A history of the evolution of the didactic literature for Puritan children in America from 1656-1856.

Kathleen Connery Fitzgibbons

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A History of the Evolution of the Didactic Literature for Puritan Children in America from 1656 - 1856

A Dissertation Presented
by
Kathleen Connery Fitzgibbons

Submitted to the Graduate School of The University of Massachusetts in partial fulfillment of the requirements for the degree of Doctor of Education May 1987 School of Education
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And thank you to the Lord for giving me strength and perseverance.
This dissertation is dedicated to all those who choose to serve the Lord with the printed word.
Abstract

A History of the Evolution of the Didactic Literature for Puritan Children in America From 1656 - 1856

(May, 1987)

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Directed by:

Professor Masha Rudman
Professor William Moebius
Professor Shirley Ernst

The purpose of this study is to trace and examine the role of didactic literature for children in America during the period of 1656 - 1856.

Some of the books examined are Milk for New England Babes (1656), Day of Doom (1662), The New England Primer (1669 - 1885), A Token for Children (1700), some selections by Peter Parley (1827 - 1856), and some selections by Jacob Abbott (1829 - 1856).

Children's literature reflects the values and attitudes of a people. This study discusses the morality that is present in early American books for children and notes the changes that take place in this morality as America changes.

Didacticism, Puritanism, and morality are defined in terms of their relationship to the early literature for children.

Suggestions for further study include identifying and analyzing the morality that is found in current children's literature, how this morality reflects the priorities of our modern society, and in what positive ways authors can influence the young people of our country today.
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CHAPTER I

Statement of Purpose

The purpose of this study is to trace and examine the role of didactic literature for children in America during the period of 1656 to 1856. Children's books reflect the attitudes and values of a people. Changes in book content mirror the changes in people's feelings about what is significant in their world and what is to be prized in human achievement. This study will describe the social values expressed as well as the social behavior dictated through early Children's books such as Milk for New England Babes (1656), Day of Doom (1662), The New England Primer (1669-1855), Token for Children (1700), The Bible (1717) as well as some books written by Samuel Goodrich *pseudonym, Peter Parley (1827-1859), and Jacob Abbott (1829-1872). For the purpose of this study the term, "literature" includes tract, catechism, and all books intended for children. From 1656 through 1776 there were few examples of any reading material other than tract designed for children. From 1776 to 1856 however children's narratives are more prevalent and the focus in the second section will be more on literature as separate from tract.
Virginia Haviland states in the introduction of her book *Yankee Doodle's Literary Sampler*, "more than any class of literature they (children's books) reflect the minds of the generation that produce them. Hence no better guide to the history and development of any country can be found than its juvenile literature."

The past always informs the present. By studying the roots of Children's Literature, educators can become better equipped to understand contemporary juvenile works. Tracing the evidences of overt didacticism of the seventeenth and eighteenth century the student sees a pattern of moral education. The materials written for children by the Puritans can be recognized as a vital component in the early literature for children and the ramifications of such a stern influence can be studied. In addition to a strict religious code, the Puritans stressed virtues such as honesty, self-discipline, and hard work in their literature for children. This combination of religion and morality is the weave that dominated the didactic pattern during the early years covered in this study. As America grew and the thread of nationalism was introduced (1776) the pattern of morality changed. There was a thrust of separation of church and state within the schools which is reflected in a literature for children that does not call on the name of God as exclusively as it did in the 1600's, but includes the virtues of human
Overview of Procedure

A literature search conducted at the Old Sturbridge Village Library and the American Antiquarian Society Library in Worcester, Massachusetts will trace the pattern of morality that appears in the materials written for children between 1656-1856. An analysis of primary materials found at these sites which include spiritual guides, catechisms, Bibles, religious school books, and narratives for children will show what authors (and probably other adults) of that time wanted for and from their children and what these desires revealed about their own attitudes. In tracing the evolution of didacticism, literature for children becomes like a diary, a record of the feelings and growth of a people.

As a result of surveying the past trends of didacticism in children's literature this study will provide a basis for future studies identifying the presence of a didactic spirit in the literature for children today.

Identification of Sources

In the book *Society and Children's Literature*, James Fraser says, "the focus of (children's) stories was extremely narrow. They were written to teach, and specifically, to teach morality... Education, whether home or school
was primarily moral education." In the Puritan communities of New England in the 1600's and 1700's one of the most commonly agreed upon functions of education was to transmit to the students the values, morals, and ethics held by the Puritan religious leaders and teachers.

