36:26, 27, 31, "A new heart also will I give unto you-and I will put my Spirit within you, and cause you to walk in my statutes, Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations." Chap. 16:63, "That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord." Job 42:6, "I abhor myself, and repent in dust and ashes."

As we would therefore make the holy Scriptures our rule in judging of the nature of true religion, and judging of our own religious qualifications and state; it concerns us greatly to look at this humiliation, as one of the most essential things pertaining to true

Christianity. This is the principal part of the great Christian duty of self-denial. That duty consists in two things, viz., first, in a man's denying his worldly inclinations, and in forsaking and renouncing all worldly objects and enjoyments; and, secondly, in denying his natural self-exaltation, and renouncing his own dignity and glory and in being emptied of himself; so that he does freely and from his very heart, as it were renounce himself, and annihilate himself. Thus the Christian doth in evangelical humiliation. And this latter is the greatest and most difficult part of self-denial: although they always go together, and one never truly is, where the other is not; yet natural men can come much nearer to the former than the latter. Many Anchorites and Recluses have abandoned (though without any true mortification) the wealth, and pleasures, and common enjoyments of the world, who were far from renouncing their own dignity and righteousness; they never denied themselves for Christ, but only

sold one lust to feed another, sold a beastly lust to pamper a devilish one; and so were never the better, but their latter end was worse than their beginning; they turned out one black devil, to let in seven white ones, that were worse than the first, though of a fairer countenance. It is inexpressible, and almost inconceivable, how strong a self-righteous, self-exalting disposition is naturally in man; and what he will not do and suffer to feed and gratify it: and what lengths have been gone in a seeming self-denial in other respects, by Essenes and Pharisees among the Jews, and by Papists, many sects of heretics, and enthusiasts, among professing Christians; and by many Mahometans; and by Pythagorean philosophers, and others among the Heathen; and all to do sacrifice to this Moloch of spiritual pride or self-righteousness; and that they may have something wherein to exalt themselves before God, and above their fellow creatures.

B. Outline a sermon that Edwards might preach. Include his favorite text, a title, and three points he would make. (25 Points)

C. Analyze this poem.

What is its rhyme scheme in lines 1–20? (10 Points)

Identify four examples of figurative language. (10 Points)

To what animal(s) does she compare her children? (10 Points)

Explain what lines 75–77 mean. (10 Points)

What did Anne try to do for her children? (lines 88–90) (10 Points)

### In Reference to Her Children, 23 June 1659

Anne Bradstreet

1	had eight birds hatcht in one nest,	11	Leave not thy nest, thy Dame and Sire,
2	Four Cocks were there, and Hens the rest.	12	Fly back and sing amidst this Quire.
3	I nurst them up with pain and care,	13	My second bird did take her flight
4	No cost nor labour did I spare	14	And with her mate flew out of sight.
5	Till at the last they felt their wing,	15	Southward they both their course did bend,
6	Mounted the Trees and learned to sing.	16	And Seasons twain they there did spend,
7	Chief of the Brood then took his flight	17	Till after blown by Southern gales
8	To Regions far and left me quite.	18	They Norward steer'd with filled sails.
9	My mournful chirps I after send	19	A prettier bird was no where seen,
10	Till he return, or I do end.	20	Along the Beach, among the treen.

21 I have a third of colour white  
22 On whom I plac'd no small delight,  
23 Coupled with mate loving and true,  
24 Hath also bid her Dame adieu.  
25 And where Aurora first appears,  
26 She now hath perch't to spend her years.  
27 One to the Academy flew  
28 To chat among that learned crew.  
29 Ambition moves still in his breast  
30 That he might chant above the rest,  
31 Striving for more than to do well,  
32 That nightingales he might excell.  
33 My fifth, whose down is yet scarce gone,  
34 Is 'mongst the shrubs and bushes flown  
35 And as his wings increase in strength  
36 On higher boughs he'll perch at length.  
37 My other three still with me nest  
38 Until they're grown, then as the rest,  
39 Or here or there, they'll take their flight,  
40 As is ordain'd, so shall they light.  
41 If birds could weep, then would my tears  
42 Let others know what are my fears  
43 Lest this my brood some harm should catch  
44 And be surpris'd for want of watch  
45 Whilst pecking corn and void of care  
46 They fall un'wares in Fowler's snare;  
47 Or whilst on trees they sit and sing  
48 Some untoward boy at them do fling,  
49 Or whilst allur'd with bell and glass  
50 The net be spread and caught, alas;  
51 Or lest by Lime-twigs they be foil'd;  
52 Or by some greedy hawks be spoil'd.  
53 O would, my young, ye saw my breast  
54 And knew what thoughts there sadly rest.  
55 Great was my pain when I you bred,  
56 Great was my care when I you fed.  
57 Long did I keep you soft and warm

58 And with my wings kept off all harm.  
59 My cares are more, and fears, than ever,  
60 My throbs such now as 'fore were never.  
61 Alas, my birds, you wisdom want  
62 Of perils you are ignorant.  
63 Oft times in grass, on trees, in flight,  
64 Sore accidents on you may light.  
65 O to your safety have an eye,  
66 So happy may you live and die.  
67 Mean while, my days in tunes I'll spend  
68 Till my weak lays with me shall end.  
69 In shady woods I'll sit and sing  
70 And things that past, to mind I'll bring.  
71 Once young and pleasant, as are you,  
72 But former toys. (no joys) adieu!  
73 My age I will not once lament  
74 But sing, my time so near is spent,  
75 And from the top bough take my flight  
76 Into a country beyond sight  
77 Where old ones instantly grow young  
78 And there with seraphims set song.  
79 No seasons cold, nor storms they see  
80 But spring lasts to eternity.  
81 When each of you shall in your nest  
82 Among your young ones take your rest,  
83 In chirping languages oft them tell  
84 You had a Dame that lov'd you well,  
85 That did what could be done for young  
86 And nurst you up till you were strong  
87 And 'fore she once would let you fly  
88 She shew'd you joy and misery,  
89 Taught what was good, and what was ill,  
90 What would save life, and what would kill.  
91 Thus gone, amongst you I may live,  
92 And dead, yet speak and counsel give.  
93 Farewell, my birds, farewell, adieu,  
94 I happy am, if well with you.

## Chapter 4: Test

### Objective Test (50 Points)

1. \_\_\_\_\_ Franklin was the first American: (A) to express openly his discontent with England; (B) to be considered an equal to European scientists; (C) to send a telegraph message to England.
2. \_\_\_\_\_ Franklin did not enter the ministry because: (A) he did not feel called; (B) he preferred to be a lawyer; (C) after considering the paltry salary that ministers made, his father made him work at his shop.
3. \_\_\_\_\_ At age 12, Franklin: (A) was apprenticed to his brother James; (B) traveled to Georgia; (C) invented the Franklin Stove.
4. \_\_\_\_\_ Franklin founded: (A) the *Philadelphia Enquirer*; (B) the *Pennsylvania Gazette*; (C) the *Spectator Society*.
5. \_\_\_\_\_ In 1732 he published: (A) his memoirs; (B) Poor Richard's Almanac; (C) a book of verse.

### Essay (50 Points)

In what ways did Franklin change over his life?



## Chapter 5: Test

### Short Answer Questions (30 Points)

Answer in two or three sentences:

- A. Did the Church support chattel slavery? Why?
  
- B. Did slaves resist their masters? Why or why not? How did they resist?
  
- C. Why did Phillis Wheatley so willingly accept her servitude?

### Critical Thinking (70 Points)

Read the following poem by Phillis Wheatley.

