

# The Grapes of Wrath by John Steinbeck

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““Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.” Matthew 6:31-32

## Overview

In my teenage years, *The Grapes of Wrath* was my favorite book. Now, rereading it as an adult, I am shocked at my former adoration for it. Perhaps I latched on to the dark emotions of the story, the hopelessness appealing to a sense of darkness I entertained as a teenager. Steinbeck’s raw writing is fascinating, and I think that it captured me, and I neglected to analyze the worldview of the characters and author. The author wrote of *The Grapes of Wrath*: “I am not writing a satisfying story...I’ve done my dar-dest to rip a reader’s nerves to rages, I don’t want him satisfied.” Steinbeck did not aim to solve any problems, only to present them with compassion. And certainly he attained that goal. Readers’ hearts ache with the Joads.

John Steinbeck was born in California in 1902 and grew up there. He later attended Stanford University, but never graduated. He wrote *The Grapes of Wrath* during his marriage to his first wife, Carol, who both worked to support them and helped edit his book. Sadly, their marriage seems to have grown cold after Steinbeck convinced Carol to abort her pregnancy and kill their child.\* He was married two subsequent times and had two sons. He won the Pulitzer Prize in 1940 for *The Grapes of Wrath*, continuing to write over a dozen more novels in his career. Serving as a war correspondent in World War Two, he continued his passion for writing, but returned home after being wounded and experiencing psychological trauma. He worked with film makers and wrote some scripts, as well, becoming close with playwright Arthur Miller. For "his realistic and imaginative writings, combining as they do sympathetic humor and keen social perception," Steinbeck was awarded the Nobel Prize for literature in 1962. He passed away in 1968 of congestive heart failure.

Both his first wife and another woman “cleaned up” the language of *The Grapes of Wrath* in what you read in its present form. Still, the language is terribly rough, both from the standpoint of taking God’s name in vain, as well as using rude and vulgar language. I honestly wish there was a way students could experience with story without experiencing the horrible vocabulary of these words. In addition, there are many crass allusions in the text that I do not offer commentary on, hoping that you overlook them, rather than drawing attention to them. That being said, there are likely references to wickedness that went over my head, too. I consider this a good thing. Never feel ashamed of being naive about sin. One last note: there are several paragraphs or sections that I recommend that you skip. Please pay attention to these in the study guide. Understand that it is not my intent to censor any information in the book, but I truly see no redeeming reason for students to read graphic sexual descriptions. (I wouldn’t read them either, except as proper preparation for writing this study guide responsibly for youth readers.) Some descriptions can’t be un-thought. And yet perhaps we can still learn and grow by studying other parts of this work.

Truly, even with all its faults, *The Grapes of Wrath* is in a literary class of its own, with Steinbeck creating unforgettable and thwarted characters. In a fascinating way, the author switches back and forth between chapters, at various times telling the story of the Joad family, but also inserting stand-alone chapters that offer social commentary of the times or else share a story of an “anybody” character who has no other appearance in the story. Some readers may find this technique distracting; others may find it adds a depth to the story which would not otherwise exist.

\*Information taken from *Introduction to The Grapes of Wrath* by Robert Demott (New York: Penguin Books, 2006).

## Literary Themes Notes

Note these and others as you find them in the text as you read.

### The Land as a Harbinger of Hope

As in several other epic stories, such as *Gone With the Wind*, the story presents land (and ownership of land) as a synonym of hope. If one can own land, the possibilities are endless. However, the converse is also true: If your land is taken, hope goes with it. Much of the longing and striving in *The Grapes of Wrath* centers around the importance of land, not just to make a living off of it, but for the symbolic fruitfulness it brings to their lives.

### Economic Woes

There are many economic difficulties presented in this book. A little look into history can open a reader’s eyes to some of the causes for these. Note that in the late 1800s and early 1900s, there was an immense influx of immigrants coming to America. This created a very large population boom, which could have caused an imbalance to the economy by increasing the availability of willing workers, thus changing supply and demand. There is no easy fix to these economic struggles. Even the author presents them without any solutions, which tends to give credence toward a socialistic mindset—if only everyone would share, everything would be better. But if we look to socialist Russia during the same time period of *The Grapes of Wrath*, we don’t see a panacea there, either. In fact, the solution those socialists offered was simply to murder a great deal of the population. While I don’t and can’t offer solutions for most of the economic realities people of this time experienced, do understand that whatever they are, they are a result of sin in the world from the fall of Adam and Eve. While I generally believe that capitalism is the best economic paradigm for a free world, even the free market can’t fix sin. Only Christ can do that, and He often chooses not to fix things temporally, though He will for all eternity.

### Women Watching Their Men

Several times throughout the story, nameless women take their cues from the men in their lives. Will everything turn out alright in the end? The women wonder. They look to their men for reassurance: if the men seem in control, everything will be okay. And if the men have more questions than answers, the women are frightened.

## Chapters One through Eight—Before Reading:

**Note: I recommend that you skip** the paragraph that begins, “The preacher could not be thrown from his subject” until the paragraph that starts, “Casy spoke again.” The gist of it is that he used to preach in the wilderness, but allowed temptation to win him over and had sexual intercourse with many, many girls after the fervor of preaching. These paragraphs go into unnecessary details.

### Vocabulary:

*zenith*—the highest point reached in the heavens by a celestial body

*declivity*—a descending slope

*quid*—a cut or wad of something chewable

*pique*—to excite or arouse especially by a provocation, challenge, or rebuff

*shoat*—a young hog and especially one that has been weaned

*meerschaum*—a fine light white clayey mineral that is a hydrous magnesium silicate found chiefly in Asia Minor and is used especially for tobacco pipes

*lithe*—characterized by easy flexibility and grace

*cantankerous*—difficult or irritating to deal with

*lecherous*—given to or suggestive of an inordinate indulgence in sexual activity

### Commentary:

**1. Casy Sleeps Around.** Regardless of the immorality of these actions, I find it interesting that the author does not seem to consider that at least some of the girls this character slept with would have become mysteriously pregnant and/or come down with sexually transmitted diseases. Many, many sexual encounters in books and movies leave out these important real-life consequences that even non-Christian young people would wish to keep in mind when making life-choices.