The late 1700's and early 1800's authors depart from Puritan doctrine but continue to teach a morality that stresses right and wrong.

Some examples include: The Children's Companion, or Entertaining instructor for the youth of both sexes; designed to excite attention and inculcate virtue (1852), Book of accidents; or Warnings to the heedless (1840), The twin sisters; or Beauty without sense, and sense without beauty (1824), Story of Jack Halvard the sailor boy; or, The Virtuous Family (1827). From the second part of each of these titles, the reader can surmise that the plots may include the rewarding of virtue and the punishment of wrong doing.

The intentions of the authors are revealed when we examine the prefaces of these early children's books. For example, Jacob Abbott says in his preface for Marco Paul in Maine (1852): "The author has endeavored to enliven his narrative and infuse into it elements of moral influence, by means of personal incidents befalling the actors in the story. Design throughout will be to instruct rather than to entertain." Another introduction found in a children's
The Bible, The Holy Bible (abridged) 1796 "Scripture is meant to be instructive and entertaining, to feed the fancy, mend the heart, establish in the mind those unalterable laws of the Deity, which lead us to the knowledge of Himself, which cement us together in society, and on which our happiness both in this life and the next must absolutely depend." The authors of both of these books encourage moral behavior for their reader in hopes of producing good citizens and in turn a co-operative society.

The Bible was always available to Puritan children. In the home and the classroom, the Bible was the number one book read by Puritans. In 1698 Benjamin Harris, an English printer who lived in Boston for a number of years, published in England The Holy Bible in Verse, the first Bible designed for children. John Allen, his first partner in Boston, published the first American edition of the work in 1717. This was followed by other adaptations, often in rhyming. The Library of Congress has a copy of the Holy Bible Abridged, printed and sold by Samuel Hall of Boston in 1795, and one of Isaiah Thomas's second Worcester edition of 1796, also a 1749 The History of the Holy Jesus, printed by J. Bushell and J. Green of Boston. Miniature (or thumb) Bibles and Hieroglyphic Bibles, in which pictures were used for words throughout the text, were also read.

For the Puritans the Bible was a guideline for everyday
living.

Next we examine the content and characters of the books found. This examination will list the two main purposes of the writing of children's books in this era: 1) religious instruction. (example: keeping the ten commandments) and 2) Instruction in social behavior. (example: being quiet until spoken to, being courteous, etc.). At this time I would also like to give attention to some series of books that were written "to assist in the acquisition of knowledge and in the formation of character." such as the Rollo stories by Jacob Abbott. (1839). We will also look at what others say about Jacob Abbott such as Carl Weber's A Bibliography of Jacob Abbott.

A further study of the literature includes secondary sources written by children's book historians such as Mary Lystad (From Dr. Mather to Dr. Seuss), Alice Jordan (from Rollo to Tom Sawyer), articles by Shelia Carson (Librarian) ("Changing Lifestyles in Children's Books"), Campbell and Wirtenberg (U.S. Department of Education, Washington D. C.) ("How Books Influence Children: What the Research Shows"). Dissertations (ex: "Between Parent and Child in Colonial New England: An analysis of the religious child-oriented Literature and selected children's works' by Frankel Gusti Wiensenfeld), will be studied to give insight to the related research that has gone on before
this present study.

An article entitled "Effects of Fear-Arousing Communications" by Irving Janis and Seymour Fesbach, (Psychology Professors at Yale University), sheds some light on the psychological implications of didactic literature. This article, in addition to a summary of the Puritan's view of death, gives a valuable insight to the stories written for children between 1656 and 1856.

Additional secondary sources such as: "Society and Children's literature: Papers presented on research, social history, and children's literature at a symposium sponsored by the School of Library Science, Simmons College, and the Committee of National Planning for Special Collections of the Children's Services Division of the American Library Association May 4-15, 1976, and "Research about nineteen-century children and books: Portrait studies," edited by Selma K. Richardson, will also be presented to further show how children's literature served as a reflection of its society.

Collections of early American children's books are reviewed such as: Virginia Haviland's Yankee Doodle's literary sampler of prose, poetry and pictures' being an anthology of diverse works published for the edification and/or entertainment of young readers in America before 1900 (1974), Rosalie Halsey's Forgotten books of the American nursery; a history of the development of the American story-book
(1911), William Farg's Bibliophile in the nursery, a bookman's treasury of collector's lore on old and rare children's books (1957), and others. These collections present us with a chronological listing of children's books that show us exactly what was available for the young reader.

