



高校英语选修课系列教材

美国历史与文化

American History:
A Cultural Perspective

张宇 王怡 编著



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序

就像美元是国际物质市场的“硬通货”一样,英语是全球精神市场的“通行证”。不过,因为美国的债务危机和美国霸权的相对衰落,美元作为世界“硬通货”的地位很难再一枝独秀了,欧元、日元,甚至是人民币都开始蚕食它原有的领地。但是,英语,特别是美国英语,却没有因为美国的相对衰落而在全球精神市场上风光不再。恰恰相反,英语,全球化迅猛发展的一个副产品,比以往任何一个时代都更为流行,更为普及,更为强势!

君不见,在最近利比亚危机和战争中,无论是利比亚交战双方的新闻发言人,还是作为外国干预势力的北约欧洲外交官以及参与空中打击的欧洲多国军人,他们使用的都不是他们自己的母语,而是英语!欧洲一体化和欧盟的建立,很大程度上是为了摆脱二战以来欧洲对美国的依赖,寻求欧洲用“统一的声音”说话。具有讽刺意味的是,勉强统一起来的欧洲,在外交上的声音的确统一起来了,但统一的声音却要通过英语作为载体来表达!这也难怪,当27个欧盟成员国代表会聚一堂时,需要有多少译员为之服务,而在语言转换过程中,又有多少信息失真甚至误传。如此高的交易成本,让所有人都会理性地选择最通用的语言进行交流和沟通。这一语言不是动听的法语、严谨的德语,而是相对简化、规矩不严的英语。尽管法国人多少会感到丧气,但是,好在大家说的都不是自己的母语,而是“他者”语言,完全是一种交流手段,与民族情感无涉。

鉴于英语的这一重要性,一向重视孩子教育的中国家长,已经在内心里把过去告诫孩子的老话“学好数理化,走遍天下都不怕”,改为“掌握美国话,就能适应全球化”了!放眼神州大地,学英语俨然成为一项全国性运动:英语培训机构遍地开花,鱼龙混杂;各类英语考试的考生浩浩荡荡,如过江之鲫;英语教师供不应求,上演着“教师也疯狂”的一幕!但是,即便是最正规的学院派英语教学,即便是最昂贵的一对一外教培训,即便是最受追捧的“疯狂英语”,其侧重点依然是背诵单词,重复常用句型,不断做语法习题,寻找考试技巧。这些教学当然有效果,但是,由于学习者缺少起码的文献阅读量,语言学习脱离了真实的语境,结果是事倍功半,虽然考试获得了高分,拿到了这个或那个证书,但一旦接触真实世界的英文文献时,理解上依然是困难重重:速度不快,效率不高。

意识到目前英语教学中的这一弱点,本书的两位作者不辞辛苦,四方搜集材料,精心编辑,结合自己长期的大学英语教学经验,撰写了这本《美国历史与文化》(*American History: A Cultural Perspective*)。在长期的美国历史研究和教学过程中,我作为一个英语学习者,深感大量阅读特别是历史文化背景阅读的重要性。十年前,我在翻阅美国克林顿政府国务卿克里斯托弗的回忆录《美国新外交:经济、防务、民主》(北京:新华出版社,1999)时,突然看到一个名字叫“阿奇森院长”的国务卿。这让我尴尬,这样一个重要人物我居然从未听说过。前后对照,才发现不是我知识贫乏,而是译者犯了一个常

识错误,他居然会把 Dean Acheson(迪安·艾奇逊,杜鲁门政府的国务卿,毛泽东评美国《中美关系白皮书》系列评论文章中的主要批评对象)的名字当做了官衔!无独有偶,近来翻阅《奥利弗·温德尔·霍姆斯:法律与自我》(北京:法律出版社,2009)又发现一个类似的错误。译者并不是英文语言能力欠缺,而是历史文化背景知识储备不足。如果他们能够多读几本类似《美国历史与文化》的著述,也不至于犯这样令人尴尬的错误。

本书作者通过流畅优美的文字、生动翔实的史料以及精美华丽的插图浓缩了美利坚民族从殖民地时期到后“9·11”时代这400年间的风云变幻,是一本不可多得的英文教材和普及读物,适合中高级英语学习者以及对美国历史和文化怀有浓厚兴趣的普通读者。