To the University of Cambridge in New England (Harvard College)

While an intrinsic ardor prompts to write,  
The muses promise to assist my pen;  
'Twas not long since I left my native shore  
The land of errors, and Egyptian gloom:  
Father of mercy, 'twas thy gracious hand  
Brought me in safety from those dark abodes.  
Students, to you 'tis giv'n to scan the heights  
Above, to traverse the ethereal space,  
And mark the systems of revolving worlds.  
Still more, ye sons of science ye receive  
The blissful news by messengers from heav'n,  
How Jesus' blood for your redemption flows.  
See him with hands out-stretcht upon the cross;  
Immense compassion in his bosom glows;  
He hears revilers, nor resents their scorn:

What matchless mercy in the Son of God!  
When the whole human race by sin had fall'n,  
He deign'd to die that they might rise again,  
And share with him in the sublimest skies  
Life without death, and glory without end.  
Improve your privileges while they stay,  
Ye pupils, and each hour redeem, that bears  
Or good or bad report of you to heav'n.  
Let sin, that baneful evil to the soul,  
By you be shun'd, nor once remit your guard;  
Suppress the deadly serpent in its egg.  
Ye blooming plants of human race divine,  
An Ethiop tells you 'tis your greatest foe;  
Its transient sweetness turns to endless pain,  
And in immense perdition sinks the soul.

Summarize Wheatley's advice to Harvard College students.



## Chapter 6: Test

### **Essay (100 Points)**

Write an expository essay describing two or three biblical characters who compromised their faith for fame, fortune, or other reasons.



# Chapter 7: Test

## Discussion Questions (100 Points)

- A. Poe believed in what he called “unity of effect.” “Unity of effect,” to Poe, meant that the short story could be read at a single sitting. To Poe, tone was everything. He would deliberately subordinate everything in the story to tone. As a result, the short story became “poetic.” Give examples of this effect in “Usher” and “Tell-Tale.” (20 Points)
- B. Poe was accused of being a detective and horror story writer. However, in fact, he was a romantic writer. Explain and give examples of romanticism in these two short stories. (20 Points)
- C. Describe Roderick. Why does he both repel and attract the reader? (20 Points)
- D. Compare and contrast “Usher” to “Tell-Tale Heart.” (20 Points)
- E. Which passage is from Poe? How do you know? (20 Points)
1. I was sick, sick unto death, with that long agony, and when they at length unbound me, and I was permitted to sit, I felt that my senses were leaving me. The sentence, the dread sentence of death, was the last of distinct accentuation which reached my ears. After that, the sound of the inquisitorial voices seemed merged in one dreamy indeterminate hum. It conveyed to my soul the idea of Revolution, perhaps from its association in fancy with the burr of a mill-wheel. This only for a brief period, for presently I heard no more. Yet, for a while, I saw, but with how terrible an exaggeration! I saw the lips of the black-robed judges. They appeared to me white — whiter than the sheet upon which I trace these words — and thin even to grotesqueness; thin with the intensity of their expression of firmness, of immovable resolution, of stern contempt of human torture. I saw that the decrees of what to me was fate were still issuing from those lips. I

saw them writhe with a deadly locution. I saw them fashion the syllables of my name, and I shuddered, because no sound succeeded. I saw, too, for a few moments of delirious horror, the soft and nearly imperceptible waving of the sable draperies which enwrapped the walls of the apartment; and then my vision fell upon the seven tall candles upon the table. At first they wore the aspect of charity, and seemed white slender angels who would save me: but then all at once there came a most deadly nausea over my spirit, and I felt every fibre in my frame thrill, as if I had touched the wire of a galvanic battery, while the angel forms became meaningless specters, with heads of flame, and I saw that from them there would be no help. And then there stole into my fancy, like a rich musical note, the thought of what sweet rest there must be in the grave. The thought came gently and stealthily, and it seemed long before it attained full appreciation; but just as my spirit came at length properly to feel and entertain it, the figures of the judges vanished, as if magically, from before me; the tall candles sank into nothingness; their flames went out utterly; the blackness of darkness superceded; all sensations appeared swallowed up in a mad rushing descent as of the soul into Hades. Then silence, and stillness, and night were the universe.

2. And I would have you believe, my sons, that the same Justice which punishes sin may also most graciously forgive it, and that no ban is so heavy but that by prayer and repentance it may be removed. Learn then from this story not to fear the fruits of the past, but rather to be circumspect in the future, that those foul passions whereby our family has suffered so grievously may not again be loosed to our undoing. “Know then that in the time of the Great Rebellion (the history of which by the learned Lord Clarendon I most earnestly commend to your attention) this . . . was held by Hugo of that name, nor can it be gainsaid that he was a most wild, profane, and godless man. This, in truth, his neighbour might have pardoned, seeing that saints have never flourished in those parts, but there was in him a certain wanton and cruel humor which made his name a byword through the West. It chanced that this Hugo came to love (if, indeed, so dark a passion may be known under so bright a name) the daughter of a yeoman who held lands near the Baskerville estate. But the young maiden, being discreet and of good repute, would ever avoid him, for she feared his evil name. So it came to pass that one Michaelmas this Hugo, with five or six of his idle and wicked companions, stole down upon the farm and carried off the maiden, her father and brothers being from home, as he well knew. When they had brought her to the Hall the maiden was placed in an upper chamber, while Hugo and his friends sat down to a long carouse, as was their nightly custom. Now, the poor lass upstairs was like to have her wits turned at the singing and shouting and terrible oaths which came up to her from below. . . .”

# Chapter 8: Test

## Objective Questions. (25 points)

- \_\_\_\_\_ 1. In the first chapter, the image that suggests a moral symbol is the: (A) rusty church steeple; (B) angry dog barking at Pearl; (C) rose beside the door; (D) bearded man.
- \_\_\_\_\_ 2. Hester continues to live in her community after she is shunned because she: (A) wants to purge her sin by doing public penance; (B) wishes to bring revenge on Dimmesdale; (C) hopes that her husband will forgive her; (D) cannot afford to leave.
- \_\_\_\_\_ 3. Chillingsworth's suspicion of the cause of Dimmesdale's illness is verified by: (A) a conversation with another congregant; (B) pulling back the sleeping minister's bed clothes; (C) a conversation he hears between Hester and the minister; (D) finding the minister's secret diary.
- \_\_\_\_\_ 4. Hester's feeling toward Mistress Hibbins is that of: (A) anger; (B) indifference; (C) deep love; (D) mild pity.
- \_\_\_\_\_ 5. Symbolically, the appearance of the meteor during the night Arthur Dimmesdale is on the scaffold: (A) lights his soul as well as the night sky; (B) confirms Dimmesdale's hypocrisy and guilt; (C) vindicates Chillingsworth's position; (D) enables Prynne to forgive herself.

## Identification (25 Points)

Which themes appeared in what writings?

Theme	<i>The Scarlet Letter</i>	Birthmark
Alienation		
Science vs. Romanticism		
Allegory		
Unforgivingness		
Individual vs. society		
Problem of Guilt		
Fate vs. free will		
Pride		
Hypocrisy		

## Discussion Questions (50 Points)

- A. What is the purpose of the introductory chapter "The Custom House" in Hawthorne's *The Scarlet Letter*?
- B. Discuss Pearl's role in *The Scarlet Letter*.
- C. *The Scarlet Letter* is a battleground between two worldviews: Christian Theism (Puritanism) and Romanticism. Give examples of both worldviews in this novel.