Delimitations

The bulk of the Literature presented (1656-1776) was written by Puritan authors for Puritan children. Since the publishing centers were Boston, Philadelphia, and Worcester, the geographical focus for this study is primarily New England. The second half of the eighteenth century and the nineteenth century books written for children reflected a mobility of the people. Peter Parley and Jacob Abbott, for example, wrote geographies that described the countryside. However, generally speaking, "Up until the Civil War, with few exceptions, the mass of literature for children had been formulaic and didactic."8

Certainly the changes in American life and American children's literature which are to be traced in this paper did not happen precisely between 1656 and 1856. The years 1656-1856 represent a substantial scope of time that reflects the growth of early America.

The children's literature of the years 1656-1776 provides a documentation of the viewpoint of the Puritan people. The Academic American Encyclopedia gives 1630 as the first
major Puritan migration to New England and then states that "they (Puritans) were able to perpetuate their viewpoint about Christian society for more than 200 years." The Puritan viewpoint may have lasted two hundred years and longer, as even today we speak of a "Puritan work ethic", but as a practicing religious group they disbanded around 1721.

"The Puritan system failed because the Puritans relied upon their children to provide the church with members and the state with citizens. Even when it became apparent that their children were not up to the task, they did not take the obvious step of looking for material elsewhere. Instead they intensified the campaign to win the children; they wrote, they preached, they prayed, they threatened - but to no avail."

Examples of books for children that present the Puritan viewpoint are, *Spiritual Milk for American Babes*, which gives the rules by which Puritans were to live, *The New England Primers* translated the rules into every day situations. *The Day of Doom* and *A Token for the Children of New England* clearly presented the results of pious behavior (a home in Heaven) or rebellious behavior (a tortuous existence in Hell).

**Methodology and Rationale**

I have chosen 1656 as my point of departure because the first children's book was published in the New World in 1656. It was written by John Cotton (a Puritan Minister),
and its full title was: Milk for Babes, Drawn out of the
Breasts of Both Testaments, Chiefly for the Spiritual Nourish-
ment of Boston Babes in either England, but may be of like
use for any children. A copy of this text is included
in the appendix as an example of the religious/instructional
tone set in early American children's literature. The
early children's books, such as Milk for Babes, were written
by Puritans for Puritan children. During the first one
hundred and twenty years of the period covered in this
study, the Puritans of New England were established and
attempting to dictate their religious beliefs. The books
they wrote for the children of this era exemplified this
fact.

While the first era presented in this paper (1656-1776)
reflects the moral duty of adults to prepare children for
heaven, the second era (1776-1856) takes a shift toward
the importance of nationalism. As a result of the Revolutionary
War, we see a change of purpose in the educating of children
and thus their books. This shift is supported by Sandford
"However during the eighteenth century a change came over
the schools of New England, culminating in what is termed
'the secularization of public education.' This change
in the schools came gradually, and received impetus with
the beginning of the national history. It is difficult
to assign a date for its beginning, but it became marked during the fifth decade of the eighteenth century."

Puritan authors and readers diverted their attention to earthly matters during the time preceding the American Revolution. Matters such as political independence as well as expansion of the country were important topics to be covered in children's books. As time passed the acquisition of land and power became more important than a possible plot of land in Heaven.

This sense of the here and now was strengthened further during the period preceding the Civil War. The book that had the most impact at this time was *Uncle Tom's Cabin* (1852) by Harriet Beecher Stowe. According to Lystad (1980), "Stowe's book is not really addressed to children, but young readers took it over and several children's editions were published." 11 This book reportedly led to deep public controversy and therefore enhanced the ever changing trend in children's books from moral instruction to national pride and self reliance. Both the Revolutionary and Civil Wars represented powerful internal struggles that created a new point of view for this country and the Puritan authors.

**Teaching Morals**

In her introduction to *Children's Literature An Issues*
Approach, Masha Rudman says.

"As educators, we have within our power the means to inculcate values, develop skills, influence attitudes, and affect the physical, social, emotional, intellectual, and moral development of today's youth and tomorrow's adults . . . We hope that our instruction will produce positive attitudes, values, and behaviors. In order to build a healthy society, we are continuously searching for additional and better means to transmit what we believe is positive and to change what we perceive is wrong."

Children's literature is a medium for this transmission and 'change'.

Julius Lester, professor and author of children's books, confirms this assertion by saying, "Literature should provide us with that 'flicker of lighting that shows us where we are' while at the same time helping us struggle toward a vision of how things ought to be."