目前,国内相关题材的读本大多按主题分类,侧重于介绍美国的政治、经济和文化传统以及社会生活的方方面面,同时兼顾史实。该书最大的亮点在于打破这一通行模式,以美国历史为经、美国文化作纬,按照时间顺序将历史与文化巧妙融合,读来耳目一新。既能提高语言技能,又能增加对美国历史文化的了解,同时还能培养思辨能力,真可谓一举三得。

全书共分12个章节,涵盖了美国历史上的各个主要阶段。其中每个章节又分为六个部分,环环相绕,层次分明。举例来说,“史实回顾”环节(A Historical Overview)力求表述言简意赅、观点不偏不倚,给读者一个全面而又直观的印象。“文化点睛”(Culture Highlights)环节截取了具有深厚文化内涵的历史事件或历史现象加以阐释,从而将历史与文化巧妙融合在一起。“深度讨论”(Further Discussion)环节则精心设计了一系列开放式话题,杂糅了百家之言以供读者参考,充分折射出历史研究的无穷魅力。“补充阅读”(Selected Readings)环节则容纳了各个历史时期具有代表性的文学作品和历史文献,既丰富了语言素材,又拓展了阅读视野。

从詹姆斯河河畔一个名不见经传的英属殖民地到今天横跨北美大陆的超级大国,美利坚的历史简短却不平凡,其发展历程令世人叹为观止。尽管她在文化传统上既沿袭了因循守成的欧洲血脉,又展现出开放多元的现代特征,民族身份时时存在危机,但这恰恰正是其历史耐人寻味和引人入胜之处。

是为序。

任东来

南京大学中美文化研究中心中方副主任

2011年秋

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Chapter 1 *Footprint in the New World*

内容提要:1492年10月,意大利航海家克里斯托弗·哥伦布航行至美洲大陆,揭开了人类历史的新篇章。对于土著印第安人而言,这里并非欧洲人眼中覬覦的“新世界”,他们的文明已经在这片古老的土地上繁衍生息了成千上万年。然而,蜂拥而至的欧洲移民却彻底打乱了他们曾经平静的生活,使他们陷入灾难的深渊。16世纪末,英国殖民者后来居上,成为新大陆的主人。无论是出于经济利益还是宗教理想的因素,他们的到访和定居为一个新兴民族的诞生奠定了语言和文化基础。其中,詹姆斯城作为弗吉尼亚殖民地的前身极具开拓色彩。相比较而言,“五月花”号带来的则是真正意义上信仰的扎根,进而成为欧洲移民的精神路标,新英格兰地区也随之蓬勃发展起来。随着最后一个殖民地佐治亚的建立,一场政治、经济、思想与文化的变革也在北美大西洋沿岸悄然酝酿,世界历史的进程因此被重新改写。

Section I A Historical Overview

Despite the growing controversy, consensus has long been reached that Christopher Columbus was the first European who “discovered” North America, or the New World in contrast to the Old World, namely, the European continent in both geographical and cultural sense.

Born in Genoa, Italy, 1451, a time when educated Europeans knew the world



Christopher Columbus in the New World

religious meditation, European migrants embarked on the highly controversial voyage toward the newly discovered continent and brought about “the meeting of cultures” between the two worlds.

The initial period of contact, according to some historians, was sometimes friendly and mutually beneficial, yet others contended that cultural misunderstanding and hostility characterized the encounters ever since the earliest time. Even worse, the native community catastrophically shrank largely because the highly contagious diseases such as small pox from Europe spread out immediately in the New World, making the European conquest of the continent much easier. By the late 16th century, Europeans, including Spanish, Dutch, French, German, English, etc., had established a firm claim to all the lands of the Americas and more importantly, gained effective control over much of it.

Although England’s first documented contact with the New World came only five years after Spain’s, it was not until the 1580s that the English people launched their massive colonization of North America and their language as well as culture provided the foundation of the United States today.

The first group of English settlers, in response to the dramatic social and economic changes caused by the “enclosure movement” and the population boom, was attracted by the New World because it offered something that was becoming scarce in England: land.

As the worldwide demand for wool was growing sharply, an increasing number of English landowners chose to convert their land for crops into pasture for sheep. Consequently, streams of the landless and homeless from the countryside filled the streets and highways of the cities. The only way out to siphon off the surplus population in England was to migrate from a tiny and densely-populated island to a large and sparsely-populated continent. Furthermore, under the influence of the growing international trade, which was fuelled by a new concept of economic life known as “mercantilism,” English businessmen considered acquiring colonies outside England as a source of raw material and a market for the colonizing power’s manufactured goods.