**2. Love and the Holy Spirit.** The “preacher” Casy uses the fallacy of equivocation regarding the word “love.” Love is not a feeling: it is a commitment to care for a person. Love ought to be Christ-like, Who was willing to (and did) give up His life for those who did not deserve it. The Holy Spirit is God, He is not a feeling we have about others. Later, Casy gets it all wrong about Jesus going into the wilderness because he was worn out with society; rather, He went to fulfill the law on our behalf. In addition, the preacher teaches a sort of pantheism—that “all” is god. The truth is that God created nature, and through it we can know He exists. Casy is very confused. Reading his Bible regularly would help.

**3. “There ain’t no sin and there ain’t no virtue.”** This sentiment is the worldview of Post-modernism at its best (or worst?). Even people who claim that there is no right or wrong can be convinced that truth exists, when asked if it would be alright to put them to death. Generally, right and wrong can be seen apart from the Bible, through Natural Law, due to consequences of an action. However, even if Natural Law is muddy, the Bible clarifies right and wrong in the 10 Commandments, and Luther explains those commandments further in his Small Catechism.

**4. The Good of Baptism.** Baptism does not make perfect robots out of people; no one should expect that it should. Instead, the Word of God in and with the water creates saving faith in the recipient, through the dying and rising of Christ, for the forgiveness of sins (Acts 2:38; Acts 22:16; Gal. 3:26-27; Col. 2:11-12). Saved humans are not perfect humans; we are all the while sinners, even though we are saints, until God calls us home to Heaven. However, those who appreciate the gifts received in baptism ought to pray for the Holy Spirit to give them fruits of faith. In a later part of the story, the author's disdain for baptism comes up again, this time with the situation of a preacher baptizing without knowing why, and kids wanting to sin so they can take part in this ceremony. It is clear that the author thinks of baptism as less than worthless for its lack of visible power. This seeming paradox is how God often works: creating everything out of nothing, sending His Son as a powerless baby, feeding our faith through simple food.

**5. Owners and Tenants: Reminiscent of the Feudal System and Slavery.** Although I am hesitant to make a comparison between the evils of slavery and just about anything else, I do want to point out that the flaws of the *system* of owning humans is very similar to the outcomes for land owners versus tenants of the Middle Ages, as well as the tenant system (or even some factory models) in some modern eras. One person (or a few people) have ownership of the vast amount of wealth, and everyone else must work and do as they are told, or risk starvation or worse. This problem is grappled with throughout the story and has no single, simple solution. However, students of economics would know that Capitalism helps to solve many of these problems, and so does an education system focused on truth and virtue, as well as the election of statesmen of character to want to govern for benevolent reasons.

**6. No Joke.** Some things are not to be joked about, simply because they aren't funny. This includes crude humor about humans having sexual relations with animals, also known as *bestiality*. Tragically, as the definition of marriage in our society has moved farther and farther from a Biblical definition, there are even some advocates for marriage and sexual relations between animals and humans. This shows the wickedness of the human condition, and reveals the world's desperate need for our Savior.

**7. Tom-Catting and Sewing Wild Oats.** These and other phrases are used, often in a light-hearted or jesting manner, to describe a time of life when young men go off and explore before settling down and growing up. However, these phrases also have the implication of meeting many different women and having all sorts of sexual experiences. It is sad that so many in our world think this is normal, rather than respecting a young man for doing clever and difficult things that develop his character during his youth and prepare him better for someday providing for a wife and children.

For Godly advice on making the most of the teenage years, see <https://www.dohardthings.com/>

## Quotations

*Women and children knew deep in themselves that no misfortune was too great to bear if their men were whole.*

“Don't roust your faith bird-high an' you won't do not crawlin' with the worms.”

*[A man in a tractor] could not see the land as it was, he could not smell the land as it smelled; his feet did not stamp the clods or feel the warmth and power of the earth. He sat in an iron seat and stepped on iron pedals.*

*Can't nobody beat a hunter. But when you get hunted—that's different. Somepin happens to you. You ain't strong; maybe you're fierce, but you ain't strong.*

*[Ma] seemed to know, to accept, to welcome her position, the citadel of the family, the strong place that could not be taken. And since [the family] could not know hurt or fear unless she acknowledged hurt and fear, she had practiced denying them in herself. And since, when a joyful thing happened, they looked to see whether joy was on her, it was her habit to build up laughter out of inadequate material.*

## Chapters Nine through Nineteen—Before Reading:

**Note: I recommend that you skip the paragraph** in chapter 10 that starts, “I ain’t gonna baptize.”

**Note: I recommend that you skip the paragraph** in chapter 10 that begins “Had he not been fifty years old...” Basically, Uncle John went to prostitutes and it didn’t take away his loneliness, but on top of loneliness, he also felt shame.

**Note: I recommend that you skip the longer section** in Chapter 16 that begins “‘Me, too,’ said Tom,” until “Casy got to his feet.” Basically, while they fix the car, Tom and Casy talk about how because of their lust, they have exploited and abused women, and treated them worse than animals ought to be treated.

### Vocabulary:

*hoyden*—a girl or woman of saucy, boisterous, or carefree behavior

*fatuously*—complacently or inanely foolish; silly

*lucent*—glowing with light

*buckboard*—a four-wheeled vehicle with a floor made of long springy boards

*languid*—drooping or flagging from or as if from exhaustion; weak

*accouterments*—an accessory item of clothing or equipment

*syphilis*—a sexually transmitted infection

*querulous*—habitually complaining

### Commentary:

**1. Supply and Demand.** With so many families leaving the area and selling so much of their goods, there is a high supply of homegoods available, which drives the prices low. At other times, prices go up when there is high demand for a product, but low supply. As unfortunate as this situation was for the Joads and other families, it is a good reminder that we all should store up our treasures in Heaven.

**2. Casy Preaches Heresy.** For a preacher that's retired, Casy still seems to have a lot to say! The characters in the book seem to like what he says, too. Not everything is completely incorrect. For instance, a husband and wife sleeping together is God-pleasing, but nobody else should be listening as he claims he'd like to. Other parts of what he preaches are incorrect, and still more is simply immodest.

**3. Something Worse than Satan? Or Hyperbole?** Casy claims that something worse than the Devil has gotten ahold of the country. He may simply be exaggerating, but more likely than that is that he underestimates the power of Satan. We've seen earlier in the book how he is woefully confused about the definition of sin and love; much of that is due to the deception of Satan and his temptations. Even natural disasters and illness in the world stem from the brokenness of the world stemming from Adam and Eve's fall into sin in the Garden of Eden by the Devil. So of course political corruption and greed also stem from Satan, not just some ambiguous, unnameable enemy.