John Gardner says in his book *On Moral Fiction*, " . . . wherever possible moral art holds up models of decent behavior, for example, characters in fiction, drama and film whose basic goodness and struggle against confusion, error, and evils - in themselves and in others - give firm intellectual and emotional support to our moral fiber. They should "set in action truths worthy of lasting forever and of inspiring one's whole inner life." Early works such as *The Day of Doom* (Wigglesworth 1662) or *A Token for Children* (Cotton Mather, 1700) were memorized and regurgitated by Puritan children, hardly suggesting inspiration
that transforms the character.

Jean Piaget states that "moral obligation forms part of the very structure of the child's mind. Only when moral preaching gets in the way of the story do children reject it. Then it is the preaching not the morality to which they object." 14

"To talk about the moral is not to present a list of do's and don'ts but about the spirit we bring to our living and by implication to literature," says Julius Lester in his talk presented at the Perspectives in Children's Literature Conference at the University of Massachusetts in April 1983.

The Puritan literature presented in this study spoke boldly of what the Puritans thought was right and wrong. The Puritan authors intended their works to be didactic. This study explores that fact. By understanding the beginnings of the foundation of didacticism in children's literature, the student of children's literature can then continue to trace the morality present in current literature for children. Placing the morality of past children's literature next to the morality of the present the student can draw some conclusions as to what kind of morality endures the test of time, what kind of morality makes a difference in a child's life. Chapter V will explore these questions in further detail.
Outline

Chapter 1 is a statement of problem, an overview of the subject matter, as well as the rationale for study.

Chapter II will discuss the meanings of the terms didacticism and Puritanism in relation to this study and for the purpose of establishing criteria for analysis. Understanding how the Puritans viewed death will be of particular value in the analytic process of the children's literature to be presented and therefore this philosophy will be included in Chapter II.

Chapter III will then review examples of primary literary sources, including Children's Bibles. Secondary sources will also be reviewed, such as articles, books, and dissertations that comment on the historical setting and climate of this period.

Chapter IV will examine the literature using the criteria developed in Chapter II.

Chapter V will draw some conclusions about the evolution of didacticism through the years 1656-1856 and comment on current trends of didacticism in Children's Literature. Chapter V will also discuss implications for further research.

Note: The National Conference of Teachers of English advise the use of the plural pronoun with a singular generic subject instead of he/she.
Footnotes

1. Mary Lystad, *From Dr. Mather to Dr. Seuss*, (Ma., 1980) Foreword.


11. Lystad, p. 86.


CHAPTER II

Definitions

In order to knowledgeably discuss and examine the primary sources from the period 1656 to 1856, it is important to understand the terms Puritanism and didactism.

Webster's New World Dictionary (1980) lists "didactic" as an adjective meaning: "1. used or intended for teaching or instruction, 2. morally instructive, or intended to be so, 3. too much inclined to teach others; boringly pedantic or moralistic."¹

James Fraser in Society and Children's Literature says, "The focus of children's stories was extremely narrow. They were written to teach, and specifically, to teach morality. This teaching of morality is didacticism."²

The authors of Early American books for children earnestly wrote sober stories that led to a moral lesson in order to provide Puritan children with models of virtuous living. "Moral didacticism was the colonial authors' sole reason for writing."³

The simplest identifying feature of Puritanism is its Biblicism.⁴ It was the Puritan's goal to search out God's purposes in Scripture and teach others to live according to God's will, as they saw it. Another element of Puritanism
was "the deep emotional longings for a personal encounter and direct communion with God... In the form of the conversion experience, this experiential note stood, in fact at the very heart of Puritan faith, as every Puritan biography testifies." This desire for communion with God is evident in such books as *The Day of Doom* (Wigglesworth 1662) and *A Token for Children* (Mather 1700). In both of these books there are examples of pious children who are dying. Before they die the children make amends with God, advise any needy adults to do the same, and then announce that they are ready to "see God." An example of a pious child is described by his parents in Cotton Mather's book *A Token for the Children of New England;*

"Yea, his Parents have affirmed, that for a year or two before he dy'd, They never heard an unprofitable word come out of his mouth, but he would often bewail the idle, trifling, vain Discourses of the other People." Another example is seen in the life of Daniel Bradly as reported by Cotton Mather:

"Also it was observed, that before and after his Sickness began, that he hath so dealt with and reproved grown Persons, for what in them he saw was Evil in private that the Persons themselves have confessed, that they, hoped his Christian Reproofs would be for their Good, that they should never forget, them for in them he did speak to their Consciences." The term piety is used often when defining Puritanism. Piety means, "duty to God, dutiful conduct, scrupulousness, and devotion to religious duties and practices." The Puritans were an exacting
people, they taught the difference between right and wrong and expected consistently proper behavior. "They wrote hundreds of books explaining the exact conduct demanded by God in every human situation." They were so stern, so intense about their work, that even today we talk about the Puritan work ethic.