The second type of English colonists, known as Puritans or Pilgrims, found the New World appealing because it allowed them to practice their own religion freely. The Protestant Reformation, which began in Germany in 1517 when Martin Luther challenged some of the fundamental beliefs and practices of the Roman Catholic Church, swept through all of Europe. The establishment of the Church of England, historically known as the English Reformation, though at first more a result of a political dispute between the King and the Pope than of the doctrinal revolt, served as

a tangible testimony that the authority of the Roman Catholic Church had been considerably undermined by the 16th century.

However, affected by the teachings of the Protestant Reformation in Europe, particularly Calvinism which emphasized the notions of “predestination” and “chosen people,” many English people clamored to purify the Anglican procedure of worship and reformed the leadership of the Church of England. They were historically labeled as Puritans and the most radical Puritans stood out as Separatists who thought the Church of England too corrupt to be salvaged and therefore, determined to worship in their own independent congregations.



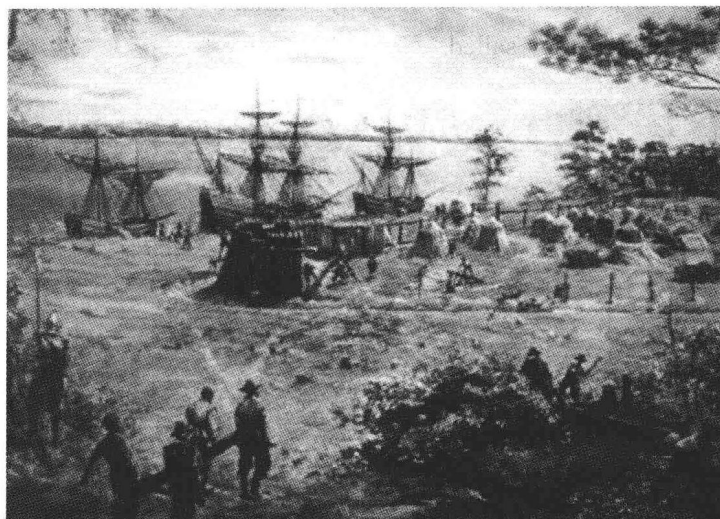
Martin Luther (1483—1546)



Calvinist “Power of God”

Jamestown, located around the Chesapeake Bay and later on developed into Virginia, was established as the first English colonial settlement in 1607 by 104 businessmen from the London Company who received the 1606 Royal Charter issued by James I, the first of the Stuarts. Primarily concerned about how to produce a profit for their corporate sponsor, they diverted much of their energies into a futile

search for gold against the overwhelming odds featuring fatal illnesses such as malaria and physical attacks from the natives. Unfortunately, all but 38 lost their lives by January 1608.



Jamestown under Construction

Jamestown survived largely as a result of the efforts of Captain John Smith, whose leadership was recognized at the time of the bitter political division. However, the ordeal continued into the winter of 1609 and 1610 when isolated English settlers suffered a “starving time” because the livestock was killed off by the local Indians, a sure sign of the hostile relationship between the newcomers and the indigenous community. Fortunately, new relief expeditions launched by the Virginia Company with more colonists to arrive turned around the poignant situation.

In 1612, the Jamestown planter John Rolfe began trying to cultivate a new crop. With the development of agricultural techniques, the “tobacco economy” prospered, and so did Jamestown. Furthermore, as an ambitious and audacious decision that threatened the authority of the English royal power, the Virginia Company established the House of Burgesses in the New World, the first elected legislature within what was to become the United States. In 1624, James I, therefore, revoked the company’s charter and brought the colony under the direct control of the crown, thus transforming Virginia into a royal colony.

In September 1620, a discontented congregation of Puritan Separatists totaling 35 who obtained the permission from the Virginia Company embarked on a treacherous voyage on the *Mayflower*, in the hope of crossing the sinister Atlantic to create a stable and protected community where they could not only enjoy the freedom of worship but also spread “the gospel of the Kingdom of Christ in those remote parts of

the world.” Besides, a group of 67 “strangers” (people who were not part of the congregation) were also aboard. After experiencing a long and grueling voyage, they sighted land, a place (part of New England today) farther north than they had intended, which was labeled as Plymouth by William Bradford, in command of the English port from which they sailed.