## Chapter 9: Test

### Discussion Questions (100 Points)

Paraphrase “A Psalm of Life” and explain why you agree or disagree with its worldview. What are Longfellow’s favorite words and metaphors?

#### The Psalm of Life

Henry Wadsworth Longfellow

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

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

Not enjoyment, and not sorrow,  
Is our destined end or way;  
But to act, that each tomorrow  
Find us farther than today.

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

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

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

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

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

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



## Chapter 10: Test

### Discussion Questions. (100 Points — 20 points each)

- A. Discuss the way Americans view themselves in transcendentalism and contrast it to puritanism. Cite several poems to argue your case.
  
- B. Transcendentalism became, by and large, a northeastern phenomenon centered in the Boston area. It was very much an elitist movement. There were many critics of this movement. “I was given to understand that whatever was unintelligible would be certainly transcendental,” Charles Dickens wrote. Define transcendentalism and then evaluate its credibility as a worldview.
  
- C. In the 17th century, the best histories were written by Puritan ministers, who saw history as the working out of God’s will. Based on the concept of the chosen people of God, America was presented as a Promised Land for God’s faithful people. Later historians ridiculed this view of history. However, in a real sense, at least in Puritan New England, this was a fairly accurate appraisal of the motivations of an entire generation of early settlers. Why was it so difficult for later historians to believe that people can be motivated strictly by their faith?
  
- D. By their own admission, New England Puritans saw themselves as being intolerant. They felt no obligation to accept in their midst worldviews that they perceived as heretical. Was this a correct way to establish an English colony?
  
- E. Have we evangelicals lost the fire and passion of our Puritan ancestors?



# Chapter 11: Test

## Objective Questions (50 Points)

1. \_\_\_\_\_ Originally, Thoreau wanted: (A) to buy a nearby farm; (B) to live in Italy; (C) to attend graduate school at Yale; (D) to move to Alaska.
2. \_\_\_\_\_ Thoreau finished his cabin: (A) in the fall of 1845; (B) in the spring of 1845; (C) in the spring of 1846; (D) in the winter of 1844.
3. \_\_\_\_\_ The property on which he built his cabin belonged to: (A) Herman Melville; (B) Abraham Lincoln; (C) George Eliot; (D) Ralph Waldo Emerson.
4. \_\_\_\_\_ Thoreau cannot completely escape technology because: (A) he hears a steamboat on the Merrimac River; (B) he hears airplanes overhead; (C) he hears a nearby railroad; (D) his cousin visits him with a mini-cotton gin.
5. \_\_\_\_\_ Thoreau received visits from: (A) Melville and Emerson; (B) Blair and Smith; (C) Channing and Alcott; (D) Davis and Hawthorne.

## Discussion Question (50 Points)

“Economy” to Thoreau is not only an economic term. What does it mean to him?



## Chapter 12: Test

### Objective Questions (50 Points)

- \_\_\_\_\_ 1. The only person to warn Billy of Claggart's ill will was: (A) the chaplain; (B) the Dansker; (C) the cook.
- \_\_\_\_\_ 2. Billy's reaction to Claggart's allegation was impeded by his: (A) anger; (B) speech problems; (C) retardation.
- \_\_\_\_\_ 3. The main feeling of the court in response to Billy's testimony before them was one of: (A) repulsion; (B) commiseration; (C) incredulity.
- \_\_\_\_\_ 4. The final court verdict upon Billy was prompted by strict adherence to: (A) biblical witness; (B) Billy's confession; (C) the civil law.
- \_\_\_\_\_ 5. Billy's burial was marked by the appearance of: (A) birds; (B) stormy seas; (C) an earthquake.

### Discussion Questions (50 Points)

- A. Like so much of romantic literature, *Billy Budd* examines in great detail the problem of good and evil. Explain.
- B. Hawthorne undertook a similar quest in his books. Compare and contrast the views of Hawthorne and Melville on this important problem of good and evil.
- C. Several of the characters have biblical parallels. Compare at least three characters to biblical characters.
- D. Likewise, the plot itself parallels several biblical references/stories. Identify at least three.
- E. The protagonist Billy Budd is a quintessential romantic man. Explain.



## Chapter 13: Test

### Discussion Question (100 Points)

Compare “Pioneers! O Pioneers!” written early in Whitman’s life and “When Lilacs Last in the Dooryard Bloom’d,” written later in his life.

Come my tan-faced children,  
Follow well in order, get your weapons ready,  
Have you your pistols? have you your sharp-edged  
axes?  
Pioneers! O pioneers!  
For we cannot tarry here,  
We must march my darlings, we must bear the brunt  
of danger,  
We the youthful sinewy races,  
all the rest on us depend,  
Pioneers! O pioneers!  
O you youths,  
Western youths,  
So impatient, full of action, full of manly pride and  
friendship

WHEN lilacs last in the dooryard bloom’d,  
And the great star early droop’d in the western sky in  
the night,  
I mourn’d, and yet shall mourn with ever-returning  
spring. Ever-returning spring, trinity sure to me you  
bring, Lilac blooming perennial and drooping star in  
the west,  
And thought of him I love.  
O powerful western fallen star!  
O shades of night —

O moody, tearful night! O great star disappear’d —  
O the black murk that hides the star! O cruel hands  
that hold me powerless —  
O helpless soul of me!  
O harsh surrounding cloud that will not free my soul.  
In the dooryard fronting an old farm-house near the  
white-wash’d palings,  
Stands the lilac-bush tall-growing with heart-shaped  
leaves of rich green,  
With many a pointed blossom rising delicate, with  
the perfume strong I love,  
With every leaf a miracle — and from this bush in the  
dooryard,  
With delicate-color’d blossoms and heart-shaped  
leaves of rich green,  
A sprig with its flower I break.  
In the swamp in secluded recesses,  
A shy and hidden bird is warbling a song.  
Solitary the thrush,  
The hermit withdrawn to himself, avoiding the  
settlements,  
Sings by himself a song. Song of the bleeding throat,  
Death’s outlet song of life (for well dear brother I  
know,  
If thou wast not granted to sing thou would’st surely  
die).



## Chapter 14: Test

### **Objective Test (True or False) (50 Points)**

1. \_\_\_\_\_ Douglass was captured in West Africa and made a slave.
2. \_\_\_\_\_ Douglass never knew his father and his mother was separated from him when he was very young.
3. \_\_\_\_\_ Douglass learned to read and write.
4. \_\_\_\_\_ Union soldiers freed Douglass during the American Civil War.
5. \_\_\_\_\_ Douglass's first wife was a freed woman in Baltimore, Maryland.

### **Essay (50 Points)**

Answer this question in a one-page essay. Is this book strictly an autobiography?



## Chapter 15: Test

### Objective Questions (50 Points)

- \_\_\_\_\_ 1. Tom proved his honesty early by: (A) leaving five cents for the “borrowed” candles; (B) telling Aunt Polly about Jim; (C) refusing to aid Jim; (D) returning what Huck had stolen.
- \_\_\_\_\_ 2. When Huck’s father’s body was found: (A) Huck felt guilty; (B) Tom took Huck home to spare Huck’s feelings; (C) Jim covered the body to spare Huck’s feelings; (D) Huck suspected that he had been murdered by Indian Joe.
- \_\_\_\_\_ 3. The attempted lynching of Col. Sherburn was precipitated by: (A) Jim’s disappearance; (B) the death of Boggs; (C) the disappearance of the silver coins; (D) Tom’s false accusation.
- \_\_\_\_\_ 4. Tom rejected Huck’s escape plan for Jim because: (A) it would not work; (B) it was too simple; (C) it put Jim into too much danger; (D) it was discovered by Mr. Phelps.
- \_\_\_\_\_ 5. Jim was finally freed by: (A) the Emancipation Proclamation; (B) Huck’s pleading; (C) a will; (D) a shooting.