**The People**

In studying the history of the Puritan people it is evident that the prevailing force in their daily lives was their religion. It was for the freedom to practice their religion that the Puritans left England and came to America. As students of history we must understand the minds and hearts of these early settlers before we can be fair in our assessment of their literature.

In Perry Miller's book, *The New England Mind*, he tells us that to the Puritan mind "all knowledge was fused into one belief, all sciences were ultimately segments of a single science, all disciplines were integrated into harmonious unity." The Puritan's God was an ever present being. He was to be consulted on every matter, even in such mundane matters as what to plant, when to plant, how to plant. The Puritans were a people that tried to practice the presence of God in every part of their life. The Puritan/God relationship was the force that dictated the atmosphere of the family, church, and state. This sense of piety permeated the early New England schools through the literature that was written for children. When students read
such works as *Day of Doom* or *A Token for Children* they were in fact being taught Puritanism. The Puritans were not tolerant of other religious beliefs, however. They did not advocate freedom of religion, but rather freedom to practice the Puritan Religion.

In their early literature for children God was presented as an exacting master who kept a check list of good and bad deeds. In stanza 30 of Wigglesworth's *Day of Doom* it says, "Of great and small, vile wretches all, that did God's Law transgress..." and then the list of transgressions follow: "Idolaters, prophaners of God's Name, swearers, scoffers at Purity, Sabbath-polluters, Presumptuous men and Proud, and Adulterers" are just a few. A contrasting list of good deeds is presented later, "And this my grace they did imbrace, believing on my Name; Which Faith was true, the fruits do shew...", the fruits being "Patience, Love, Self-denial, and Charity." An example of self-denial can be seen when Cotton Mather shuns materialism by pointing out to the inhabitants of Boston that "If your main concern be to get the riches of this world for your children, and leave a belly full of this world into them, it looks very suspiciously as if you were yourselves the people of this world, whose portion is only in this life." Mather reminds parents of their responsibility to guide their children in the Puritan belief of separating spiritual thoughts from worldly thoughts.

To persuade parents of their spiritual duties, which for
the Puritan are part of their civil and religious duties, a law was passed in 1642 in Massachusetts, requiring masters of families to teach their children and apprentices to read. The law required that no one should:

"suffer so much barbarism in any of their families as not to endeavor to teach by themselves or others, their children and apprentices so much learning as may enable them perfectly to read the English tongue, and knowledge of the Capital laws: upon penalty of twenty shillings for each neglect therein. Also that all masters of families doe once a week (at least) catechize their children and servants in the grounds and principles of Religion, and if any be able to doe so much: that then at the least they procure such children or apprentices to learn some shor orthodox catechism without book, that they may be able to answer unto the questions that shall be propounded to them out of such catechism by their parents or masters or any of the select men when they shall call them to a tryall of what they have learned in this kinde."\(^{12}\)

The grounds of the law are clear, the Puritans insisted upon education in order to insure the instruction of religious and civil duties for their children. Whether the Puritans were addressing church or state their communications always included a religious motive. "In 1647 the General Court of Massachusetts provided for the establishment of reading schools because it was one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures."\(^{13}\) Children were taught to read in order that they might gain a first-hand knowledge of the Bible. When John Cotton was urging parents to educate their children, he did not say, "Learn them to read," but he did say, "learn them to read the Scriptures."\(^{14}\)

Benjamin Wadsworth, another Puritan minister, exhorted
young persons to the same purpose. "If we are not able to Read, we should use all regular means, and employ all opportunities for our learning; but if we can read, we should not (unless some extraordinary matter prevents) suffer one day to pass, without reading some portion of the Word of God."  

Doctrine

As it has been stated earlier the reading and interpreting of scripture was the basis of the Puritan religion. One topic that was of utmost importance was infant damnation. In his book *Children in the New England Mind*, Peter Slater states, "Having expected one or more of his children, as well as those of his close kinsman to die in their earliest years, even a Puritan who was fortunate enough to escape this form of bereavement was likely to be concerned about what happened to infants in the afterlife."  