**4. The Blessings of Hospitality.** Al and Sairy come into the Joads' lives at just the right time to be of mutual benefit to one another. As they give to one another unselfishly, they are reminded that they are humans, not animals—even if the world around them treats them so. By practicing generosity, each family is blessed.

**5. The Law.** The laws of the land ought to be based on the natural laws that God places into the heart of every human made in His image. Even non-Christians should know it is wrong to murder and steal. However, often the laws created by governing bodies do more than just regulate sinful behavior; they often burden the innocent and poor, like in the case of paying for funerals in this book. Unfortunately, the Joads are up against a system that won't allow an appeal. Instead, rather than acknowledge their inability to meet what the (perhaps unjust) law requires in regard to burial, they shift their morality, slipping down a slope where personal opinion, rather than the rule of law, governs. "You got the right to do what you got to do."

**6. Drugging Grampa.** Drugs and alcohol, even when used medicinally, sometimes have powerful negative consequences, as seen in this story.

**7. Casy, Again.** Casy is asked to say a few words at a funeral. Notice how he pretty much says nothing. He offers no assurance, no comfort. He refuses to even pray. Sadly, this is the reality for the majority of funerals now days, even those taking place in "Christian" churches. Instead, how blessed we are to have funerals be real Lutheran services, where the confession of the Apostle's Creed reminds those left behind of all of the doctrines of the faith, including salvation through Christ. All this, packaged with beautiful, comforting hymns that allow and include grief, but not grief without hope. Christian funerals ought to be an amazing witness to those in attendance, and an amazing comfort for those who mourn.

**8. Contrasting Families.** Note the contrasts between the nameless family of chapter 15 and the Joads in chapter 16. The nameless family is honest and steeped in integrity. Then, in the next chapter, the Joads steal so they can get along. Did the author mean to write in this contrast? If so, why? Does it risk that the audience loses some respect for Al and the Joads? Or does the author add this in simply to paint a picture of the desperation of these times, even honest people like the Joads even up having to steal?

**9. Post-Modernism Emerges.** Post-modernism is a philosophy which denies truth. Phrases like, "Well, that might be true for you, but it isn't for me," stem from a post-modern worldview. It is true that some

things are not right or wrong, like opinions. It is also true that we don't always immediately know what is right or wrong in a certain situation. But through the Bible and Natural Law, usually right from wrong can be discovered.

**10. Subtleties of Socialism.** The author subtly argues for socialism, a political system that puts the government in charge and would eliminate privately owned business. Be aware that taking the property and money of others beyond some reasonable taxation ends up being stealing. That being said, an agricultural system that keeps willing workers in poverty is also a formidable foe. How important virtuous entrepreneurs are in situations like that! One must be careful not to get swept away in a sort of collectivist utopia, where we all get along and share. It isn't true that a self-governed people in a camp, or elsewhere, will have no trouble and never sin. "Yours, mine, and ours" works well in a loving family, but beyond extended family, it quickly deteriorates into lack of motivation and responsibility.

**11. Rights: A Double-Standard.** Note how the author is quick to laud the "rights" of the camps, how well everyone gets along when they follow the "rules." I find this to be ironic, because in other parts of the book, the men speak in an uninhibited manner of their sexual exploits and brag about them, giving the reader the sense that this is normal and even good. Yet in the camp, that type of behavior is clearly wrong and crossing a boundary. Why? Why does the author think breaking the Sixth Commandment is acceptable in some situations, but not in others? He is not getting his morality from the One who made the rules for our good.

**12. Music.** Note the inclusion of music and its positive impact on the camp.

**13. Prayer.** God loves to hear His children pray, no matter the circumstances. We should remember, however, that prayer is not only asking for things we desire, but also praising and thanking God. Ma, whether in vain or sincerely, seems to invoke the name of the Lord only when she is in need.

**14. Praying to "No God"?** Casy seems to fake a prayer to give comfort in a time of need. Many folks claim to pray to "god," but don't believe in the God with the attributes He reveals of Himself in the Bible. God is the Trinitarian God of the Bible, and no substitute for that should be "good enough." In fact, any substitute is simply idolatry. It is good that the characters in this book still attach comfort to the outward symbol of Christianity that is prayer; however, prayers themselves are empty without being directed in faith to the true God. There is no comfort without true doctrine and belief in the comforting Scripture of Christ-crucified for me for the forgiveness of sins.

**15. Casy Defines Sin.** Rather than a Biblical definition of sin being humans breaking God's rules, Casy distorts sin into mere whispers of a conscience. Whatever you feel is wrong is wrong; nobody can tell you right from wrong. Notice how this definition of sin avoids the need for the Gospel, leaving it extraneous. No forgiveness is needed if you can talk yourself out of your sinful feelings or justify them in some way. Yet, an exercised conscience will not truly find comfort in these excuses. Humans long for forgiveness and reconciliation, with one another and most importantly, with God. Rather than avoid talking about sin, Christians can address it directly because we have the antidote: Jesus.

**16. Capitalism?** Chapter 19 describes what many liberals conceive capitalism to be. But it isn't quite right. A free market actually brings about many benefits, and can bring about solutions to the problems mentioned in this chapter. In some cases, unions can help. But both employers and employees really

need compassion for one another to thrive. Indeed, a socialist political system or union situation can be run by greedy, corrupt folks, just as much as a capitalist system can.

To read about the benefits of a free market, see <https://tinyurl.com/y9v7a25o>

or read [America the Strong: Conservative Ideas to Spark the Next Generation](#) by William J. Bennett.

