

Running head: OVERMUCH LOVE

The short title is from the beginning of your title and is in all capitals. It contains no more than 50 characters, spaces and punctuation included. Only the title page has the words "Running head" included.

The whole document is paginated, with the title page being page 1 (but do not use a "p." in front).

## Overmuch Love and Innocent Vipers: Puritan Child Depravity and the Ideology of Separation

Brittany Ferry

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The full title is on one line, then your name, your affiliation (class, college, etc.), and sometimes the due date (ask your teacher) on their own lines under it. This section is centered and double-spaced; it appears about a third of the way down the page.

# APA

Typed, double-spaced, Times New Roman 12 or Arial 11, and one-inch margins all the way around.

For citations, use only the last name(s). If you write it directly into the sentence, put the year of publication directly after the name(s), with the page at the end (in the case of direct quotes). Otherwise, put all the information together at the end of the sentence.

Title repeats in bold and centered.

### **Overmuch Love and Innocent Vipers: Puritan Child Depravity and the Ideology of Separation**

Puritans saw the world as wholly polluted with sin, even themselves, and as such, worthy of nothing better than the torments of hell. As Deddes (1981) has pointed out, they were, after all, the “shameful consummation of original sin,” a separation from God’s grace that marked the beginning of a death begun at conception (p. 5). “‘Thou shalt be always dying, dying, till thou art perfectly dead,’ [Samuel] Willard concluded, for ‘the miseries of this life differ not from those that follow, so much for kind, as degree’” (Deddes, 1981, p. 4). Further, hell’s proximity to the physical world meant that Puritans were daily confronted with wicked temptation, Satan’s attempts to turn man’s eyes from God and instill active sin in him. Love of and delight in the transitory physical world was among the worst and easiest of these offenses. Puritans therefore guarded themselves virulently against forming too fond of attachments to anything in this life, which manifested itself culturally as a battle between the

For an anonymous source, use the title in title case. For short works like articles, use quotation marks; for big sources like books, italics.

When over forty words, use a block quote: indent a half-inch, double space, don't use quote marks, maintain original spelling, and move the period in front of the parentheses.

flesh and the spirit, a metaphor that an anonymous poet captured well:

Be still thou unregenerate part, / Disturb no more my settled heart, / For I have vow'd  
(and so will doe) / Thee as a foe, still to pursue. / And combate with thee will and must, /  
Untill I see thee laid in th' dust. / Sisters we are, yea twins we be, / Yet deadly feud 'twixt  
thee and me. (“The Flesh and the Spirit,” 1988, p. 175–176)

All Puritans understood the deadly feud to which Bradstreet referred, and considered it a lifelong battle. Birth was not simply the beginning of death; birth began a Puritan’s permanent confrontation with life, a singular journey to repulse the sinful attachments of this world and search for signs of redemption, though man, in his naturally wicked nature, was not worthy of God’s grace and deserved eternal damnation.

The Puritan did have an escape from the fiery depths of hell: God’s election. Puritan theology recognized predestination, the idea that God chose to save a select number of souls from hell before

Multiple sources separated by a semi-colon.

Use single quote marks only for a quote within a quote.

Close up the single and double quotes, even if it's at the same spot.

Add clarifying info to a quote with square brackets.

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Pages in Roman numerals work just like regular pages

birth. Thus, technically, the Puritan could do nothing for his own salvation, other than accept God's will and search for signs that he might be among God's elect (Miller, 1939; Hammond, 2000).

From this idea sprang the covenant of grace, in which man "turned up toward God's eternal counsel" and accepted his omnipotence; "the covenant, he [William Perkins] said, is 'absolutely necessary for salvation'" (Pettit & Stannard, 1966, para. 14). Further, Puritan society ordained that

man had to freely enter the covenant. God chose his elect, but in turn, man had to choose God. Puritans socially acknowledged man's acceptance of God through the conversion experience, which