Mayflower en route

Originally bound for the mouth of the Hudson River, a land granted in patent from the crown, the settlers were confronted with the risk of being dissolved because Plymouth lay outside the jurisdiction of the London Company’s territory and therefore, the company’s rules were defunct. In order to maintain the authority of the colony’s leaders, all surviving passengers, while still aboard the ship, agreed to draw



Thanksgiving Day

up an agreement to establish a Civic Body Politic and a rudimentary legal authority for the colony, historically known as the Mayflower Compact.

The pilgrims’ first winter was a difficult one. Malnutrition, disease, and exposure to the harsh weather condition took away the lives of half the colonists. However, the colony survived largely due to the timely assistance from the local Indians who showed the settlers how to cultivate

corn and hunt wild animals. To celebrate the first autumn harvest, they invited the natives to join them in a festival, the original Thanksgiving.

The British empire in America used to be among the smallest and weakest of the imperial ventures compared to other European intruders, however, by the early 18th century, the 13 colonies had been firmly founded along the Atlantic coastline: royal colonies under the direct control of the King of England who appointed a governor, such as Virginia (1607) and Georgia (1732); proprietary colonies by private individuals, or lord proprietors granted the power to make and execute laws, such as Maryland (1632) and Pennsylvania (1634); self-governing colonies run independently of the king or any joint-stock company which pooled its money in the hope of making a profit, such as Connecticut (1634) and Rhode Island (1636). Sentimentally attached to the Old World, colonists in the New World considered themselves Englishmen. However, changes were stealthily under way.



The 13 Colonies along the Atlantic Ocean
(1607—1733)

Section II Terminology Explanation

1. Christopher Columbus: 意大利著名航海家克里斯托弗·哥伦布自幼信奉“地圆说”(A Spherical Earth), 他于 1492 年到 1502 年间四次横渡大西洋(The Atlantic Ocean), 到达美洲大陆(The Americas), 成为“地理大发现”(Geographical Discovery)的先驱。
2. The New World: 这里的“新世界”指美洲大陆,是和作为“旧世界”(The Old World)的“欧洲大陆”(The European Continent)相对应的一个地理文化概念,包含了欧洲殖民者的复杂情感。这是一片“富饶之土”(A Land of Plenty)、“自由之土”(A Land of Freedom)、“机遇之土”(A Land of Opportunity)。它既是让人欲壑难填的财富宝藏之地,也是令人心驰神往的精神家园。
3. Isabella of Castile: 一般认为,西班牙女皇伊莎贝拉一世是哥伦布航海和西班牙远洋探险的总赞助人。
4. The Americas: 今天的“美洲大陆”包括北美洲(North America)、墨西哥(Mexico)和中美洲(Central America)以及南美洲(South America)三个部分。

5. Native American: 当年哥伦布登上的这片大陆属于现在中美洲加勒比海中的巴哈马群岛(Bahamas Archipelago),他命名为“圣萨尔瓦多”(San Salvador)。由于坚信自己已经离印度不远,他把当地的原住民称为“印度人”(Indian),这就是后来众所周知的土著印第安人。他们广泛分布于南北美洲,传统将其划归为蒙古人种(Mongolian Stock)。
6. The Enclosure Movement: 15 世纪后,英国毛纺织业迅猛发展,加之新航路的开辟和海外贸易的急剧扩张,促使新兴资产阶级和贵族通过暴力手段强占农民土地,变成私有牧场发展养羊业,史称“圈地运动”。大量农村劳动力涌入城市,产生人口过剩、贫富分化、资源短缺等诸多社会问题,这一切都成为英国移民向北美大陆进发的历史背景。
7. Mercantilism: 作为资本主义原始积累时期集中体现商业资产阶级利益的经济理论和政策体系,“重商主义”在 15 至 18 世纪的欧洲是一种受到普遍推崇的经济哲学。它建立在这样的信念上,即一国国力的增强和财富的积累基于贸易顺差(Trade Surplus)。
8. The Protestant Reformation: 16 至 17 世纪,针对罗马天主教会(The Roman Catholic Church)的一系列腐化堕落行为,特别是兜售所谓的“赎罪券”(Indulgence),西欧掀起了轰轰烈烈的“宗教改革运动”,从而打破了罗马教皇(The Pope)自中世纪(The Middle Ages)以来漫长的神权统治,确立了基督新教(Protestantism)的历史地位。代表人物是德国神学家马丁·路德(Martin Luther)和法国神学家约翰·加尔文(John Calvin)。
9. The English Reformation: 与西欧宗教改革纯洁信仰的目的不同,“英国宗教改革”主要出于现实政治和国家利益的需要。作为一场自上而下的运动,其导火索是英王亨利八世(Henry VIII)的离婚案,被称为“英格兰圣公会”或“安立甘教会”(The Anglican Church)的英国国教(The Church of England)由此确立。
10. Predestination: “预定论”是“加尔文主义”(Calvinism)的核心概念之一。“救赎”(Salvation)与否上帝早有判断,人们无法改变这一既定事实,成为“上帝的选民”(Chosen People)是一份荣耀。
11. Puritan: “清教徒”主张净化英国国教,尤其是繁琐的宗教礼仪与森严的等级制度。他们中的极端群体被称为“分离者”(Separatist),要求和英国国教彻底决裂。他们都是前往北美大陆的“朝圣者”(Pilgrim),因此也被称做“移民始祖”(Immigrant Ancestor)。
12. Jamestown: “詹姆斯城”位于弗吉尼亚州(Virginia)詹姆斯河(The James River)的河口处,是 1607 年英国移民在北美大陆建立的第一个永久殖民地。
13. James I: 1603 年,苏格兰国王詹姆斯·斯图亚特(James Stuart)继承英国王位,史称“詹姆斯一世”,开启了英国历史上的“斯图亚特王朝”(The Stuart Dynasty)。
14. The London Company: 作为一家由英国皇室特许的垄断性贸易公司,“伦敦公司”于 1606 年由英王詹姆斯一世授权成立,目的在于开发北美东海岸北纬 34°至 41°之