## Quotations

*No, there isn't room. How can we live without our lives? How will we know it's us without our past? No. Leave it. Burn it. They sat and looked at it and burned it into their memories.*

*The machine man, driving a dead tractor on land he does not know and love, understands only chemistry; and he is contemptuous of the land and of himself. When the corrugated iron doors are shut, he goes home, and his home is not the land.*

*Listen to the motor. Listen to the wheels. Listen with your ears and with your hands on the steering wheel; listen with the palm of your hand on the gear-shift lever; listen with your feet on the floor boards. Listen to the pounding old jalopy with all your senses; for a change of tone, a variation of rhythm may mean—a week here?*

*Two hundred and fifty thousand people over the road. Fifty thousand old cars—wounded, steaming. Wrecks along the road, abandoned. Well, what happened to them? What happened to the folks in that car? Did they walk? Where are they? Where does the courage come from? Where does the terrible faith come from?*

*“We're proud to help. I ain't felt so—safe in a long time. People needs—to help.”*

*“Well, we all got to make a livin'.” “Yeah...On'y I wisht they was some way to make her 'thout takin' her away from somebody else.”*

*“If [a man] needs a million acres to make him feel rich, seems to me he needs it 'cause he feels awful poor inside hisself, and if he's poor in hisself, there ain't no million acres gonna make him feel rich.”*

*“They's a time of change [referring to labor and childbirth], an' when that comes, dyin' is a piece of all dyin', and bearin' is a piece of all bearin', and bearin' and dyin' is two pieces of the same thing. An' then things ain't lonely anymore. An' then a hurt don't hurt so bad, 'cause it ain't a lonely hurt no more. ... I wisht I could tell you so you'd know, but I can't.*

## Chapters Twenty through Twenty-Four—Before Reading:

### Commentary:

**1. Ma's Generosity.** In a time of great scarcity, Ma shows good character by sharing the little they have. I pray I would be so generous in such a difficult time.

**2. Leaving Connie Behind.** Sadly, the family leaves Connie behind without any explanation for his disappearance, and with only a half-hearted effort to track him down. The family doesn't seem to understand that Rose of Sharon's place is with him now that they are married. They must cling together



and leave father and mother for one another. It seems the family's scorn of Connie is unfounded, simply because he is a dreamer.

**3. Officer's Misuse of Authority.** The deputy in the story is cruel and misuses his power to pick on innocent people who need help. In some cases, it can be appropriate for people to let themselves suffer abuse at the hands of a tyrant, willingly persecuted for righteousness' sake. At other times, it may be appropriate for citizens to stand up against a wicked ruler and fight, even to the death to protect others. The choice is not always clear, as God does call us to obey and honor authority in the 4<sup>th</sup> Commandment, but He also reminds us through Peter that we must obey God, rather than man. To read more about how the balance between suffering and standing up against tyranny was handled by the Lutheran Church, see

<https://www.hausvater.org/articles/336>

**4. "It gives a fella relief to tell..."** Humans are hard-wired to feel relief after confessing sin. But, unless there is also absolution, the confession itself has no value. Sometimes, people feel like telling about their past sins in order to have other folks tell them that their sins aren't so bad, rather than admit the problem of sin and offer the true Antidote.

**5. Names.** Note how natural and human it is to identify yourself by name. I find it heart-warming that the characters in this book, despite their unnatural and broken-down outward condition, still preserve the need to introduce themselves by name and meet one another.

**6. God, the Hunter?** Some "Christians" in this story give them impression that God is sitting in Heaven like a bored hunter in a blind, watching and waiting to snare a bewildered animal when it makes one wrong step. Instead, if God were to be compared to a hunter, He would be a father hunting lovingly for a kidnapped child, or a lover looking in earnest for a lost loved-one. Many unbelievers in the world choose unbelief because they only know of God as a judge, and they cannot tolerate that fact that He would punish sin, their sins. They do not have the earth-shattering, mind-bending knowledge that the Judge already judged them through Christ's perfection, and has declared them not guilty!

**7. No Shame in Needing Charity.** There is no shame in a season of being on the receiving end of charity. Galatians 6:2 says, "Carry each other's burdens, and in this way you will fulfill the law of Christ." When you need help from someone, it is an opportunity for fellow humans (and brothers and sisters in the faith) to serve. Those who are serving, though, should be careful not to judge those whom they serve, but to give with an open and happy heart. We should also beware of falsely taking offered charity when we don't need it, as a few verses later, Galatians teaches, "each one should carry their own load."

**8. Work and Hope.** The author shows through the story that human beings have a need to work and to help one another. This gives them self-worth. We also need hope for the future in order to keep going through the trials of today.

**9. Glorification of Drunkenness.** In fine literary style and beautiful vocabulary, the author paints a lovely little picture of drunkenness, as a calm and soft stupor that allows one to reach the stars, if not fornicate a little on the way. There is no mention of the crushing car accidents that drunkenness causes,

or the raped women who are scarred for life, the babies conceived who never know their fathers, the broken noses from unnecessary fist fights, and so many other realities.

## Quotations

And the men of the towns and of the soft suburban country gathered to defend themselves; and they reassured themselves that they were good and the invaders bad, as a man must do before he fights.

“Jes’ shut up an’ get to work. You ain’t big enough or mean enough to worry God much. An’ I’m gonna give you the back a my han’ if you don’ stop this pickin’ at yourself.”

## Chapters Twenty-Five through Twenty-Nine—Before Reading:

### Vocabulary:

*docile*—easily taught

*belligerent*—inclined to or exhibiting assertiveness, hostility, or combativeness

*contemptuous*—manifesting, feeling, or expressing deep hatred or disapproval

*disconsolate*—cheerless; dejected; downcast

*vigilante*—a member of a volunteer committee organized to suppress and punish crime

*culvert*—a transverse drain

*effluvium*—an invisible emanation; an offensive exhalation or smell

*levee*—an embankment for preventing flooding

*fetid*—having a heavy offensive smell

### Commentary:

**1. Fun Is Not a Sin.** Christians need to be careful not to push others away by condemning actions that are not clearly sinful. There are appropriate ways to dance (and clearly, there are sinful ways to dance, too), to play cards, to drink alcohol. In fact, Christians have the greatest reason of all for joy and celebration—hope and peace in Christ! The “Christian” woman in the camp basically curses anyone who has fun. She does not accurately represent a patient and loving Christian, filled with the fruits of the Spirit. Let us as Christians instead be known by our love.

**2. A Fine Line.** God created man and put him in the Garden, giving him dominion over the land and earth. A farmer who cultivates, stewards, and husbands the land and animals is carrying out a necessary and good vocation. However, there is a fine line between this vocation and the exploitation of the earth through over-cultivation, lack of a fallow season, over-use of pesticides. The line in the “sand” is not always clear. Christians must ask God for wisdom as they use the earth and seek to rely on Natural Law as they consider future consequences for their actions. It is not always the case that man’s increased knowledge leads to better practice.

**3. Food Waste.** There is no easy or apparent solution to the sad food waste in these chapters while others go hungry. Understand that if the owners allowed the food to be eaten rather than sold, their business would have gone bankrupt, and even more people would have been unemployed. The world needs creative economic geniuses to solve the food supply and demand problems in this section. There is a parallel to this situation with recent Covid-19 government-enforced shut-downs. This unnatural economic burden forced restaurants to close which interrupted the supply-chain. Thousands and thousands of pigs were euthanized, yes in modern 2020, in my home state, because it was more expensive to farmers to keep them alive when there was no market to sell them! Meanwhile, Walmart's pork section shelves were completely bare for a couple weeks. Likely, this would not have happened except that the government intervened into the free-market.

