

Kael Moffat

Lesson Plan—Junior English

Unit: **Literature and Thought of the American Colonies**

Lesson: **Two Ways of Looking at the New World** (1 90-minute block)

Objectives:

- SWBAT read excerpts of historical documents.
- SWBAT infer meaning from a text.
- SWBAT identify an author's purpose.
- SWBAT identify connections between the Calvin doctrine of the sovereignty of God and the doctrine of self-abasement and excerpts of Thomas Hariot's description of America and John Donne's sermon to the Virginia company.

Materials Needed:

- PowerPoint on Virginia and John Donne
- Copies of excerpts of Thomas Hariot's *A briefe and true report on the new found land of Virginia*
- Copies of John Donne's sermon to the Virginia Company (Nov. 13, 1622)
- Video clip of scene from Disney's *Pocahontas*

Necessary background knowledge:

- Students will need to know about the historical struggle between Catholics and Protestants.
- Students will need to know about the impact of Calvinism on England.
- Students will need to know about Calvin's doctrines of the sovereignty of God and self-abasement (readings from previous lesson: excerpts from *Institutes*)
- Students will need to know where the colony of Virginia was.

Procedures:

- Formative assessment: play popcorn with students, asking them questions about previous lesson's notes on Catholicism and the Reformation/Calvinism.
- Review with students the essential concepts from the Calvin excerpt:
 - God's sovereignty—God created everything and is in control of everything
 - Subjugation of our will to God—we must surrender our will to God and desire that his will prevails.
- Ask: What might someone need to do to surrender their will to God's? Make sure the following concepts are discussed:
 - Proper denial of self brings us closer to God.
 - From a Calvinist perspective, one must strive to do one's best in their station in life, i.e. be content with what life has given one.
 - Surrendering to God's will requires that we treat others with respect and care, even when they treat us poorly.
 - One trusts more in God's ability to bless than in one's own abilities.
- Discuss with students that this religious concept is very demanding of both the individual and the society.

- Show students the PowerPoint on the discovery of Virginia and John Donne. Important concepts include:
 - Virginia's economic importance for England
 - John Donne's status as Dean of St. Paul's
- Pass out excerpt from Hariot's *Briefe and true report*; **NOTE**: Hariot was on the voyage with Raleigh on one of his voyages (1585 or 86), where he learned the Algonquin language.
 - Look at illustration of frontispiece. Ask: What is this image trying to communicate?
 - Read the letter to the reader as a class. Ask: Which seems to be most important to the writer, God or money? What words or phrases communicate this to us as readers?
 - Read selections from section 1 of the report. Ask: What do each of these descriptions have in common? (economic value of natural resources)
 - Summative question: Why does Hariot seem to want to colonize Virginia?
- Pass out excerpt from Donne's sermon.
 - Point out that sermons at this time started with a scripture and then the preacher would give an **exegesis** (introduce this term) of it, often times speaking for an hour at a time.
 - Explain that this sermon was a special sermon given to a group of English men and women who were to shortly depart for the Virginia colonies.
 - Read the excerpt together in class. **NOTE**: This sermon will be difficult for students to follow. Have them summarize every 3-4 sentences and write down the summary statement in their notes.
 - When the selection is finished, help students identify how Donne's thought reflects Calvin: God is in charge of everything, do not seek for a temporal kingdom, self denial.
 - When selection is finished, ask: What does Donne say is the most important thing they should do when they colonize Virginia? What kinds of action does this seem to require? How is Donne's conception of colonization different from Hariot's? (Hariot seems motivated by making money, while Donne seems motivated by spreading the Gospel.)
- Ask students which motivation won out with the English settlers.
- Show the clip from *Pocahontas* when the Englishmen come to shore.
- Discuss with the class why they think the economic motive won out. **NOTE**: This tension between religious and economic motives has been in America since Europeans came here.
 - Ask: Can you think of how this tension shows up nowadays? (Possible answer: megachurches)
- **Preview for next lesson:**
 - Quiz: Calvin, Hariot, Donne readings
 - Watch a film on the Pilgrims (*Dangerous Crossings*)

Readings attached

Excerpts from: *A briefe and true report on the new found land of Virginia* (1590) by Thomas Hariot; translated from Latin by Richard Hakluyt. <http://docsouth.unc.edu/nc/hariot/hariot.html>
7/6/09



**TO THE ADVENTVRERS,
FAVORERS, AND
VVEL VVILLERS OF THE ENTERPRISE
FOR THE-INHABITTING
and planting in VIRGINIA.
To the Gentle Reader.**

