A Journal of the Pilgrims at Plymouth: Mourt’s Relation

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and liquor and brewing interests are described in muck-raking terms. The central objection, however, is that the "class" thesis is not really sustained by the evidence presented. The relationship of labor unions to prohibition is but one example. After a rather lengthy discussion of the Knights of Labor, whose period of importance preceded the Progressive era, important segments of the railroad brotherhoods and the American Federation of Labor are represented as forces for temperance. Although concluding that the majority of the A. F. of L. members opposed prohibition, there is a definite suggestion of a split in labor's ranks over the issue. Material presented in support of the position on prohibition of businessmen, immigrants, socialists, and the churches alludes to similar divisions among these diverse groups. In addition, even the native, middle-class reformers were not unanimously in favor of prohibition. These rifts indicate that all social classes were deeply divided on the question of prohibition, thus weakening the argument that prohibition is better understood as a "class" reform.

Despite limitations of the principal thesis, students of the Progressive era can profit from Timberlake's presentation of the evidence for prohibition as a progressive reform.

LOUIS L. ATHEY.


Here is an attractive edition of one of the most important and interesting primary sources on the Pilgrim Fathers: "Mourt's Relation. A Relation or Journal of the English Plantation settled at Plymouth in New England, by certain English adventurers both merchants and others," as the original title page reads. At the beginning of the book are grouped photographs of the restorations at Plymouth. Included also are Samuel de Champlain's map of Plymouth Harbor, and Captain John Smith's map of New England. The text follows the original, but is set in modern spelling, punctuation, and paragraphing, a vast improvement over earlier editions, of which the best and most scholarly is Henry Martyn Dexter's of 1865.

An abstract of the journals of William Bradford and Edward
Winslow, *Mourt's Relation* comprises ten chapters of varying length, telling the story of the Pilgrims to the end of 1621. No one knows who "G. Mourt" was; possibly an editor, or a promoter of the Pilgrim enterprise. In his introduction and footnotes, Mr. Heath conforms to the now obsolete style of finding our ancestors to be in the wrong on all occasions. He calls them "self-styled 'Saints,'" although he admits they used the term in the New Testament sense which denotes not a person of especial holiness but one who believes in Christ and belongs to Him. Mr. Heath remarks that the successful relations of the Pilgrims with the Indians "may reflect the charity of the Indians at least as much as their own benevolence." Over a hundred years ago, Francis Parkman exploded the myth of "the noble savage"; the attack at First Encounter Beach, and the stealing of the white man's tools were hardly acts of charity. The Pilgrims' success with the Indians was due to their honesty, sincerity, and firmness. As for "usurpation of lands" of which Mr. Heath accuses them, it is a matter of record that the Pilgrims bought and paid for every acre, except for the site of Plymouth. Although assured by Samoset that this land belonged to no one and they were welcome to it, Mr. Heath calls this "a convenient rationalization for English claims to the land."

In chapter 2 "To the Reader," although the author states that some of the Pilgrims had died, Mr. Heath considers this devious and notes: "The writer studiously avoids mentioning the grim fact that more than half of the group . . . had already died."

The Rev. John Robinson's letter to "The Planters of New England" shows him to be a faithful, wise pastor, who knew the frailties of human nature, the problems of human relationships, the need for personal sacrifice if the community was to survive, and the importance of orderly government established from the first.

The description of the finding of the corn and of the ambush at First Encounter Beach was of special interest to this reviewer, who has explored thoroughly that part of Cape Cod. Although the Pilgrims made a mental note to pay the Indians for the corn, and later did so, Mr. Heath primly rebukes their action.

Clinging to the myth of the noble savage, Mr. Heath remarks disapprovingly that knowledge of Indian attacks on white settlers elsewhere "had led the Pilgrims to expect ill of them." And he chides them for intercepting Samoset on his first visit: "On first encounter, the Pilgrims were hardly hospitable to Samoset, whose
friendly help in many respects was invaluable to them in later years." Could it be that exercise of caution is not a commendable trait in the wilderness?

The meeting with Massasoit and the concluding of the treaty demonstrate the wisdom of the Pilgrims in dealing with savages, who love elaborate ceremonies and powwows. Massasoit was keen enough to see that the English would be a protection against his enemies the Narragansetts. In the words of Samuel Eliot Morison, "Massasoit was a great and good man, by any standards. Winslow recorded that he always told the truth, he was neither bloody nor cruel, he ruled his tribe by reason and character rather than by force, and always made them leave the English alone"; and he kept the treaty until his death 54 years later.

One marvels at the fortitude of those who went on "A Journey to Pokanoket, the habitation of the great King Massasoit"; they suffered lack of sleep on account of "the savages' barbarous singing, . . . lice and fleas within doors and mosquitoes without"; and, on their return trip, had to subsist on a handful of parched corn, some dried clams and half a squirrel. But the Pilgrims knew the value of "mending fences" with the Indians, and their constant attentions to them made the difference between survival and massacre.

On June 11, 1621, there was "A Voyage Made by Ten of our men to the Kingdom of Nauset" to rescue young Johnny Billington who had got lost; it required an expedition in the shallop to what is now Eastham to get Johnny back from Aspinet, chief of the Nausets. On that occasion, the Pilgrims made friends with Iyanoough, sagamore of Cummaquid (Barnstable).

Next, the "Journey to the Kingdom of Nemasket" to avenge Squanto and chastise Corbitant, briefly but graphically told, imbued the Indians of the region with deep respect for the English. It was one of many instances of the Pilgrims' wisdom, justice, and mercy in dealing with the Indians.

The "Letter Sent from New England" tells of the first Thanksgiving, gives a good summary of the first year at Plymouth, and offers practical instructions to would-be immigrants.

Last comes the treatise, "Reasons and Considerations," to justify colonizing New England. We can believe the Pilgrims when they say that the Indians' recognition of the sovereignty of King James was won not by force but "by friendly usage, love, peace, honest
and just carriages, good counsel, etc.” History bears this out. In their small sphere the Pilgrims were a model of successful government under law, wise diplomacy, and a symbol of faith and pioneer courage.

Antha E. Card.


Recorded in a posthumously printed notebook of the late Wallace Stevens is a poet’s opinion of the American literary debt: “Nothing could be more inappropriate to American literature than its English source since the Americans are not British in sensibility.” This “inappropriateness” may be discounted. But the question of varying and often disagreeing sensibilities is another matter. As far as literary criticism is concerned, the American effort to comprehend British sensibility is traditional. It is involved in the total history of humanistic studies in American universities, and it marks the purposes of much of our critical endeavor. From the other side, the British effort to comprehend a uniquely American sensibility in the course of American literary expression is of recent origin. Perhaps the British critic (with such exceptions as D. H. Lawrence in his Studies in Classic American Literature) has found it difficult to escape self-indulgence in English parental sanctions, and to regard American existence as an inheritance now for at least a century and a half fully on its own, and fully in need of using an inherited language for its own unique purposes in the expression of American feeling. No doubt his task has a traditional difficulty about it which does not pertain in the undertakings of French, German, and Italian critics who labor in our direction.

In acknowledgment of Dr. Maxwell’s serious regard for an American literary sovereignty, this study of the novel deserves welcome, and respect. But it is scarcely possible to name this book as a significant new contribution to British interpretation of American literature considered in its particular distinctions. Dr. Maxwell takes American political and social history with full seriousness. In this province his learning is impressive. His critical devotion to this history is apparent, for instance, in the major