See <https://tinyurl.com/yapqyn7s>

**4. AI's Not a Gentleman.** While it is normal and natural for AI to desire the company and sexual companionship of a woman, he does not channel this properly through marriage. AI looks for and takes advantage of women's interest in him.

**5. Unions.** The idea of workers joining together to demand certain concessions from their employers is controversial. When I was growing up, I was taught that unions were sinful because they broke the 4<sup>th</sup> Commandment by disrespecting authority. In general, this may be true. Christians should aim to be content and honor those in offices of authority. However, those two conditions do not necessary rule out membership in a union which has the purpose of helping other workers who are being taken advantage of, particularly in a corrupt system that needs reform. One must carefully consider the situation. Read more at <https://www.blogos.org/peopleandpolitics/christians-unions.php>

**6. Lying.** Ma tells the children a pretty big lie in this section, with the intention of saving them heartache. For a Christian, though, lies about this subject don't need to be given. We can handle the truth, even as we grieve.

**7. Milk Supply.** A little biology: Mothers who plan to breastfeed their newborns need to have that first milk (called colostrum) removed from their breasts by the suckling infant. As the milk leaves the body, the body creates more of a milk supply to meet that demand. If the baby does not nurse frequently, the mother will not produce milk. If a mother does not nurse the baby, her breasts will swell with the milk for a few days, and then, when the body realizes there is no demand, it will stop producing and dry up. In any case, when a child weans (stops breastfeeding), it loses the ability to suck in a manner which would remove milk from the breast. Weaned toddlers, children, and adults do not retain the ability to suckle.

**8. No Closure.** How does the author see the ending? Is it hope or empathy, demonstrating that even those who have lost everything can still share? Or does it represent fruitlessness: we live and die and there's no way to control what will happen? Maybe the author had no particular meaning in mind. The situation just is. This book ends with no hope, no closure. I believe this reflects the author's concerns over the hopelessness of the situation for his characters, and for the real people experiencing problems like the ones he describes in his book. Sadly, this fear and dread of life is a real and present danger for unbelievers in the world, and should motivate Christians to share the hope that we have in Christ, even amid life's trials and persecution.

## Read After Finishing the Book:

More about the ending and breastfeeding—While I am thoughtful and appreciative of Rose of Sharon’s sacrifice to save a man’s life, now that I have over a decade of breastfeeding experience, I see the ending as biologically impossible. In addition, the ending is sexually twisted and full of innuendo inappropriate to the severity of the situation. If Rose of Sharon did find the need to share the dwindling milk supply she had, she could have hand expressed into a dish or cup for the man. Hand expression (“pumping”) would have been well-known at the time. I am shocked that no one editing this manuscript would have informed the author of this, or urge him to do more research regarding the bizarre breastfeeding occurrence at the end. It is unbelievable for anyone with a personal knowledge of breastfeeding, and thus it basically negates any confidence that the reader had placed with the author/narrator.

## Quotations

*“Don’ give us no trouble right now...Soon’s we get on our feet, you can be bad. But not now. We got too much, now.”*

*“I been thinkin’ ... about our people livin’ like pigs, an’ the good rich lan’ layin’ fallow, or maybe one fella with a million acres, while a hunderd thousan’ good farmers is starvin’... I’m learnin’ one thing good... Learnin’ it all a time, ever’ day. If you’re in trouble or hurt or need—go to poor people. They’re the only ones that’ll help—the only ones.”*

*“Woman can change better’n a man ... Woman got all her life in her arms. Man got it all in his head. ... Man, he lives in jerks—baby born and’ a man dies, an’ that’s a jerk—gets a farm an’ loses his farm, an’ that’s a jerk. Woman, it’s all one flow, like a stream, little eddies, little waterfalls, but the river, it goes right on. Woman looks at it like that. We ain’t gonna die out. People is goin’ on—changin’ a little, maybe, but goin’ right on.”*

*“The women watched the men, watched to see whether the break had come at last. The women stood silently and watched. And where a number of men gathered together, the fear went from their faces, and anger took its place. And the women sighed with relief, for they knew it was all right—the break had not come; and the break would never come as long as fear could turn to wrath.”*

## Life Application

The problems that sin causes in the world often seem hopeless and insurmountable. There is no Utopia here on Earth, but the Christian can reflect on difficulties and look toward Christ for forgiveness and the restoration He has promised waiting in Heaven. We also reflect that this story vividly demonstrates the realities of sin, and how even those who are “religious” can subtly be pulled away from the faith and distort Scripture. While we sojourn, we ought to look for opportunities to serve one another in generosity, knowing that God will provide for our every need, gifting us Christ not just as an example of selflessness, but also as the payment for our disobedience.

## For Further Reading:

*Italics indicates summaries taken from publisher's book advertisements. (Parenthetical remarks are my own.)*  
Note that not all books have been pre-read by the author.

The Jungle by Upton Sinclair. *The book was a shocking revelation of intolerable labor practices and unsanitary working conditions in the Chicago stockyards. It quickly became a bestseller, arousing public sentiment and resulting in such federal legislation as the Pure Food and Drug Act. The brutally grim story of a Slavic family who emigrates to America, The Jungle tells of their rapid and inexorable descent into numbing poverty, moral degradation, and social and economic despair. Vulnerable and isolated, the family of Jurgis Rudkus struggles — unsuccessfully — to survive in an urban jungle. (I've read this book a few times and I would warn readers that there are some graphic descriptions in this book. It is recommended here as it shares many themes with *The Grapes of Wrath* as far as families struggling to keep together and survive. The latter half of the book is mostly political support for socialism which was extremely disappointing. But some readers might find the first half of the story very compelling.)*

The Pearl by John Steinbeck. *Kino is a poor diver, gathering pearls from the gulf beds that once brought great wealth to the Kings of Spain and now provide Kino, Juana, and their infant son with meager subsistence. Then, on a day like any other, Kino emerges from the sea with a pearl as large as a sea gull's egg, as "perfect as the moon." With the pearl comes hope, the promise of comfort and of security. A story of classic simplicity, based on a Mexican folk tale, The Pearl explores the secrets of man's nature, the darkest depths of evil, and the luminous possibilities of love. (This is the most innocent of Steinbeck's novels that I have read, helpfully telling a beautiful story without the need for vulgar language or references to sexual immorality. It is often recommended for 7<sup>th</sup> and 8<sup>th</sup> graders.)*