SINCE the first vndertaking by Sir Walter Raleigh to deale in the action of discovering of that Countrey which is now called and known by the name of VIRGINIA; many voy ages hauing bin thither made at sundrie times to his great charge; as first in the yeere 1584. and afterwarde in the yeeres 1585. 1586. and now of late this last yeere of 1587. There haue bin diuers and variable reportes with some slaundersous and shamefull speeches bruted abroade by many that returned from thence. Especially of that discouery which was made by the Colony transported by Sir Richard Greinuile in the yeere 1585. being of all the others the most principal and as yet of most effect, the time of their abode in the countrey beeing a whole yeare, when as in the other voyage before they staid but sixe weekes; and the others after were onelie for supply and transportation, nothing more being discovered then had been before. Which reports haue not done a litle wrong to many that otherwise would haue also faouored & aduentured in the action, to the honour and benefite of our nation, besides the particular profite and credite which would redound to them selues the dealers therein; as I hope by the sequele of euent to the shame of those that haue auouched the contrary shalbe manifest: if you the aduenturers, faouurers, and welwillers do but either encrease in number, or in opinion continue, or hauing bin doubtfull renewe your good liking and furtherance to deale therein according to the worthinesse thereof alreadye found and as you shall vnderstand hereafter to be requisite. Touching which woorthines through cause of the diuersitie of relations and reportes, manye of your opinions coulde not bee firme, nor the mindes of some that are well disposed, bee settled in any certaintie.

I haue therefore thought it good beeing one that haue beene in the discouerie and in dealing with the naturall inhabitantes specially imploied; and hauing therefore seene and knowne more then the ordinarie: to imparte so much vnto you of the fruites of our labours, as that you may knowe howe iniuriously the enterprise is slaundersed. And that in publike manner at this present chiefelie for two respectes.

First that some of you which are yet ignorant or doubtfull of the state thereof, may see that there is sufficiēt cause why the cheefe enterpriser with the fauour of her Maiestie, notwithstanding suche reportes; hath not onelie since continued the action by sending into the countrey againe, and replanting this last yeere a new Colony; but is also readie, according as the times and meanes will affoorde, to follow and prosecute the same.

Secondly, that you seeing and knowing the continuance of the action by the view hereof you may generally know & learne what the countrey is, & ther vpon cōsider how your dealing therein if it proceede, may returne you profit and gaine, bee it either by inhabitting & planting or otherwise in furthering thereof.

And least that the substance of my relation should be doubtful vnto you as of others by reason of their diuersitie: I will first open the cause in a few wordes wherefore they are so different; referring my selue to yourfaouorable constructions, and to be adiudged of as by good consideration you shall finde cause.

Of our companie that returned some for their misdemenour and ill dealing in the countrey, haue beene there worthily punished; who by reason of their badde natures, haue maliciously not onelie spoken ill of their Gouvernours; but for their sakes slaundered the countrie it selfe. The like also haue those done which were of their consort.

Some beeing ignorant of the state thereof, notwithstanding since their returne amongst their friendes and acquaintance and also others, especially if they were in compaigne where they might not be gairesaide; woulde seeme to knowe so much as no men more; and make no men so great traualiers as themselues. They stood so much as it maie seeme vpon their credite and reputation that hauing been a twelue moneth in the countrey, it woulde haue beene a great disgrace vnto them as they thought, if they coulde not haue saide much wheter it were true or false. Of which some haue spoken of more then euer they saw or otherwise knew to bee there; othersome haue not bin ashamed to make absolute deniall of that which although not by thẽ, yet by others is most certainly ad there plẽtfully knowne. And othersome make difficulties of those things they haue no skill of.

The cause of their ignorance was, in that they were of that many that were neuer out of the lland where wee were seated, or not farre, or at the leastwise in few places els, during the time of our aboade in the countrey; or of that many that after golde and siluer was not so soone found, as it was by them looked for, had little or no care of any other thing but to pamper their bellies; or of that many which had little vnderstanding, lesse discretion, and more tongue then was needfull or requisite.

Some also were of a nice bringing vp, only in cities or townes, or such as neuer (as I may say) had seene the world before. Because there were not to bee found any English cities, nor such faire houses, nor at their owne wish any of their olde accustomed daintie food, nor any soft beds of downe or fethers: the countrey was to them miserable, & their reports thereof according.

Because my purpose was but in briefe to open the cause of the varietie of such spcecnies; the particularities of them, and of many enuious, malicious, and slaũderous reports and deuises els, by our owne countrey men besides; as trifles that are not worthy of wise men to bee thought vpon, I meane not to trouble you withall: but will passe to the commodities, the substance of that which I haue to make relation of vnto you.