间的殖民地。

15. John Smith: 作为一位早期的英国殖民者和探险家, 约翰·史密斯是“弗吉尼亚殖民地”(The Virginia Colony)的开拓者和领导者。
16. The Virginia Company: 1606 年 4 月 10 日, 一群富有冒险精神的商人接过英王詹姆斯一世的特许状, 成立了旨在开发北美大西洋沿岸殖民地的“弗吉尼亚公司”。该公司由两部分组成, 分别是“弗吉尼亚伦敦公司”(The Virginia Company of London)和“弗吉尼亚普利茅斯公司”(The Virginia Company of Plymouth)。
17. John Rolfe: 由于在弗吉尼亚殖民地成功推广了烟草种植, 约翰·罗尔夫成为塑造美国历史的第一人。
18. Royal Charter: “皇室特许状”由英国国王颁发, 允许英国移民在北美大陆设立殖民地。
19. The Tobacco Economy: “烟草业”是詹姆斯城乃至整个北美殖民地赖以生存的支柱产业。
20. The House of Burgesses: 作为西方国家最早体现自由、平等、民主的立法和行政机构, “弗吉尼亚殖民议会”为后来北美议会制度的发展奠定了坚实基础。
21. Mayflower: 1620 年 9 月 6 日, 包括 35 名清教徒在内的 102 名英国移民从英国普利茅斯(Plymouth)出发, 乘坐一艘名为“五月花”号的轮船驶往北美大陆。尽管途中历经千辛万苦, 但信仰的力量终将他们带到理想的彼岸。“五月花”号也因此成为欧洲移民的精神路标。
22. Plymouth: 作为继弗吉尼亚詹姆斯城之后第二个在北美大陆确立的英国殖民地, “普利茅斯”殖民地位于今天“新英格兰”(New England)地区的马萨诸塞州(Massachusetts)。
23. William Bradford: 威廉·布拉德福特是马萨诸塞州普利茅斯殖民地的开拓者和领导者。
24. The Mayflower Compact: 由于“五月花”号最终未能到达预定目的地, 因此所有乘客与英国伦敦公司签订的经济合约不再有效。为确保这一由“朝圣者”(Pilgrim)和“陌生人”(Stranger)临时组成的团队不被解体, 并能形成一个紧密的“世俗公民政治体”(Civic Body Politic)以应对陌生的气候环境, 《“五月花”号公约》确立, 并成为美国政体发展的基石。
25. Thanksgiving: “感恩节”是美国最为地道的传统节日, 时间是每年 11 月的第四个星期四。
26. Royal Colony: “皇室殖民地”由英国皇室直接管辖, 是北美大西洋沿岸 13 个殖民地中的一种类型。其他两种分别是“业主殖民地”(Proprietary Colony)和“自治殖民地”(Self-governing Colony)。

