

Brittany Ferry  
 English 146  
 April 22, 2009

Use a title page only if asked to. Ask your professor if he or she has a preference for a heading and use that. Most headings should include your name, the class or instructor (or both), and the due date of the paper; always title your paper and include that, too.

Include a header. → Ferry 1

**MLA**

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

Center the title. No other special formatting.

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

Use author's last name and page number. Period goes outside parentheses →

Puritans saw the world as wholly polluted with sin, even themselves, and as such, worthy of nothing better than the torments of hell. 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 (Geddes 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'" (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 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" ll. 7-14)

For an anonymous source, use the title (quote marks for short works, italics for big sources like books).

For poems, use line numbers instead of page numbers. →

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

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 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 vii; Hammond 268–271).

Multiple sources separated by semi-colon.

Pages in Roman numerals work just like regular pages.

Clarifying information to a quote with square brackets.

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

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 and Stannard pars.14–15). 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" (Pettit and Stannard par. 7)—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 36). It was in this way alone, Puritans believed, that man could be saved the horrors of hell and of death.

For websites, count paragraphs and not pages.

Alphabetize by the first word in the entry, but ignore "A," "An," and "The."

Use only works that are cited in the paper.

Give editors' names for books, but not journals. If citing the whole work and not just one chapter/article from it, alphabetize under editor name with (ed.).

### Works Cited

"The Flesh and the Spirit." *The Complete Works of Puritan Poets*. Ed. Joseph R. McElrath, Jr., and Allan R. Robb. Boston: Twayne Publishers, 1981. 68–69. Print.

Geddes, Gordon. *Welcome Joy: Death in Puritan New England*. Ann Arbor, MI: UMI Research, 1981. Print.

Hammond, Jeffrey A. "The American Puritan Elegy: A Literary and Cultural Study for an Understanding of Puritan Theology." *William and Mary Quarterly*, 48.2 (1 May 2000): 24–47. *Academic Search Premier*. 14 April 2009. Web.

Use the full page range of the article, not just what you used.

Miller, Perry. *The New England Mind: The Seventeenth Century*. London: Oxford University Press, 1939. Print.

Pettit, Norman, and David E. Stannard. "The Heart Prepared: Grace and Conversion in Puritan Spiritual Life." Yale University Department of History. 2006. Web. 14 April 2009.

Last name first (but only for the first name in the entry).

Websites include date the info was published or last updated (first date) and, after "Web," date of access. If the site is hosted by a group that will give the info better credibility (universities, usually), then include that after the title.

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

“The Flesh and the Spirit.” *The Complete Works of Puritan Poets*. Ed. Joseph R. McElrath, Jr., and Allan R. Robb. Boston: Twayne Publishers, 1981. 68–69. Print.

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