Of Mice and Men by John Steinbeck. *Laborers in California's dusty vegetable fields, they hustle work when they can, living a hand-to-mouth existence. For George and Lennie have a plan: to own an acre of land and a shack they can call their own. When they land jobs on a ranch in the Salinas Valley, the fulfillment of their dream seems to be within their grasp. But even George cannot guard Lennie from the provocations of a flirtatious woman, nor predict the consequences of Lennie's unswerving obedience to the things George taught him. (This book is among the shortest of Steinbeck's, and has a very similar setting to *The Grapes of Wrath*. The Lord's name is used so much in this book, however, it is almost too difficult to read. The ending is abrupt; sensitive readers may want to steer clear of this title.)*

East of Eden by John Steinbeck. *Set in the rich farmland of California's Salinas Valley, this sprawling and often brutal novel follows the intertwined destinies of two families—the Trasks and the Hamiltons—whose generations helplessly reenact the fall of Adam and Eve and the poisonous rivalry of Cain and Abel. (This partly autobiographical book again is rough in language, features prostitution and violence. However, it at least has a redemptive ending.)*

Also recommended:

- View Dorothea Lange's photographs taken during the Great Depression
- Watch the hit TV series The Waltons to see a family with wholesome values during the same time period in which the Joads lived.

# Drama—*Inherit the Wind*

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*“He who troubles his own house will inherit the wind,  
And the fool will be servant to the wise of heart.” Proverbs 11:29*

## Overview

The Scopes “Monkey” Trial of 1925 was one of the most controversial of the century. Volunteers were solicited to break a law that forbade the teaching of the evolution of man in a Tennessee schoolhouse. A substitute teacher was accepted, and the law was challenged in a local court. *Inherit the Wind* is play written and published thirty years later, in 1955, which is loosely based on the Scopes Trial. However, there are many serious differences. Some people object to the play based on a seeming agenda to misconstrue the facts of the case, though even in the preface the authors note it is a work of fiction. Others, especially some Christians, oppose the play based on what they perceive to be a misportrayal of Bible-believing Christians. Even with those objections, the reader can appreciate the theme of the play that ideas are worth discussing and should not be censored.

I recommend you read the entire play. It is not very long. However, if you only have the opportunity to read some, I recommend Act 2 Scenes 1-3 (pages 31-49 found at <http://www.frankjones.org/sitebuildercontent/sitebuilderfiles/wind.pdf> ). Because of copyright laws, I only include a short excerpt here, found below, for educational purposes.

As you read the play, analyze the dialogue. Do you think the authors had an “axe to grind” against conservative Christians, or do you think the humanist/evolutionist side is also at times negatively portrayed, which balances any bias? Do you think this work of fiction sways public opinion against Bible-believing Christians, or is the case against evolution simply an allegory for the problem of McCarthyism—censorship of thought and discussion regarding Communism? I think these could be argued either way. How could free-thought and tolerance for research and science benefit today’s freedom fighters? For more information about facts versus fiction of the Scopes Trial/*Inherit the Wind*, reviews from trustworthy Christians, and the connection between the play and McCarthyism, I recommend the following links:

- <https://www.themonkeytrial.com/>
- <https://tinyurl.com/y8yxafz4>
- <https://tinyurl.com/y8mloebk>
- <https://www.enotes.com/topics/inherit-wind/critical-essays/critical-overview>

## Excerpt from *Inherit the Wind, Act Two, Scene One (Non-Authoritative)*

*In the scene below, prosecutor BRADY is interrogating RACHEL who is the girlfriend of the defendant, CATES. In the real Scopes’ Trial, the prosecutor BRADY was William Jennings Bryan (not to be confused with poet William Cullen Bryan), a famous Christian politician. Historically, there is no RACHEL. DRUMMOND is the defense attorney.*

BRADY: Did Mr. Cates leave the Church?

RACHEL: No, not really, not the spirit of it.

BRADY: But the body of it, right? Mr. Cates left the Church you and he once attended together.

RACHEL: Yes.

BRADY: Why?

RACHEL: It was because of what happened to the little Stebbins boy. [...] It was two summers ago. The boy was eleven years old. He was one of Bert's students. He lived right next door, and Tommy Stebbins used to come over to the boarding house and look through Bert's microscope. Bert said the boy had a quick mind, and he might even be a scientist when he grew up. [...] (Faltering. This is difficult for her) He went to the river with the other boys and went swimming. He... he got a cramp, and drowned. Bert felt awful about it. [...] At the funeral, Pa preached that Tommy didn't die in a state of grace, because... because his father wouldn't allow him to be baptized-(CATES, who has been smoldering through this recitation, suddenly leaps angrily to his feet.)

CATES: Tell 'em what your father really said! That Tommy's soul was damned, writhing in hellfire! [...] (The JUDGE raps for order. There is confusion in the courtroom.)

CATES: Religion's supposed to comfort people, isn't it? Not frighten them to death!

JUDGE: We will have order, please! Now, sit down Bert!(DRUMMOND tugs CATES back to his seat.)

RACHEL: Don't you see? Bert thought it wasn't fair that a little child couldn't go to heaven! It wasn't God he abandoned, only the Church!

BRADY: Well then, my dear. It is true then that because of what happened to the Stebbins boy, Burt Cates left the Church. (RACHEL looks at BRADY in horror) You've said nothing wrong. We are merely beginning to gain some insight into the experiences that sometimes will lead a young man astray.

DRUMMOND: Objection! Whether my client went astray is a matter of interpretation. Strike it from the record! (The JUDGE nods.)

JUDGE (Nodding): Objection sustained. The jury is directed to disregard the remarks of counsel.

BRADY: Very well. (BRADY turns, about to play his trump card) Now, my dear. Will you tell the jury some more of Mr. Cates' opinions on the subject of religion?

DRUMMOND: Objection! Hearsay testimony is not admissible.

JUDGE: The court sees no objection to this line of questioning. Proceed, Colonel Brady.

BRADY: Will you merely repeat in your own words some of the conversations you

CATES (To DRUMMOND): Don't plague her. Let her go.

DRUMMOND: May I have a moment please? (Turns to CATES) Do you want every word he just put in her mouth to go into the record?

CATES: It's not that important.