### Discussion Questions (50 Points)

- A. Most critics agree that *The Adventures of Huckleberry Finn* is one of the best, if not the best, American novel ever written. Yet, at the same time, it is a deceptively easy book to read. In fact, the same critics argue that it is one of the most difficult books really to understand and to analyze effectively. Why?
- B. One must be skeptical about most of what Huck says in order to hear what Twain is saying. Why?
- C. Is Twain speaking through Huck or Jim?
- D. “All right, then, I’ll go to hell,” Huck says when he decides not to return Jim to slavery. Huck is convinced that his reward for defying the moral norms of his society will be eternal damnation. What is the right thing for Huck to do?
- E. *The Adventures of Huckleberry Finn* really is a different kind of book from what we have read so far this year. Explain.
- F. Most readers assume that Huck is the hero and center of the story and consider Jim to be a foil. Is it possible they are wrong, and Jim is the main character with Huck as a foil?
- G. One of the major criticisms of *Huck Finn* has been that Jim is a racist stereotype and that the implication is that African Americans are stupid, superstitious, and passive. To what extent is Jim a stereotype? Does he break out of this role?
- H. What do you think is the climax of the novel? Why?
- I. Why do you think the author chose a carefree, but uneducated character as the voice through which to tell this story?
- J. Do you think it was necessary for Twain to use the word “n\*\*\*\*\*”? Why or why not?



## Chapter 16: Test

### Discussion Questions (50 Points)

State what worldview — romanticism or realism — is exhibited in each passage below. Defend your answer.

- A. It was Sunday, and, according to his custom on that day, McTeague took his dinner at two in the afternoon at the car conductors' coffee-joint on Polk Street. He had a thick gray soup; heavy, underdone meat, very hot, on a cold plate; two kinds of vegetables; and a sort of suet pudding, full of strong butter and sugar. On his way back to his office, one block above, he stopped at Joe Frenna's saloon and bought a pitcher of steam beer. It was his habit to leave the pitcher there on his way to dinner. (*McTeague* by Frank Norris)
- B. I am by birth a Genevese; and my family is one of the most distinguished of that republic. My ancestors had been for many years counselors and syndics; and my father had filled several public situations with honor and reputation. He was respected by all who knew him for his integrity and indefatigable attention to public business. He passed his younger days perpetually occupied by the affairs of his country; a variety of circumstances had prevented his marrying early, nor was it until the decline of life that he became a husband and the father of a family. (*Frankenstein* by Mary Shelley)
- C. The village lay under two feet of snow, with drifts at the windy corners. In a sky of iron the points of the Dipper hung like icicles and Orion flashed his cold fires. The moon had set, but the night was so transparent that the white house-fronts between the elms looked gray against the snow, clumps of bushes made black stains on it, and the basement windows of the church sent shafts of yellow light far across the endless undulations. Young Ethan Frome walked at a quick pace along the deserted street, past the bank and Michael Eady's new brick store and Lawyer Varnum's house with the two black Norway spruces at the gate. Opposite the Varnum gate, where the road fell away toward the Corbury valley, the church reared its slim white steeple and narrow peristyle. As the young man walked toward it the upper windows drew a black arcade along the side wall of the building, but from the lower openings, on the side where the ground sloped steeply down to the Corbury road, the light shot its long bars, illuminating many fresh furrows in the track leading to the basement door, and showing, under an adjoining shed, a line of sleighs with heavily blanketed horses. (*Ethan Frome* by Edith Wharton)
- D. The little farmers watched debt creep up on them like the tide. They sprayed the trees and sold no crop, they pruned and grafted and could not pick the crop. And the men of knowledge have worked, have considered, and the fruit is rotting on the ground, and the decaying mash in the wine vats is poisoning the air. And taste the wine — no grape flavor at all, just sulphur and tannic acid and alcohol. This little orchard will be part of a great holding next year, for the debt will have choked the owner. This vineyard will belong to the bank. Only the great owners can survive, for they won the canneries, too. And four pears peeled and cut in half, cooked and canned, still cost fifteen cents. And the canned pears do not spoil. They will last for years. The decay spreads over the State, and the sweet smell is a great sorrow on the land. Men who can graft the trees and make the seed fertile and big can find no way to let the hungry people eat their produce. Men who have created new fruits in the world cannot create a system whereby their fruits may be eaten. And the failure hangs over the State like a great sorrow. The works of the roots of the vines, of the trees, must be destroyed to keep up the price, and this is the saddest, bitterest thing of all. Carloads of oranges dumped on the ground. The people come from miles to take the fruit, but this could not be. How would they buy oranges at twenty cents a dozen if they could drive out and pick them up? And men with hoses squirt kerosine on the oranges, and they are angry at the crime, angry at the people who have come to take the fruit. A million people hungry, needing the fruit — and kerosine sprayed over the golden mountains. And the smell of rot fills the country. Burn coffee for fuel in the ships. Burn corn to keep warm, it makes a hot fire. Dump potatoes in the rivers and place guards along

the banks to keep the hungry people from fishing them out. Slaughter the pigs and bury them, and let the putrescence drip down into the earth. (*Grapes of Wrath* by John Steinbeck)

- E. On the human imagination, events produce the effects of time. Thus, he who has traveled far and seen much is apt to fancy that he has lived long; and the history that most abounds in important incidents, soonest assumes the aspect of antiquity. In no other way can we account for the venerable air that is already gathering around American annals. When the mind reverts to the earliest days of colonial history, the period seems remote and obscure, the thousand changes that thicken along the links of recollections, throwing back the origin of the nation to a day so distant as seemingly to reach the mists of time; and yet four lives of ordinary duration would suffice to transmit, from mouth to mouth, in the form of tradition, all that civilized man has achieved within the limits of the republic. Although New York, alone, possesses a population materially exceeding that of either of the four smallest kingdoms of Europe, or materially exceeding that of the entire Swiss Confederation, it is little more than two centuries since the Dutch commenced their settlement, rescuing region from the savage state. Thus, what seems venerable by an accumulation of changes is reduced to familiarity when we come seriously to consider it solely in connection with time. (*The Deerslayer* by James Fenimore Cooper)
- F. Found among the papers of the late Diedrech Knickerbocker. A pleasing land of drowsy head it was, Of dreams that wave before the half-shut eye; And of gay castles in the clouds that pass, Forever flushing round a summer sky. Castle of Indolence. In the bosom of one of those spacious coves which indent the eastern shore of the Hudson, at that broad expansion of the river denominated by the ancient Dutch navigators the Tappan Zee, and where they always prudently shortened sail and implored the protection of St. Nicholas when they crossed, there lies a small market town or rural port, which by some is called Greensburgh, but which is more generally and properly known by the name of Tarry Town. This name was given, we are told, in former days, by the good housewives of the adjacent country, from the inveterate propensity of their husbands to linger about the village tavern on market days. Be that as it may, I do not vouch for the fact, but merely advert to it, for the sake of being precise and authentic. Not far from this village, perhaps about two miles, there is a little valley or rather lap of land among high hills, which is one of the quietest places in the whole world. A small brook glides through it, with just murmur enough to lull one to repose; and the occasional whistle of a quail or tapping of a woodpecker is almost the only sound that ever breaks in upon the uniform tranquility. (*The Legend of Sleep Hollow* by Washington Irving)
- G. I'm not! And if turning up my hair makes me one, I'll wear it in two tails till I'm twenty, cried Jo, pulling off her net, and shaking down a chestnut mane. I hate to think I've got to grow up, and be Miss March, and wear long gowns, and look as prim as a China Aster! It's bad enough to be a girl, anyway, when I like boy's games and work and manners! I can't get over my disappointment in not being a boy. And it's worse than ever now, for I'm dying to go and fight with Papa. And I can only stay home and knit, like a poky old woman! (*Little Women* by Lousia Alcott)
- H. Shaking off the sleet from my ice-glazed hat and jacket, I seated myself near the door, and turning sideways was surprised to see Queequeg near me. Affected by the solemnity of the scene, there was a wondering gaze of incredulous curiosity in his countenance. This savage was the only person present who seemed to notice my entrance; because he was the only one who could not read, and, therefore, was not reading those frigid inscriptions on the wall. Whether any of the relatives of the seamen whose names appeared there were now among the congregation, I knew not; but so many are the unrecorded accidents in the fishery, and so plainly did several women present wear the countenance if not the trappings of some unceasing grief, that I feel sure that here before me were assembled those, in whose unhealing hearts the sight of those bleak tablets sympathetically caused the old wounds to bleed afresh. (*Moby Dick* by Herman Melville)