Slater goes on to pose the question that he feels was in the minds of Puritan parents; Where did children fit in relation to their salvation? One answer could be found by the Puritans looking once again at the check list of good and evil. If the parents never deviated from the "right path" they could earn their infant's way to Heaven or more importantly eliminate the possibility of the children suffering the tortures of the fires of Hell. Ironically enough, another way of handling the problem of understanding the salvation of a child is not to ask the question. According to Slater's research, the Puritan
New England ministers were reluctant to discuss infant damnation at length because they simply did not have an explanation.

**Psychology**

"A belief that is little talked about is not necessarily without psychological effects. The clergy might have been brief when considering infant damnation, but as long as they made people aware of what the doctrine meant, anyone pondering the fate of deceased infants would have to reckon with it. The doctrine especially had to be taken into account by grieving parents and those seeking to comfort them."

Irving Janis and Seymour Feshbach in their article entitled "Effects of Fear-Arousing Communications" (1953) suggest that "Symbols in mass communications can be manipulated in a variety of ways so as to arouse socially acquired motives such as...sympathy, guilt, and anxiety."

Janis and Feshbach's experiment states that, 1) "fear is aroused by depicting potential dangers to which the audience might be exposed" and 2) that "fear appeals of this sort are frequently used to influence attitudes and behavior."

Puritan Children's Literature was written to promote the Puritan doctrines and religious beliefs. From Janis and Feshbach's point of view, if a poem such as "Day of Doom" generated enough fear with its graphic descriptions of a fiery Hell, then the audience would strive to "behave" so as to avoid damnation.

(1953), "The young Puritan was not encouraged to take life or its problems lightly. He was a serious minded youngster with an anxious eye always on the life to come in which he would be judged severely for whatever misdemeanors he had committed in this one. He was never allowed to read anything more frivolous than fables and didactic stories. The Puritan appears to have been weighted down by a heavy sense of guilt. . . . life was a period of preparation for an awesome Judgement Day, and a pious death was the chief goal of existence." 20

Janis and Feshbach state that "implicit in the use of fear appeals is the assumption that when emotional tension is aroused, the audience will become more highly motivated to accept the reassuring beliefs or recommendations advocated by the communicator." 21 The communicator in this case is the Puritan author of children's literature.

Puritan Literature

Kenneth Murdock wrote an article called "The Puritan Literary Attitude." In this article he says, "The work of the best writers in colonial New England shows that they wanted to write well as one way of serving God. . . ." 22 Murdock's article presents the Puritan author as a man who had a fundamental attitude toward life which formed and unified what he wrote. He concentrated theologically on presdestination, on God's choice of the elect's achieving some assurance of salvation. The Puritan author saw
this doctrine as one which accounted for much of what he found in life and as one which, properly interpreted, gave a motive for a constant striving for righteousness. Thus came a great concentration on the individual's walk with God. This walk was an every day struggle on the part of the Puritan to fulfill their part of a contract with God.

The Puritan in New England did not believe in political democracy, but he did believe that Puritan religious teaching was a matter for all people, and he deliberately directed most of what he wrote at the whole community. Books such as *Spiritual Milk for American Babes* (John Cotton, 1656) was printed and sold in New England to every Puritan family possible. Since most of his fellow colonists were relatively untutored it was clear that the Puritan author's style must be direct and simple enough to strike home to the reader. There was always St. Paul's reminder, "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?"24

1656-1776/1776-1856

The children who read early Puritan literature were sons and daughters of farmers, fisherman, sailors, and small shopkeepers. Their individual experiences in life may have differed according to their father's occupation but for the majority the religious/instructional style of education was the same. In her book, *About Books and Children*, Bess Porter Adams says, "Learning,
in those (American) schools, was almost exclusively a matter of memory work, and fear of punishment played a major role in motivating the instructive process. The religious instructive education, mingled with fear, typified the kind of messages that were sent through the literature written for children during the first span of time (1656-1776) that is presented in this study. In the second span of approximately eighty years (1776-1856), those years following the American Revolution, a new thrust of motivation for educating American children is seen.

Porter explains that during the American Revolution the production of children's books came to a standstill. Political and international problems came first, therefore there was a general decline in education from grammar schools through Universities. Many schools closed and there was a general increase in illiteracy. The war brought exhaustion and poverty. There was little money for luxuries. Children's books were scarce and of inferior quality. However, the surge for freedom and democracy brought about and carried through the Revolutionary War eventually resulted in increased enthusiasm and support for education with a corresponding increase in production of books.