HORNBECK (Incredulously): Not that...! He just pulled you apart like a plucked chicken.

CATES: Please do as I say, you've got to.

DRUMMOND: I've got to what? Send you to jail.

CATES: Let her go.

HORNBECK: You all American idiot. She just handed them your head on a silver platter. You can't let her get away with that-

CATES (Cutting her off): Damn it, stay out of this! It's none of your business.

DRUMMOND: Don't tie my hands, son.

CATES (After a beat) Let her go, or I'll change my plea to guilty.

DRUMMOND (Turns to the JUDGE, then sighs): No questions.

JUDGE (Gently): For the time being, the witness is excused. (REVEREND BROWN comes forward to help his daughter from the stand. His demeanor is unsympathetic as he escorts her from the courtroom. There is a hushed bubble of excitement) Does the prosecution wish to call any further witnesses?

DAVENPORT: Not at the present time, Your Honor. The prosecution rests.

JUDGE: We shall proceed with the case for the defense. Colonel Drummond.

DRUMMOND (Rising): Your Honor, I wish to call Dr. Amos D. Keller, head of the Department of Zoology at the University of Chicago.

BRADY: Objection. (DRUMMOND turns, startled.)

DRUMMOND: On what grounds?

BRADY: I wish to inquire what possible relevance the testimony of a Zoo-ology professor can have in this trial.

DRUMMOND (Reasonably): It has every relevance! My client is on trial for teaching Evolution. Any testimony relating to his alleged infringement of the law must be admitted!

BRADY: Irrelevant, immaterial, inadmissible.



DRUMMOND (Sharply): Why? If Bertram Cates were accused of murder, would it be irrelevant to call expert witnesses to examine the weapon? Would you rule out testimony that the so-called murder weapon was incapable of firing a bullet?

JUDGE: I fail to grasp the learned counsel's meaning.

DRUMMOND: Oh. (With exaggerated gestures, as if explaining things to a small child) Your Honor, the defense wishes to place Dr. Keller on the stand to explain to the gentlemen of the jury exactly what the evolutionary theory is. How can they pass judgment on it if they don't know what it's all about?

BRADY: I hold that the very law we are here to enforce excludes such testimony! The people of this state have made it very clear that they do not want this zoo-ological hogwash slobbered around the schoolrooms! And I refuse to allow these agnostic scientists to employ this courtroom as a sounding board, as a platform from which they can should their heresies into the headlines!

JUDGE (After some thoughtful hesitation): Colonel Drummond, the court rules that zoology is irrelevant to the case. (The JUDGE flashes his customary mechanical and humorless grin.)

DRUMMOND: Agnostic scientists! Then I call Dr. Allen Page-(Staring straight at BRADY) Deacon of the Congregational Church-and professor of geology and archeology at Oberlin College.

BRADY(Drily): Objection!

JUDGE: Objection sustained.(Again, the meaningless grin.)

DRUMMOND (Astonished): In one breath, does the court deny the existence of zoology, geology, and archeology?

JUDGE: We do not deny the existence of these sciences, but they do not relate to this point of law.

DRUMMOND (Fiery): I call Walter Aaronson, philosopher, anthropologist, author! One of the most brilliant minds in the world today! Objection, Colonel Brady?

BRADY(Nodding, smugly): Objection.

DRUMMOND: Your Honor! The Defense has brought to Hillsboro-at great expense and inconvenience-six noted scientists! The great thinkers of our time! Their testimony is basic to the defense of my client. For it is my intent to show this court that what Bertram Cates spoke quietly one spring afternoon in the Hillsboro High School is no crime! It is incontrovertible as geometry in every enlightened community of minds!

DAVENPORT: In this community, Colonel Drummond-and in this sovereign state-exactly the opposite is the case. (To the JUDGE) The language of the law is clear, Your Honor. We do not need experts to question the validity of a law that is already on the books. (DRUMMOND, for once in his life has hit a legal roadblock.)

DRUMMOND: Well, what DO you need? A gallows to hang him from?

DAVENPORT: That remark is an insult to this entire community!

DRUMMOND: This community is an insult to the world! (An outburst from the crowd as

DRUMMOND strides to the bench) Your Honor, I request permission to withdraw from this case! (DRUMMOND strides back to the defense table and starts putting books and briefs into his case.)

CATES (Rising in alarm): Mr. Drummond, you can't quit now!

DRUMMOND: Why not? You were ready to five minutes ago.

JUDGE (As he gavel the crowd to silence): Colonel Drummond! What reasons can you possibly have?

DRUMMOND (Points to the crowd with angry gestures): Well, there are two hundred of them! And if that's not enough, there's one more. I think my client has already been found guilty. (The crowd begins commotion again, saying things like "I can't believe it." BRADY rises and addresses the JUDGE and the entire crowd.)

BRADY (Eloquently): Is Mr. Drummond saying that this expression of an honest emotion will in any way influence the Court's impartial administration of the law?

DRUMMOND (Turns to BRADY, in righteous anger): I say that you cannot administer a wicked law impartially. You can only destroy. You can only punish! And I warn you (Points first at BRADY, then to various members of the audience and the JUDGE) that a wicked law, like cholera, destroys everyone it touches! Its upholders as well as its defilers!

JUDGE: Colonel Drummond!

DRUMMOND (Striding to the JUDGE's bench. This speech builds to a crescendo at the end.): Can't you understand that if you take a law like evolution and make it a crime to teach it in the public schools, tomorrow you can make it a crime to teach it in the private schools? And tomorrow you may make it a crime to read about it? (Turns to the crowd in the gallery and begins addressing them. The crowd has grown strangely quiet during all of this as they listen. BRADY looks worriedly.) And soon you may ban books and newspapers. And then you may turn Catholic against Protestant, and Protestant against Protestant, and try foist your own religion upon the mind of man! If you can do one, you can do the other! Because fanaticism and ignorance is forever busy and needs feeding. (Strides slowly back to the JUDGE'S bench) And soon, Your Honor, with banners flying and drums beating we'll be marching backward. . . . BACKWARD-to the glorious ages of that sixteenth century when bigots burned the man who dared bring enlightenment and intelligence to the human mind! (DRUMMOND turns with disgust back to the defense table as he continues to pack his bag.

### **For Further Reading:**

*Italics indicates summaries taken from publisher's book advertisements.* (Parenthetical remarks are my own.)

Note that not all books have been pre-read by the author.