The treatise where offor your more readie view & easier vnderstanding I will diuide into three speciall parts. In the first I will make declaration of such commodities there alreadie found or to be raised, which will not onely serue the ordinary turnes of you which are and shall bee the plãters and inhabitants, but such an ouerplus sufficiently to bee yelded, or by men of skill to bee prouided, as by way of trafficke and exchaunge with our owne nation of England, will enrich your selues the prouiders; those that shal deal with you; the enterprisers in general; and greatly profit our owne countrey men, to supply them with most things which heretofore they haue bene faine to prouide, either of strangers or of our enemies: which commodities for distinction sake, I call *Merchantable*.

In the second, I will set downe all the comodities which wee know the countrey by our experience doeth yeld of it selfe for victuall, and sustenance of mans life; such as is vsually fed vpon by the inhabitants of the countrey, as also by vs during the time we were there.

In the last part I will make mention generally of such other comodities besides, as I am able to remember, and as I shall thinke behoofull for those that shall inhabite, and plant there to knowe of; which specially concerne building, as also some other necessary vses: with a briefe description of the nature and maners of the people of the country.

Flaxe and Hempe.

The trueth is that of Hempe and Flaxe there is no great store in any one place together, by reason it is not planted but as the soile doth yeeld it of it selfe; and howsoever the leafe, and stemme or stalke doe differ from ours; the stuffe by the iudgemēt of men of skill is altogether as good as ours. And if not, as further prooffe should finde otherwise; we haue that experience of the soile, as thas there cannobee shewed anie reason to the contrary, but that it will grow there excellent well; and by planting will be yeelded plentifully: seeing there is so much ground whereof some may well be applyed to such purposes. What benefite heereof may growe in cordage and linnens who can not easily vnderstand?

Sassafras.

Sassafras, called by the inhabitantes *Winauk*, a kinde of wood of most pleasand and sweete smel; and of most rare vertues in phisick for the cure of many diseases. It is found by experience to bee farre better and of more vses then the wood which is called *Guaiaicum*, or *Lignum vitæ*. For the description, the manner of vsing and the manifolde vertues thereof, I referre you to the booke of *Monardus*, translated and entituled in English, *The ioyfull newes from the West Indies*.

Cedar.

Cedar, a very sweet wood & fine timber; wherof if nests of chests be there made, or timber therof fitted for sweet & fine bedsteads, tables, deskes, lutes, virginalles & many things else, (of which there hath beene prooffe made already) to make vp fraite with other principal comodities will yeeld profite.

There are two kinds of grapes that the soile doth yeeld naturally: the one is small and sowre of the ordinarie bignesse as ours in England: the other farre greater & of himselfe iushious sweet. When they are plâted and husbandeg as they ought, a principall commoditie of wines by them may be raised.

Oyle.

There are two sortes of *Walnuttes* both holding oyle, but the one farre more plentifull then the other. When there are milles & other deuises for the purpose, a commodity of them may be raised because there are infinite store. There are also three seuerall kindes of *Berries* in the forme of Oke akornes, which also by the experience and vse of the inhabitantes, wee finde to yeelde very good and sweete oyle. Furthermore the *Beares* of the country are commonly very fatte, and in some places there are many: their fatnesse because it is so liquid, may well be termed oyle, and hath many speciall vses.

Furres:

All along the Sea coast there are great store of *Otters*, which beeyng taken by weares and other engines made for the purpose, will yeelde good profite. Wee hope also of *Marterne furres*, and make no doubt by the relation of the people but that in some places of the country there are

store: although there were but two skinned that came to our hands. *Luzarnes* also we have vnderstanding of although for the time we saw none.

Deare skinned.

Deare skinned dressed after the manner of *Chamoos* or vndressed are to be had of the naturall inhabitants thousands yeerely by way of trafficke for trifles: and no more wast or spoile of Deare then is and hath beene ordinarily in time before.

*A Sermon Preached to the Honourable
Company of the Virginian Plantation.
13^o November 1622. By John Donne
Deane of St. Pauls, London.*

ACTS 1.8. BUT YEE SHALL RECEIVE POWER,
AFTER THAT THE HOLY GHOST IS COME
UPON YOU, AND YEE SHALL BE WITNESSES
UNTO ME BOTH IN JERUSALEM, AND IN ALL
JUDEA, AND IN SAMARIA, AND UNTO THE
UTTERMOST PART OF THE EARTH.