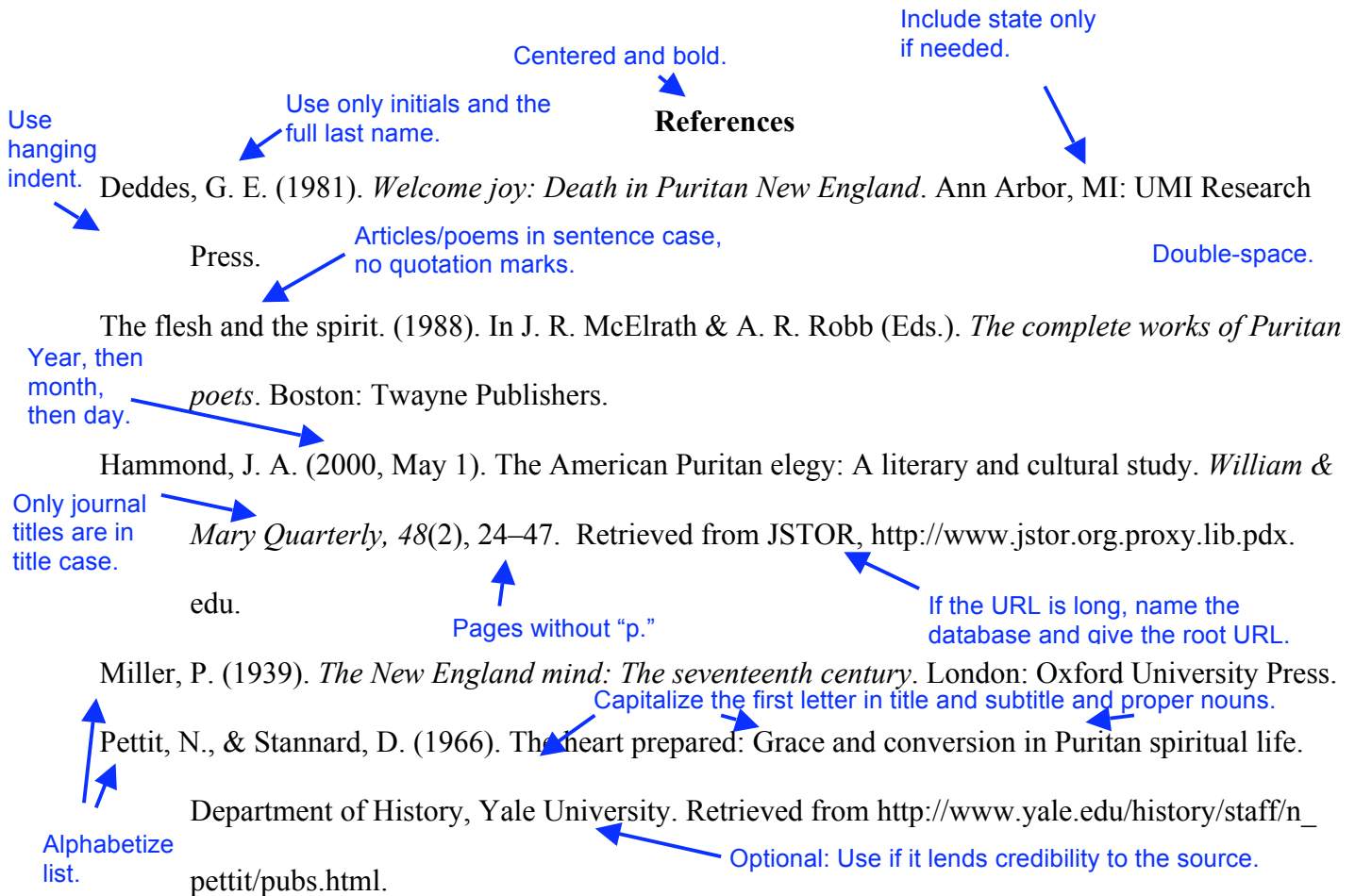
struck one suddenly—a "heart wrenched from depravity to grace" (Miller, 1939, p. vii)—but man had to predispose or prepare himself before it could occur. Further, to socially legitimize a conversion

experience, one had to relate it convincingly to the heads of the church in order to gain church membership. Without membership, a person would not be considered among God's elect or

considered a full member of society. Therefore, the conversion experience was a critical part of every Puritan's life, both socially and spiritually. "The most crucial event in the life of each person was his

effectual calling or conversion which turned him once for all from death to life" (Hammond, 2000, p. 36). It was in this way alone, Puritans believed, that man could be saved the horrors of hell and of

death.



Here, the punctuation is exaggerated to make it easy to see; your finished page will not have that.

Deddes, G. E. (1981). *Welcome joy: Death in Puritan New England*. Ann Arbor, MI: UMI Research Press.

The flesh and the spirit. (1988). In J. R. McElrath & A. R. Robb (Eds.). *The complete works of Puritan poets*. Boston: Twayne Publishers.

Hammond, J. A. (2000, May 1). The American Puritan elegy: A literary and cultural study. *William & Mary Quarterly*, 48(2), 24–47. Retrieved from JSTOR, <http://www.jstor.org.proxy.lib.pdx.edu>.

Miller, P. (1939). *The New England mind: The seventeenth century*. London: Oxford University Press.

Pettit, N., & Stannard, D. (1966). *The heart prepared: Grace and conversion in Puritan spiritual life*. Department of History, Yale University. Retrieved from [http://www.yale.edu/history/staff/n\\_pettit/pubs.html](http://www.yale.edu/history/staff/n_pettit/pubs.html).