To Kill a Mockingbird by Harper Lee. *A gripping, heart-wrenching, and wholly remarkable tale of coming-of-age in a South poisoned by virulent prejudice, it views a world of great beauty and savage inequities through the eyes of a young girl, as her father—a crusading local lawyer—risks everything to defend a black man unjustly accused of a terrible crime.* (This excellent novel is a wonderful read for anyone who enjoys the genre of the “courtroom drama.” I highly recommend it if you haven’t read it in grade school already.)

## Short Story—*The Californian's Tale* by Mark Twain

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*“Now abide faith, hope, love, these three; but the greatest of these is love.”  
1 Corinthians 13:13*

### Overview

Mark Twain, born Samuel Clemons, is another of America's most famous authors, known for his *regionalist* writing, describing distinctly American places (and people!) in vivid detail, particularly in the Midwest. Especially known for stories *Tom Sawyer* (1884) and *The Adventures of Huckleberry Finn* (1884), he also worked as a both a miner and journalist in the West, and also wrote nonfiction and short stories. Born in Missouri, the setting for the two previously mentioned tales, he enjoyed his youth boating on the Mississippi River. In his long and prolific lifetime, he made friends with Frederick Douglass and Harriet Beecher Stowe. He passed away of a heart attack in his home in Connecticut, at the age of 74, in 1910.

Although the literature of Twain dates chronologically prior to the novels featured in this unit, this short story is placed with them for its theme of taking place on the coasts, and also the commonality that this author was also considered as the writer of one of the possible “Great American Novels.”

### The Californian's Tale

*This story was published as one of many short-stories in Twain's collection, originally in 1893. Notice how this regionalist author paints a brilliant set, and in so few words, such rich characters.*

Read this for free online, or with the free public domain supplement available with this curriculum at [Lutheranhomeschool.com](http://Lutheranhomeschool.com)

### For Further Reading:

[Tom Sawyer](#) or [The Adventures of Huckleberry Finn](#) by Mark Twain, if you haven't already read them in middle school. Twain's [Life on the Mississippi](#) is very accessible and engaging, as well.

## Poets—Robert Frost and William Carlos Williams

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*“Make me walk in the path of Your commandments, For I delight in it.” Psalm 119:35*

### Robert Frost

Celebrated poet Robert Frost is known for his rural New England poetry, but he was born in and lived in California during his childhood. He worked as both a teacher and a farmer while writing. In 1894, the twenty-year old sold his first poem to a literary journal for \$15. Later, Robert Frost won the Pulitzer Prize four different times. This is an achievement unequaled by any other American poet. He recited a poem at the inauguration of John F. Kennedy in 1961. Frost died in Boston two years later. He remains the favorite poet for hundreds of thousands of Americans.

#### Stopping By Woods on a Snowy Evening

*This sweet and simple poem appeals to the reader, painting a picture of a quaint snowy sleigh ride. The rhyme scheme for each verse is AABA, except for the last: AAAA. Analyze the lines for stress and metrical feet, checking your answer below. The second to last line repeats, lending a sort of lullaby-feel to the poem.*

Whose woods these are I think I know.  
His house is in the village though;  
He will not see me stopping here  
To watch his woods fill up with snow.

My little horse must think it queer  
To stop without a farmhouse near  
Between the woods and frozen lake  
The darkest evening of the year.

He gives his harness bells a shake  
To ask if there is some mistake.  
The only other sound's the sweep  
Of easy wind and downy flake.

The woods are lovely, dark and deep,  
But I have promises to keep,  
And miles to go before I sleep,  
And miles to go before I sleep.

#### The Road Not Taken

*One of the best-known poems of the twentieth century, Robert Frost's poem may have a paradoxical meaning: is “The Road Not Taken” the road the narrator took, or the road the narrator did not take? Read more about this topic by scholar Katherine Robinson at <https://www.poetryfoundation.org/articles/89511/>*

*This poem consistently follows an ABAAB rhythm scheme. For an in-depth analysis of the poem's meter and stress, see <https://www.brighthubeducation.com/homework-help-literature/123331-analyzing-the-road-not-taken-rhythm-and-meter/>*

Two roads diverged in a yellow wood,  
And sorry I could not travel both  
And be one traveler, long I stood  
And looked down one as far as I could  
To where it bent in the undergrowth;

Then took the other, as just as fair,  
And having perhaps the better claim,  
Because it was grassy and wanted wear;  
Though as for that the passing there  
Had worn them really about the same,

And both that morning equally lay  
In leaves no step had trodden black.  
Oh, I kept the first for another day!  
Yet knowing how way leads on to way,  
I doubted if I should ever come back.

I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I—  
I took the one less traveled by,  
And that has made all the difference.

## **William Carlos Williams**

Born in New Jersey in 1883, William Carlos Williams was born of an English father and a Puerto Rican mother. He was encouraged to enjoy a liberal arts education by his parents, culminating in a medical degree and career in pediatrics, but also a love for art and poetry. Williams cultivated friendships with many other literary figures in his day, including the important T.S. Eliot. However, later he became critical of Eliot and others, who, in his opinion, glorified intellectual and European styles of poetry. He preferred a down-to-earth thoroughly modern American style, as you will note in his poems. Known especially for painting images in few words, many of Williams's poems are shockingly short, but enjoyable nonetheless. Williams, like Frost, died in 1963, the same year he was awarded a Pulitzer Prize.

### [Just To Say](#)

*Note that the title of the poem can also serve as the first line. It was likely a little note written to his wife on his way to work. This poem makes use of enjambment, a term in poetry which is similar to a run-on sentence in English grammar. Perhaps there is also an allusion to the Biblical fall into sin. Due to copyright, I am unable to share the poem below in-text.*

*Please view online at the link provided-- <https://poets.org/poem/just-say>*

### The Red Wheelbarrow

*This little poem is four (tiny) stanzas long, consisting of two (tiny) lines each. With simple but vivid language, the author describes a basic farm tool, and draws attention to its importance in farming and agriculture more by saying little than by saying much.*

*Due to copyright, I am unable to share the poem below in-text.*

*Please view it online at the link provided-- <https://poets.org/poem/red-wheelbarrow>*

## **Answers**

Stopping by the Woods On a Snowy Evening: Iambic Quatrameter

### **For Further Reading:**

*Italics indicates summaries taken from publisher's book advertisements. (Parenthetical remarks are my own.)*

*Note that not all selections have been pre-read by the author.*

Other poems by Robert Frost and William Carlos Williams