THERE ARE reckoned in this booke, 22. *Sermons* of the *Apostles*; and yet the booke is not called the *Preaching*, but the *Practise*, not the *Words*, but the *Acts* of the *Apostles*: and the *Acts* of the *Apostles* were to convey that name of *Christ Jesus*, and to propagate his *Gospell*, over all the world: Beloved, you are *Actors* upon the same Stage too: the uttermost part of the Earth are your *Scene*: act over the *Acts* of the *Apostles*; bee you a light to the *Gentiles*, that sit in darkenesse; be you content to carry him over these *Seas*, who dryed up one *Red Sea* for his first people, and hath powred out another *red Sea*, his owne bloud, for them and us. When man was fallen, *God* clothed him; made him a *Leather Garment*; there *God* descended to one occupation; when the time of mans redemption was come, then *God*, as it were, to house him, became a *Carpenters Sonne*; there *God* descended to another occupation.

our selves, but to house him, in erecting *Churches*, to his glory: So *God* taught us to make *Ships*, not to transport our selves, but to transport him, *That when wee have received power, after that the Holy Ghost is come upon us, we might be witnesses unto him, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the Earth.*

As I speake now principally to them who are concernd in this *Plantation of Virginia*, yet there may be divers in this Congregation, who, though they have no interest in this *Plantation*, yet they may have benefit and edification, by that which they heare me say, so *Christ* spoke the words of this *Text*, principally to the *Apostles*, who were present and questioned him at his *Ascension*, but they are in their just extention, and due accomodation, appliable to our present occation of meeting heere: As *Christ* himselfe is *Alpha*, and *Omega*, so first, as that hee is last too, so these words which he spoke in the *East*, belong to us, who are to glorifie him in the *West*; *That we having received power, after that the Holy Ghost is come upon us, might be witnesses unto him, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the Earth.*

The first word of the *Text* is the *Cardinall* word, the word, the *hinge* upon which the whole *Text* turnes; The first word, *But*, is the *But*, that all the rest shoots at. First it is an *exclusive* word; something the *Apostles* had required, which might not bee had; not that; And it is an *inclusive* word; something *Christ* was pleasd to afford to the *Apostles*, which they thought not of; not that, not that which you beat upon, *But*, but yet, something else, something better then that, you shall have. That which this *but*, *excludes*, is that which the *Apostles* expresse in the *Verse* immediatly before the *Text*, a *Temporall Kingdome*; *Wilt thou restore againe the kingdome of Israel?*

No; not a temporall Kingdome; let not the riches and commodities of this World, be in your contemplation in your adventures. Or, because they aske more, *Wilt thou now restore that?* not yet: If I will give you riches, and commodities of this world, yet if I doe it not at first, if I doe it not yet, be not you discouraged; you shall not have *that*, that is not *Gods* first intention; and though that be in Gods intention, to give it you hereafter, you shall not have it yet; thats the *exclusive* part; *But*; there enters the *inclusive*, *You shall receive power, after that the Holy Ghost is come upon you, and you shall bee witnesses unto mee, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the Earth.* In which second part, we shall passe by these steps; *Superveniet Spiritus*, The *holy Ghost* shall come upon you, *The Spirit* shall witness to *your Spirit*, and rectifie your Conscience; And then, by that, you shall receive *power*; A new power besides the power you have from the *State*, and that power shall enable you, to be witnesses of *Christ*, that is, to make his doctrine the more credible, by your testimony, when you conforme your selves to him, and doe as hee did; and this witness you shall beare, this conformity you shall declare, first in *Ierusalem*, in this *Citie*; And in *Iudæa*, in all the parts of the *Kingdome*; and in *Samaria*, even amongst them who are departed from the true worship of *God*, the *Papists*; and to the uttermost part of the Earth, to those poore *Soules*, to whom you are continually sending. Summarily, If from the *Holy Ghost* you have a good testimony in your owne Conscience, you shall be witnesses for *Christ*, that is, as he did, you shall give satisfaction to all, to the *Citie*, to the *Countrey*, to the *Calumniating Adversary*, and the *Naturals* of the place, to whom you shall present both *Spirituall* and *Temporall* benefit to. And so you have the *Modell* of the whole frame, and of the partitions; we proceede now to the furnishing of the particular roomes.