- I. The Time Traveler (for so it will be convenient to speak of him) was expounding a recondite matter to us. His grey eyes shone and twinkled, and his usually pale face was flushed and animated. The fire burned brightly, and the soft radiance of the incandescent lights in the lilies of silver caught the bubbles that flashed and passed in our glasses. Our chairs, being his patents, embraced and caressed us rather than submitted to be sat upon, and there was that luxurious after-dinner atmosphere when thought roams gracefully free of the trammels of precision. And he put it to us in this way — marking the points with a lean forefinger — as we sat and lazily admired his earnestness over this new paradox (as we thought it) and his fecundity. (*The Time Machine* by H. G. Wells)
- J. On an exceptionally hot evening early in July a young man came out of the garret in which he lodged in S. Place and walked slowly, as though in hesitation, towards K. bridge. He had successfully avoided meeting his landlady on the staircase. His garret was under the roof of a high, five-storied house, and was more like a cupboard than a room. The landlady, who provided him with garret, dinners, and attendance, lived on the floor below, and every time he went out he was obliged to pass her kitchen, the door of which invariably stood open. And each time he passed, the young man had a sick, frightened feeling, which made him scowl and feel ashamed. He was hopelessly in debt to his landlady, and was afraid of meeting her. (*Crime and Punishment* by Fyodor Doestoevsky)

### Discussion Questions (50 Points)

- A. Agree or disagree with these critics.

All modern American literature comes from one book by Mark Twain called *Huckleberry Finn* . . . it's the best book we've had. All American writing comes from that. There was nothing before. There has been nothing as good since. — Ernest Hemingway (Joseph Claro, Barron's Book Notes: *Mark Twain's Huckleberry Finn*, New York: Scholastic 1984, pgs. 103-104.)

Huck Finn is alone: there is no more solitary character in fiction. The fact that he has a father only emphasizes his loneliness; and he views his father with a terrifying detachment. So we come to see Huck himself in the end as one of the permanent symbolic figures of fiction; not unworthy to take a place with Ulysses, Faust, Don Quixote, Don Juan, Hamlet, and other great discoveries that man has made about himself. — T.S. Eliot (Ibid)

In one sense, *Huckleberry Finn* seems a circular book, ending as it began with a refused adoption and a projected flight; and certainly it has the effect of refusing the reader's imagination passage into the future. But there is a breakthrough in the last pages, especially in the terrible sentence which begins, "But I reckon I got to light out for the territory ahead of the rest." In these words, the end of childhood is clearly signaled; and we are forced to ask the question, which, duplicitously, the book refuses to answer: what will become of Huck if he persists in his refusal to return to the place where he has been before? Leslie A. Fiedler (Ibid)

- B. The following was quoted in an 1885 newspaper, "The Concord Public Library committee has decided to exclude Mark Twain's latest book from the library. One member of the committee says that, while he does not wish to call it immoral, he thinks it contains but little humor, and that of a very coarse type. He regards it as the veriest trash. The librarian and the other members of the committee entertain similar views, characterizing it as rough, coarse and inelegant, dealing with a series of experiences not elevating, the whole book being more suited to the slums than to intelligent, respectable people." Agree or disagree with the Concord Public Library.
- C. One newspaper editor observed in an obituary that "in ages to come, if historians and archaeologists would know the thoughts, the temper, the characteristic psychology of the American of the latter half of the nineteenth century, he will need only to read *Innocents Abroad*, *Tom Sawyer*, and *Huckleberry Finn*." What is the "characteristic psychology" to which he is referring?



## Chapter 17: Test

### **Objective Question (100 Points)**

A contemporary and very popular proponent of Naturalism is B. F. Skinner. In his book *Beyond Freedom and Dignity*, Skinner argues that the problems we face today are caused by outside forces (e.g., Nature and we can be solved by changing these outside forces. Changing hearts is irrelevant. Agree or disagree.



## Chapter 18: Test

### **Essay (100 Points)**

While participating in an American literature community college course discussion, you courageously mention that *The Red Badge of Courage* is not about the Civil War. The instructor and his students are shocked. To reward you for your insightful comments, the instructor asks you to write a 150-word essay defending your argument. In the space below, and on the back of this paper, argue that *The Red Badge of Courage* is really not about the Civil War.



## Chapter 19: Test

### Creative Writing (25 Points)

Write a short story or poem in the same style as Harte, Chopin, Robinson, or Masters.

### Discussion Questions (75 Points)

- A. Analyze the following poem in a 75- to 150-word essay. In your essay, discuss the theme, setting, rhyme scheme, literary techniques (e.g., alliteration, metaphor), and other literary elements (e.g., symbolism).

**The Pity of the Leaves**  
Edwin Arlington Robinson

Vengeful across the cold November moors, Loud with ancestral shame there came the bleak Sad wind that shrieked, and answered with a shriek, Reverberant through lonely corridors. The old man heard it; and he heard, perforce, Words out of lips that were no more to speak — Words of the past that shook the old man's cheek Like dead, remembered footsteps on old floors.	And then there were the leaves that plagued him so! The brown, thin leaves that on the stones outside Skipped with a freezing whisper. Now and then They stopped, and stayed there — just to let him know How dead they were; but if the old man cried, They fluttered off like withered souls of men.
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- B. Compare with Ralph Waldo Emerson's *The Snowstorm*.