Education is an essential feature of a democracy. A government run by the people necessitates the education of all the people so that they may play an intelligent part in the running of that government. Therefore it would seem that the Revolutionary
War was responsible for breaking old patterns and forming new ones.

Adams lists some significant changes in education of the postwar period:

"1. The recognition of the importance of general education in a democracy.
2. The separation of church and state.
3. The development of a system of state support and control of education."

Another source of influence on American Education resulted from the fact that France had soldiers fighting in the American Revolution. This investment of manpower on the part of France fostered a respect of the Americans for the thoughts and philosophies of the French people. Porter describes just such a philosophy when she says, "The French educators considered that a nationalistic spirit which stressed man's civic duties and rights was of chief importance; religion was not to be emphasized in the schools. In fact, they insisted that there should be no religious indoctrination in the schools. The great emphasis was to be placed upon patriotism."

Thus we have a split, a difference in motivation, a change in the intent and purpose of education from 1656-1776 to 1776-1856. The literature of the first hundred and twenty years of this study is synonymous with Religious training. The younger generation of Puritans did not keep to the pure strain of their religion,
however, and through the years the scrupulousness which characterized a Puritan was gradually diluted with interests that concerned the state more than the church. Edmund Morgan explains the decline of Puritanism in *The Puritan Family*. He suggests that though the Puritans tried to force their children to accept the dogmas of the Puritan Church,

"It did not lie in their power to give the final escstatic experience of grace without which true devotion must prove impossible. After they had exercised all the means of grace, they had to leave the issue with God, and long before the end of the century God's answer had become unmistakable. Though Increase Mather was still mumbling his phrases about the loins of godly parents in 1721, it was clear, to anyone with eyes to see, that grace was not hereditary."

As the Puritans lost their hold on the society concerning spiritual matters the way was open for thoughts of Nationalism to become prevalent. The second span of time that is covered (1776-1856) in this study reflects a new surge of Patriotism. The New England colonists were now citizens of a country that was independent, that was growing. Children's books such as the Rollo series (Jacob Abbott) told of a young boy's travels through the countryside and these kind of narratives made young readers aware of a bigger world. The teaching of morality was still an important focus for the children's author. Rollo was honest, kind, and industrious, but he was not a Puritan in the same sense as the children the reader meets when they read *A Token for American Children*.

The following chapters will examine children's books written between 1656 and 1856 in such a way as to examine the evolution
of the didactism found in them during this period. . . the following questions will be used for examination.

1. What social behaviors were modelled?
2. How was morality defined?
3. How was morality portrayed and how was immorality dealt with?
Footnotes

3. Ibid, p. 16
5. Ibid., p. 45
7. Ibid., p. 17.
8. Webster's New World Dictionary. p.1078
11. Morgan, p. 87.
17. Slater, p. 17.
19. Ibid., p. 78.
23. Ibid., p. 92.
24. ICorinthians, 14:9 (*King James Bible*)
26. Ibid., p. 81.
27. Ibid., p. 81.
28. Ibid., p. 82.
29. Ibid., p. 83.
CHAPTER III

Chapter three provides an overview of the children's books that were available in the school and in the homes during the period 1656 - 1856.

Schools

To understand the scope of Colonial education it is necessary to examine briefly the types of schools that supplied the young with their "scholastic, theological, and moral discipline."¹

The Dame schools were private elementary schools conducted by women in their homes for Puritan children. These first schools were usually supported by private gifts and by tuition. Reading, writing, ciphering, and "The fear of the Lord" made up the curriculum of these schools.²

The early establishment of public schools provided a minimum of education for those students who could not afford tuition. People had to pay for their children to attend the Dame schools, the infant schools were free. Because these public schools were originally for advanced students, children were admitted to the schools only after they had learned to read and write, which meant that those skills must be acquired at home or at
preparatory classes. This fact accounts for the long life of the Dame Schools.³

In the early nineteenth century, the Infant Schools were established by the leaders in the community for all children. These schools were tax supported, and they admitted children as young as four years of age. The classes were in session all through the year, and young children attended until they became sufficiently proficient in the arts of reading and writing, to obtain admittance to the public grammar schools.⁴ These infant schools eventually took the place of the Dame schools.

Well-to-do parents of this period employed tutors for their own families and any other close relatives that might live with them, in this way they could be selective of curriculum as well as the society they provided for their children. These classes were held in the home or in a special building on the grounds. The family minister and the parents themselves would serve as an overseer for the tutor. Religion, reading, writing, and arithmetic were the subjects taught.⁵ The books used in the various schools mentioned above (1656-1776) were; the Bible, The New England Primer, catechisms, arithmetic and spelling books, and The Hornbook.