Section III Culture Highlights

1. **The Historical Significance of the Protestant Reformation:** Also called the Protestant Revolt, the Protestant Reformation, which began in 1517 when Martin Luther

published The Ninety-five Theses and concluded in 1648 with the Treaty of Westphalia, helped to establish Protestantism as a constituted branch of contemporary Christianity, with the other two branches being respectively known as Roman Catholic and Orthodox Church. The sale of indulgences, a gesture considered to be an abuse of the sacrament of penance, indicated that the Roman Catholic Church, which claimed to serve as the intermediary between God and laypeople, had increasingly strayed from its spiritual roots. The extravagant lifestyle pursued by the Pope angered Luther and many of his contemporaries, who challenged Catholic rituals and elaborate church hierarchy by insisting that people could interpret the Bible for themselves. Swiss theologian John Calvin went even further than Luther had in rejecting the Catholic belief that human behavior could affect an individual's prospect for salvation. By introducing the doctrine of predestination, which implied that each person's destiny was determined before birth and no one could change that predetermined fate, Calvin secured enduring influence outside Lutheran-dominated German and Scandinavia. According to Calvinism, God "selected" some people to be saved and condemned others to damnation and the chance for salvation was reflected in the lifestyle people chose, thus creating a strong incentive to lead a virtuous and rewarding life. Calvin's theology was stern: God's laws must be rigorously observed; social and moral righteousness must be earnestly pursued; political life must be carefully regulated; human emotions must be strictly controlled. Puritans, who were predominantly disciples of Calvinism, played a prominent role in the settlement of North America and the molding of colonial beliefs and values. With its religious significance being supplemented by ambitious political rulers who desired to expand their power at the expense of the churches, the Protestant Reformation ended the unity imposed by medieval Christianity and, more importantly, signaled the beginning of the modern era.

2. **The Establishment of the Church of England:** The English Reformation, which gave rise to the Church of England, was at the outset more of a political affair than a theological dispute. King Henry VIII, angered by the refusal of the Pope to grant him a divorce from his Spanish wife, broke with the Catholic Church and established himself as the supreme head of the Christian faith in his country, popularly known as the Anglican Church. After Henry's death, his Catholic daughter, Queen Mary, restored England's allegiance to Rome and persecuted those who rebelled. When she died in 1558, her half-sister Elizabeth I inherited the throne and severed the nation's connection with the Roman Pope for good.
3. **Legacy of Puritanism:** As one of the primary sources of American cultural

tradition, Puritanism can be traced back to the early colonial period. Refraining from an extravagant lifestyle for the purpose of concentrating on God, Puritans believed in the explicit reading and literal interpretation of the Bible. Their lofty religious ideal in the New World was to build “a city upon a hill” watched by the whole world, a term from the sermon “A Model of Christian Charity” by John Winthrop, the first governor of the Massachusetts Bay Colony. Cherishing the strong faith that they had been chosen by God, Puritans led a productive yet frugal life by working hard, accumulating fortune while minimizing daily necessities in return for the hoped-for grace of God. Max Weber, a German sociologist and political economist, had long pointed out the link between Puritanism and Capitalism in his monumental thesis “The Protestant Ethic and the Spirit of Capitalism.” Both rest on ambition, hard work, and a burning desire to succeed. Although individual Puritans could not know, in strict theological terms, whether they were “saved” and among the “elect” who would go to heaven, they tended to feel that earthly success was a sign of election. Wealth and status were sought not only for themselves, but also as welcome reassurances of spiritual health and promises of eternal life.

4. **Freedom of Religion and the Protestant Heritage in the United States:** As the core of traditional American values, the faith in individual freedom constitutionally allows each individual American to practice their own religions freely. Religious pluralism, in accordance with the greater diversity of racial and ethnic backgrounds, indicates that major religious beliefs around the world are now cherished in the United States, including Christianity, Judaism, Islam, and those traditional religions from East Asia. Approximately 87 percent of Americans are Christians, among which the Protestant branch that encourages “Private Interpretation” of scripture by the individual wields the most powerful force (59 percent). Besides, Protestants, due to their internal disagreement related to numerous religious issues, broke up into several denominations, among which the most influential include Baptists, Methodists, Presbyterians, Episcopalian, and the United Church of Christ, etc.. The impact of American Protestantism, traditionally confined to the religious community, has now extended far beyond. For instance, self-improvement as a way to seek forgiveness of their original sin from God helps to inspire Americans to greater efforts to improve themselves and ultimately achieve personal success in life. Material possessions in return for the hoped-for grace of God can only be accumulated through hard work and harsh discipline, which eventually helped to shape the Protestant work ethic essential for the economic prosperity of Capitalism. More importantly, improving oneself