**The Snowstorm**  
R.W. Emerson

Announced by all the trumpets of the sky, Arrives the snow, and, driving o'er the fields, Seems nowhere to alight: the whited air Hides hills and woods, the river, and the heaven, And veils the farmhouse at the garden's end. The sled and traveller stopped, the courier's feet Delayed, all friends shut out, the housemates sit Around the radiant fireplace, enclosed In a tumultuous privacy of storm.  Come see the north wind's masonry. Out of an unseen quarry evermore Furnished with tile, the fierce artificer Curves his white bastions with projected roof Round every windward stake, or tree, or door.	Speeding, the myriad-handed, his wild work So fanciful, so savage, nought cares he For number or proportion. Mockingly, On coop or kennel he hangs Parian wreaths;  A swan-like form invests the hidden thorn; Fills up the farmer's lane from wall to wall, Maugre the farmer's sighs; and at the gate A tapering turret overtops the work. And when his hours are numbered, and the world Is all his own, retiring, as he were not, Leaves, when the sun appears, astonished Art To mimic in slow structures, stone by stone, Built in an age, the mad wind's night-work, The frolic architecture of the snow.
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# Chapter 20: Test

## Objective Questions (50 Points)

- \_\_\_\_\_ 1. Telling the story is: (A) a family friend; (B) Ethan; (C) Zeena; (D) a neutral observer.
- \_\_\_\_\_ 2. Life is very hard for Ethan because: (A) his wife Zeena has an outside job; (B) his barn recently burned; (C) his wife, Zeena, was an unhappy hypochondriac; (D) he cannot read.
- \_\_\_\_\_ 3. Life improved considerably for everyone when: (A) Zeena's cousin Mattie came to help; (B) the Fromes won the lottery; (C) Zeena died; (D) Ethan stopped worrying about Zeena.
- \_\_\_\_\_ 4. Mattie and Ethan took things into their own hands and: (A) ran away; (B) tried to commit suicide; (C) secretly married; (D) decided not to continue their relationship.
- \_\_\_\_\_ 5. At the end of the novel: (A) Zeena dies and Mattie and Ethan live happily ever after; (B) Zeena, wounded Mattie, and Ethan live in unhappiness; (C) Mattie dies suddenly; (D) everyone goes his own way.

## Discussion Questions (50 Points)

- A. The nameless narrator only appears in the prologue and in the epilogue of the novel. Some critics argue that he is a young engineer with time to kill in Starkfield. With the instinct of a scientist, he investigates Ethan, and with the skill of an experienced writer he tells Ethan's story. Why does Wharton choose this particular narrator, and why doesn't she have him be a part of the story?
- B. It is interesting that the scientist or engineer is scorned by Hawthorne (e.g., Chillingworth and Alymer) but extolled by Wharton. Why?
- C. What are two possible themes of *Ethan Frome*?
- D. How does Wharton use the setting to advance her themes?
- E. Why, in Wharton's world, are Ethan and Mattie doomed?
- F. What role does Mrs. Andrew Hale play in this novel?
- G. The use of darkness and light is an important motif for romantic writers. Likewise, Wharton uses darkness and light to make a point. The contrast between the brilliant light inside the church and the darkness outside is drawn vividly. She does it several other times, too. Why? What is her point?
- H. Several of the novels we have read this year have characters who are isolated. Hester Prynne is isolated from her community; Huck Finn is isolated and living alone; Henry Fleming is isolated and alone when he flees from the battlefield; now Ethan is isolated from all others by his shyness and social inadequacies. Yet there is a considerable difference between Hester's isolation and all the rest. Why?
- I. Mattie has virtually no personality at all. She is critical to the plot but remains completely undeveloped. Why?
- J. Because Edith Wharton came from high society, some scholars doubted that Wharton had the insight to write about ordinary country people. One scholar wrote that *Ethan Frome* "was not a New England story and certainly not the granite 'folk tale' of New England its admirers have claimed it to be. (Mrs. Wharton) knew little of the New England common world and perhaps cared even less. She never knew how the poor lived in Paris or London; she knew even less of how they lived in the New England villages where she spent an occasional summer." Agree or disagree with this critic and defend your answer.



## Chapter 21: Test

### Identification (90 Points)

Identify the author of the following passages and explain why you made your choice. Choose from Ralph Waldo Emerson, Nathaniel Hawthorne, William Bradford, Mark Twain, Stephen Crane, Edgar Allan Poe, and Edith Wharton.

- A. It was many and many a year ago,  
In a kingdom by the sea,  
That a maiden there lived whom you may know  
By the name of Annabel Lee; And this maiden she lived with no other thought  
Than to love and be loved by me.  
  
I was a child and she was a child,  
In this kingdom by the sea;  
But we loved with a love that was more than love —  
I and my Annabel Lee;  
With a love that the winged seraphs of heaven  
Coveted her and me.
- B. There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another none. This sculpture in the memory is not without pre-established harmony. The eye was placed where one ray should fall, that it might testify of that particular ray. We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have his work made manifest by cowards. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise, shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope.
- C. Being thus arrived in a good harbor and brought safe to land, they fell upon their knees and blessed the God of heaven, who had brought them over the vast and furious ocean, and delivered them from all the perils and miseries thereof, again to set their feet on the firm and stable earth, their proper element. And no marvel if they were thus joyful, seeing wise Seneca was so affected with sailing a few miles on the coast of his own Italy; as he affirmed, that he had rather remain twenty years on his way by land, then pass by sea to any place in a short time; so tedious and dreadful was the same unto him.
- D. No expense had been spared on the setting, which was acknowledged to be very beautiful even by people who shared his acquaintance with the Opera houses of Paris and Vienna. The foreground, to the foot-lights, was covered with emerald green cloth. In the middle distance symmetrical mounds of woolly green moss bounded by croquet hoops formed the base of shrubs shaped like orange-trees but studded

with large pink and red roses. Gigantic pansies, considerably larger than the roses, and closely resembling the floral pen-wipers made by female parishioners for fashionable clergymen, sprang from the moss beneath the rose-trees; and here and there a daisy grafted on a rose-branch flowered with a luxuriance prophetic of Mr. Luther Burbank's far-off prodigies. In the centre of this enchanted garden Madame Nilsson, in white cashmere slashed with pale blue satin, a reticule dangling from a blue girdle, and large yellow braids carefully disposed on each side of her muslin chemisette, listened with downcast eyes to M. Capoul's impassioned wooing, and affected a guileless incomprehension of his designs whenever, by word or glance, he persuasively indicated the ground floor window of the neat brick villa projecting obliquely from the right wing.

- E. For the most wild, yet most homely narrative which I am about to pen, I neither expect nor solicit belief. Mad indeed would I be to expect it, in a case where my very senses reject their own evidence. Yet, mad am I not — and very surely do I not dream. But tomorrow I die, and today I would unburthen my soul. My immediate purpose is to place before the world, plainly, succinctly, and without comment, a series of mere household events. In their consequences, these events have terrified — have tortured — have destroyed me. Yet I will not attempt to expound them. To me, they have presented little but Horror — to many they will seem less terrible than barroques. Hereafter, perhaps, some intellect may be found which will reduce my phantasm to the common-place — some intellect more calm, more logical, and far less excitable than my own, which will perceive, in the circumstances I detail with awe, nothing more than an ordinary succession of very natural causes and effects.
- F. The House of the Seven Gables, antique as it now looks, was not the first habitation erected by civilized man on precisely the same spot of ground. Pyncheon-street formerly bore the humbler appellation of Maule's-lane, from the name of the original occupant of the soil, before whose cottage-door it was a cow-path. A natural spring of soft and pleasant water — a rare treasure on the sea-girt peninsula, where the Puritan settlement was made — had early induced Matthew Maule to build a hut, shaggy with thatch, at this point, although somewhat too remote from what was then the centre of the village. In the growth of the town, however, after some thirty or forty years, the site covered by this rude hovel had become exceedingly desirable in the eyes of a prominent and powerful personage, who asserted plausible claims to the proprietorship of this, and a large adjacent tract of land, on the strength of a grant from the legislature. Colonel Pyncheon, the claimant, as we gather from whatever traits of him are preserved, was characterized by an iron energy of purpose. Matthew Maule, on the other hand, though an obscure man, was stubborn in the defence of what he considered his right; and, for several years, he succeeded in protecting the acre or two of earth, which, with his own toil, he had hewn out of the primeval forest, to be his garden-ground and homestead.
- G. There was a feller here once by the name of *Jim* Smiley, in the winter of '49 — or maybe it was the spring of '50 — I don't recollect exactly, somehow, though what makes me think it was one or the other is because I remember the big flume wasn't finished when he first came to the camp; but any way, he was the curiosest man about always betting on any thing that turned up you ever see, if he could get any body to bet on the other side, and if he couldn't he'd change sides — any way that suited the other man would suit *him* — any way just so's he got a bet, he was satisfied. But still, he was lucky — uncommon lucky; he most always come out winner. He was always ready and laying for a chance; there couldn't be no solitry thing mentioned but that feller'd offer to bet on it — and take any side you please, as I was just telling you. If there was a horse-race, you'd find him flush, or you'd find him busted at the end of it; if there was a dog-fight, he'd bet on it; if there was a cat-fight, he'd bet on it; if there was a chicken-fight, he'd bet on it; why, if there was two birds setting on a fence, he would bet you which one would fly first — or if there was a camp-meeting, he would be there reglar, to bet on Parson Walker, which he judged to be the best exhorter about here, and so he was, too, and a good man. If he even seen a straddle-bug start