I. Part.

First then, this first word, *But*, excludes a temporall Kingdome; the *Apostles* had filld themselves with an expectation, with an ambition of it; but that was not intended them. It was no wonder, that a woman could conceive such an expectation, and such an ambition, as to have her two sonnes sit at *Christs* right hand, and at his left, in his Kingdome, when the *Apostles* expected such a Kingdome, as might afford them honours and preferment upon Earth. More then once they were in that disputation, in which *Christ* deprehended them, *Which of them should bee the greatest in his Kingdome*. Neither hath the *Bishop of Rome*, any thing, wherein he may so properly call himselfe *Apostolicall*, as this error of the *Apostles*, this their infirmitie, that he is evermore too conversant upon the contemplation of temporall Kingdomes. They did it all the way, when *Christ* was with them, and now at his last step, *Cum actu ascendisset*, when *Christ* was not *Ascending*, but in part *ascended*, when one foot was upon the Earth, and the other in the cloud that tooke him up, they aske him now, wilt thou at this time, restore the Kingdome? So women put their husbands, and men their fathers, and friends, upon their torture, at their last gaspe, and make their death-bed a racke to make them stretch and encrease joyntures, and portions, and legacies, and signe Scedules and Codicils, with their hand, when his hand that presents them, is ready to close his eyes, that should signe them: And when they are upon the wing for heaven, men tye lead to their feet, and when they are laying hand-fast upon *Abrahams* bosome, they must pull their hand out of his bosome againe, to obey importunities of men, and signe their papers: so undeterminable is the love of this World, which determines every minute. GOD, as

hee is three persons, hath three Kingdomes; There is *Regnum potentiae*, The Kingdome of power; and this wee attribute to the *Father*; it is power and providence: There is *Regnum gloriae*, the Kingdome of glorie; this we attribute to the *Sonne* and to his purchase; for he is *the King* that shall say, *Come ye blessed of my Father, inherit the Kingdome prepared for you, from the foundation of the World*. And then betweene these there is *Regnum gratiae*, The kingdome of Grace, and this we attribute to the *Holy Ghost*; he takes them, whom the king of power, Almighty *God* hath rescued from the *Gentiles*, and as the king of grace, *Hee gives them the knowledge of the misterie of the kingdome of GOD*, that is, of *future glory*, by sanctifying them with his grace, in his *Church*. The two first kingdomes are in this world, but yet neither of them, are of this world; because both they referre to the kingdome of glory. The kingdome of the *Father*, which is the providence of *God*, does but preserve us; The kingdome of the *Holy Ghost* which is the grace of *God*, does but prepare us to the kingdome of the *Sonne*, which is the glory of *GOD*; and thats in heaven. And therefore, though to good men, this world be the way to that kingdome, yet this kingdome is not of this world, sayes Christ himselfe: Though the *Apostles* themselves, as good a *Schoole* as they were bred in, could never take out that lesson, yet that lesson *Christ* gives, and repeates to all, you seeke a Temporall kingdome, *But*, sayes the Text, stop there, A kingdome you must not have.

Beloved in him, whose kingdome, and Ghospell you seeke to advance, in this Plantation, our *Lord* and *Saviour Christ Iesus*, if you seeke to establish a temporall kingdome there, you are not rectified, if you seeke to bee *Kings* in either acceptation of the word; To be a *King* signifies *Libertie* and *independency*, and *Supremacie*, to bee under no man, and to be a *King* signifies *Abundance*, and *Omni-sufficiencie*, to neede no man. If those that governe there, would

establish such a government, as should not depend upon this, or if those that goe thither, propose to themselves an exemption from Lawes, to live at their libertie, this is to be *Kings*, to devest *Allegiance*, to bee under no man: and if those that adventure thither, propose to themselves present benefit, and profit, a sodaine way to bee rich, and an abundance of all desirable commodities from thence, this is to bee sufficient of themselves, and to need no man: and to be under no man and to need no man, are the two acceptations of being *Kings*. Whom liberty drawes to goe, or present profit drawes to adventure, are not yet in the right way. O, if you could once bring a *Catechisme* to bee as good ware amongst them as a bugle, as a knife, as a hatchet: O, if you would be as ready to hearken at the returne of a *Ship*, how many *Indians* were converted to *Christ Iesus*, as what Trees, or druggs, or Dyes that Ship had brought, then you were in your right way, and not till then; *Libertie* and *Abundance*, are Characters of kingdomes, and a kingdome is excluded in the *Text*; The *Apostles* were not to looke for it, in their employment, nor you in this your Plantation.

Introducing a New Product

The Settling of Virginia
&
John Donne

Virginia 1

- Sir Walter Raleigh came to East Coast (1584)
- Named region Virginia in honor of Queen Elizabeth I of England
- Land rights given to London Company in 1606



Virginia 2



- First settlement: Jamestown (1607)
- Named after King James I
- Important figure was John Smith
- Was supposed to send raw materials back to England

Virginia 3

- Virginia weather was harsh
- Jamestown “time of starving, 1609)
- Tobacco introduced to England & Europe
- Tobacco brought big profits



John Donne

- Born 1537, London, England
- Poet, Lawyer, Member of Parliament (like a congressman), Preacher
- Dean of St. Paul's in London (1621)
- Died March 31, 1631