to go any wheres, he would bet you how long it would take him to get wherever he was going to, and if you took him up, he would foller that straddle-bug to Mexico but what he would find out where he was bound for and how long he was on the road. Lots of the boys here has seen that Smiley, and can tell you about him. Why, it never made no difference to him — he would bet on anything — the dangdest feller. Parson Walker's wife laid very sick, once, for a good while, and it seemed as if they warn't going to save her; but one morning he come in, and Smiley asked him how she was, and he said she was considerable better — thank the Lord for his inf'nit mercy — and coming on so smart that, with the blessing of Providence, she'd get well yet — and Smiley, before he thought, says, "Well, I'll resk two-and-a-half that she don't, anyway."

- H. During the afternoon of the storm, the whirling snows acted as drivers, as men with whips, and at half-past three, the walk before the closed doors of the house was covered with wanderers of the street, waiting. For some distance on either side of the place they could be seen lurking in doorways and behind projecting parts of buildings, gathering in close bunches in an effort to get warm. A covered wagon drawn up near the curb sheltered a dozen of them. Under the stairs that led to the elevated railway station, there were six or eight, their hands stuffed deep in their pockets, their shoulders stooped, jiggling their feet. Others always could be seen coming, a strange procession, some slouching along with the characteristic hopeless gait of professional strays, some coming with hesitating steps wearing the air of men to whom this sort of thing was new. It was an afternoon of incredible length. The snow, blowing in twisting clouds, sought out the men in their meagre hiding-places and skilfully beat in among them, drenching their persons with showers of fine, stinging flakes. They crowded together, muttering, and fumbling in their pockets to get their red, inflamed wrists covered by the cloth.
- I. The cause of so much amazement may appear sufficiently slight. Mr. Hooper, a gentlemanly person, of about thirty, though still a bachelor, was dressed with due clerical neatness, as if a careful wife had starched his band, and brushed the weekly dust from his Sunday's garb. There was but one thing remarkable in his appearance. Swathed about his forehead, and hanging down over his face, so low as to be shaken by his breath, Mr. Hooper had on a black veil. On a nearer view it seemed to consist of two folds of crape, which entirely concealed his features, except the mouth and chin, but probably did not intercept his sight, further than to give a darkened aspect to all living and inanimate things. With this gloomy shade before him, good Mr. Hooper walked onward, at a slow and quiet pace, stooping somewhat, and looking on the ground, as is customary with abstracted men, yet nodding kindly to those of his parishioners who still waited on the meeting-house steps. But so wonder-struck were they that his greeting hardly met with a return.

### **Creative Writing (10 Points)**

Write your own poem. Write your name down the page. Use adjectives or nouns that describe you that also begin with each of the letters. For example:

Jolly

Athlete

Maudlin

Encounter

Simple



## Chapter 22: Test

### Objective Questions (50 Points)

- \_\_\_\_\_ 1. Henry was wounded: (A) while attacking a German machine gun nest; (B) while sitting in his foxhole enjoying a meal; (C) while resting in the rear; (D) while he visited an old girl friend.
- \_\_\_\_\_ 2. Catherine was: (A) a nurse; (B) a teacher; (C) an American journalist; (D) another patient.
- \_\_\_\_\_ 3. Who were fighting the Italians? (A) British and French; (B) Austrians and Russians; (C) Serbians and Americans; (D) Austrians and Germany.
- \_\_\_\_\_ 4. Catherine and Henry: (A) escaped to a lake resort; (B) decided to return to America; (C) felt bad about their behavior and married; (D) never left the hospital.
- \_\_\_\_\_ 5. At the end of the novel: (A) Catherine and Henry escape to Hungary; (B) Catherine dies in childbirth; (C) Catherine and Henry are tragically killed in an auto accident; (D) Catherine and Henry are arrested and shot for desertion.

### Discussion Questions (75 Points - 15 points each)

- A. What does Hemingway mean when he says, “Abstract words such as glory, honor, courage, or hallow were obscene beside the concrete names of villages, the numbers of roads, the names of rivers, the number of regiments and the dates”?
- B. It is raining constantly in *A Farewell to Arms*. What effect does this have in the novel?
- C. What narrative technique does Hemingway employ? Why?
- D. Frederick Henry is not a hero; he is an anti-hero. Explain.
- E. A foil is a character that resembles the main character in all respects except one — the one trait that the writer wants to highlight. Give an example of a foil.







## Chapter 24: Test

### Objective Questions (50 Points)

- \_\_\_\_\_ 1. Ringo is: (A) a slave; (B) a Confederate soldier; (C) a horse; (D) a soldier in Colonel Sartoris' army.
- \_\_\_\_\_ 2. Colonel Sartoris is: (A) an artillery officer in the union army; (B) a Confederate cavalry officer; (C) a retired military friend; (D) a friendly union officer.
- \_\_\_\_\_ 3. A classic figure who could be compared to Granny would be: (A) Robin Hood; (B) Ivanhoe; (C) Ulysses; (D) Billy Pilgrim.
- \_\_\_\_\_ 4. Ab Snopes is: (A) an unprincipled Southern poor white man; (B) a friendly Yankee lieutenant; (C) a favorite house; (D) a soldier in Colonel Sartoris' calvary.
- \_\_\_\_\_ 5. Druscilla was: (B) a fragile Southern belle; (b) Ringo's sister; (C) a tomboy Southern woman; (D) a wounded neighbor.

### Essay (50 Points)

William Faulkner has retained you to be his ghostwriter. He wants you to write a short story, 150 words, exhibiting the style, characterization, plot, and other literary elements that are similar to his own.



## Chapter 25: Test

### Objective Test (100 Points)

1. \_\_\_\_\_ Kino is originally prompted to pray for a great pearl because: (A) his son was bitten by a scorpion and he needed money for medicine; (B) he needed money for the dentist; (C) he was tired of living so poorly; (D) his son had a chance to attend the university and he did not have enough money to send him.
2. \_\_\_\_\_ Who suggests that the pearl be abandoned? (A) Kino; (B) the son; (C) Juana; (D) the doctor.
3. \_\_\_\_\_ While escaping from his pursuers: (A) Juana is killed; (B) Coyotito is killed; (C) Kino loses the pearl; (D) Kino falls and drowns.
4. \_\_\_\_\_ The only friends Kino seems to have are: (A) Juana and Apolonia; (B) the priest and his housekeeper; (C) Jose and Maria; (D) the doctor and his wife.
5. \_\_\_\_\_ This story is an: (A) epic; (B) narrative poem; (C) fable; (D) parable.

### Discussion Question (50 Points)

In what sense is *The Pearl* a parable?



## Chapter 26: Test

### Essay (100 Points)

Read the following essay. In your paper, state the central thesis of this essay and discuss how the author supports his argument. Then, agree or disagree with his conclusion.

By the time O’Neill, who was white, wrote “The Emperor Jones,” within the African-American community the marriage of race and power was secure. Equality was no longer a goal: empowerment was. Now the movement wanted more than a piece of the pie — they wanted to be in charge. After so much misery and given the failure of white America to address the needs of the African-American urban community, who can blame them? Now African-Americans wanted to be both away from whites and in charge. Brutus manifested this marriage of power and separatism.

This encouraged a permanent state of rage. “Anytime you make race a source of power,” a Black Power leader wrote, “you are going to guarantee suffering, misery, and inequality . . . we are going to have power because we are black!” Many African-Americans today, influenced by black nationalism, argue that the distribution of power in American society has become the single issue of overriding importance to the upward progress of African-Americans. From 1965 to the present, every item on the black agenda has been judged by whether or not it added to the economic or political empowerment of black people. In effect, Martin Luther King’s dialogue of justice for all — whites and blacks — has been cast into the conflagration of empowerment. The triumph of black nationalism made black anger an indelible part of the racial reconciliation quest. Thus, Brutus, on his island paradise, finally felt he had it all: he was in charge and separated from whites.

Black nationalism was mostly nonviolent. However, some African-American leaders were very angry. To these people, gradualism was anathema. It suggested that races could coexist together at the very time when many were suggesting that the races should remain separated. In *The Fire Next Time* (1962), James Baldwin wrote of the “rope, fire, torture, castration, infanticide, rape . . . fear by day and night, fear as deep as the marrow of the bone.” By 1970, many African-American thinkers, religious leaders, social workers, and politicians were outraged. In fact, hatred and unforgiveness ran so deeply in African-American culture that the struggle became the end itself — instead of a means to an end.

The theme that O’Neill explored in his play is as alive today as it ever was. Today, the politics of difference has led to an establishment of “grievance identities.” The African-American community has documented the grievance of their group, testifying to its abiding alienation.

While predominantly white colleges and universities now enroll a majority of the more than 1.3 million black college students, the fact is there is not much race-mixing really occurring. Racism divides and conquers still. One African-American student confessed, “We have a campus of 25,000 students and there is no mixing across cultural and racial lines . . . even during a campus rally for racial unity, all the blacks cluster together and all the whites cluster together.”

No one can deny that the Civil Rights initiatives in the 1960s brought substantial improvements to the African-American community. As a result of these encouraging developments, many black Americans developed what some historians call a “black revolution in expectations.” African-Americans no longer felt that they had to put up with the humiliation of second-class citizenship. This progress was short-lived and incomplete. White privilege — whose basic underpinnings are based on the myth of racial homogeneity and white supremacy — mitigated all progress.

The real demon here, however, is unforgiveness. Clearly it destroyed Brutus; clearly it will destroy anyone in its path. (James P. Stobaugh)



# Chapter 27: Test

## **Complete the following checklist (100 Points)**

Name of play: "The Little Foxes"

Name of author: Lillian Hellman

I. Briefly describe:

protagonist —

antagonist —

other characters used to develop protagonist —

Do any of the characters remind me of a Bible character? Who? Why?

II. Setting:

III. Tone:

IV. Brief summary of the plot:

Identify the climax of the play.

V. Theme. (the quintessential meaning/purpose of the book in one or two sentences):

VI. Author's worldview:

How do you know this? What behaviors do the characters manifest that lead you to this conclusion?

VII. Why did you like/dislike this play?



# Chapter 28: Test

## **Complete the following checklist: (100 Points)**

Name of play: "The Glass Menagerie"

Name of author: Tennessee Williams

I. Briefly describe:

protagonist —

antagonist —

other characters used to develop protagonist —

Do any of the characters remind me of a Bible character? Who? Why?

II. Setting:

III. Tone:

IV. Brief summary of the plot:

Identify the climax of the play.

V. Theme (the quintessential meaning/purpose of the book in one or two sentences):

VI. Author's worldview:

How do you know this? What behaviors do the characters manifest that lead you to this conclusion?

VII. Why did you like/dislike this play?



## Chapter 29: Test

### Discussion Questions (100 Points)

- A. Some critics argue that “The Glass Menagerie” is a savage attack on 20th-century American culture. Agree or disagree and support your argument from the text.
  
- B. Some critics argue that Williams is no naturalist — in fact, they argue, he is a theist (not necessarily Christian) — or at least a “moralist” — in the same tradition of Hawthorne. Agree or disagree and support your argument from the text.
  
- C. The play has seven scenes. The first four take place over a few days’ time during the winter season. The remaining scenes occur on two successive evenings during the following spring. Since the play contains no formal “acts,” a director can prescribe an intermission at any time. How would you divide the play if you were directing a performance?
  
- D. Laura is one of the most pathetic figures in American literature. Is she really that physically crippled? Or is she more emotionally crippled?
  
- E. How credible is Tom as a narrator? As a character in the play?



## Chapter 30: Test

### Objective Test (T or F) (50 Points)

1. \_\_\_\_\_ The play begins with women dancing in the forest with the slave Tituba.
2. \_\_\_\_\_ The Rev. Parris sees them doing this.
3. \_\_\_\_\_ The leader of the girls is Abigail.
4. \_\_\_\_\_ John Proctor believes the girls and asks for a witch trial.
5. \_\_\_\_\_ Rev. Parris oversees a trial.

### Discussion Question (50 Points)

Agree or disagree with this statement: “A critic said, ‘I speak of ‘sin.’’ It is an unfashionable word nowadays and Miller rarely uses it. He is . . . sufficiently imbued with the skepticism of modern thought to shy away from the presumptions implicit in it. But that Miller is willy-nilly a moralist — one who believes he knows what sin and evil are — is inescapable” (Christopher Bigsby, *The Portable Arthur Miller* (New York: Penguin Books 1995) pg. xiv).



## Chapter 31: Test

### Objective Questions (T or F) (50 Points)

1. \_\_\_\_\_ Gene is a good student but a great athlete.
2. \_\_\_\_\_ This novel occurs during World War II.
3. \_\_\_\_\_ Devon is an exclusive prep school.
4. \_\_\_\_\_ Gene and Phineas fall out of the tree but Phineas alone is hurt.
5. \_\_\_\_\_ Phineas ultimately dies June 6, 1944, on the beach at Normandy.

### Essay (50 Points)

In a 150–300 word essay create a sequel to *A Separate Peace*, being careful to keep the integrity of the story and characters in place.



## Chapter 32: Test

### **Essays (100 Points)**

Write an evaluation of one of the short stories in this chapter. Be candid in expressing your reactions to the work. Did you like it or not? Support your arguments with specific references to the work. In your essay consider the theme, characters, plot, and other literary elements.



## Chapter 33: Test

### **Objective Test (T or F)**

1. \_\_\_\_\_ Miss Love and Rucker marry because they deeply love each other.
2. \_\_\_\_\_ Miss Love works at Rucker's store.
3. \_\_\_\_\_ Miss Love is perceived as a Yankee.
4. \_\_\_\_\_ Lightfoot is Will's best friend in church.
5. \_\_\_\_\_ Rucker dies at the end of the novel.

### **Essay (50 Points)**

What does the Cold Sassy Tree symbolize?