Books

The Bible was the book found most consistently in every New England home. Children were required to read and study
it carefully. An illustration of this is found in "The Family Instructor," in which a father was represented as speaking to his five- or six-year-old child as follows:

"Child, the Bible is your rule of life. Though the Spirit is the secret instructor, the scripture is the key of instruction. There you are to learn God is to be worshiped; how to order your conversation aright; how to perform your duty, and what it is the Lord thy God requires of thee."

Next to the Bible, the book most widely used and most highly regarded was the New England Primer. According to Sandford Fleming, in his book, Children and Puritanism this was the most universally studied school-book that has ever been used in America. More than three million copies of it were printed. Although it was a "school-book" its contents and general tone are so religious, that it has been called "The Little Bible of New England." It includes a set of twenty-four rhymes to help teach the alphabet, each being illuminated with a picture. These varied in different editions, but they mostly represent biblical characters or incidents, starting with:

"In Adam's Fall
We sinned All;"

and ending with

"Zaccheus he
Did climb the Tree,
His Lord to see."\(^9\)

The New England Primers were small books, a size appropriate for little hands. They contained the alphabet with rhymes, the Assembly's Catechism which consisted of a series of religious
questions and answers, the account of the burning of John Rogers, (the first Puritan martyr) a list of the ten commandments, prayers, and sometimes a conversation between Christ, a youth, and the Devil. The children of the early colonies were given moral instruction by the adults in their world at every turn to insure that they would live righteous lives.

"To children accustomed to instruction at all hours, the amusement found in the pages of the primer was far greater than in any other book printed in the colonies for years."  

Catechisms were small books, prepared by ministers, containing interpretations of important biblical passages as well as points of dogma and rules of conduct. These catechisms reflected the doctrine of their ministerial authors.

Secular textbooks also contained considerable moralization. For example, "The naughty boy who steals the pears is whipt as well as he who swears", 11 was found in an old spelling book: (1662) An old Arithmetic book, contained the problem: "If the posterity of Noah, which consisted of six persons at the flood, increased so as to double their number in twenty years, how many inhabitants were in the world two years before the death of Shem, who lived five hundred and two years after the flood?" 12 By incorporating Scripture and moral lessons the authors of these textbooks attempted to simultaneously be a secular and spiritual influence.

Imported hornbooks were accepted by the early pious American colonists as practical lesson sheets. Paper was not available
locally until it was first manufactured in Philadelphia in 1690. Miniature wooden paddles similar in shape to the boards used by washerwomen to beat soiled clothing, hornbooks were covered by a lesson sheet of vellum or parchment which was pasted onto the wooden paddle, and a layer of transparent horn was spread over the lesson sheet to protect it. Strips of brass were tacked along the edges of horn with hand-forged brass tacks.

A book that was second to the primer in its wide use by children was entitled: The Day of Doom; or A Practical Description of the Great and Last Judgement, with a short Discourse on Eternity; by Michael Wigglesworth, Teacher of the Church in Maldon New England.

This book was published first in 1662, but went through many editions and "was sold in such large numbers that it is safe to assert that every New England household whose members could read, was familiar with it. Another form in which the Day of Doom was printed was the Broadside. A broadside is a single sheet of paper, of reasonable size, printed on one side only, to serve the purpose of a public notice, handbill, or poster. According to Georgia Bumgardner (1971) a collector of American Broadsides, Broadsides were very impressive and in some cases free. Peddlers sold them in large numbers along with their other wares. The Day of Doom's popularity was greatly increased having been printed in this form because "Children committed it to memory; teachers extolled it; ministers quoted it."
Broadsides were published for didactic purposes. For example in reporting on the broadside entitled "The Declaration Dying Warning and Advice of Rebekah Chamblit," Georgia Bumgardner says: "The purpose was clearly to provide a warning to youth about the effects of sin. We might note parenthetically that this was a favorite subject of broadsides, as well as the object of the lesson found in most children's literature of the time."\(^\text{17}\)

In book form, "A copy of The Day of Doom was sold for one out of every twenty persons in New England. It was written by Michael Wigglesworth in 1662 as the result of a dream he had about Judgement Day. (Further discussion is found in Chapter 4) A book which did as well today in relation to the population would break records as a "best seller", for it would have a sale of four hundred thousand in New England alone and of more than two and a half million in the nation. They were speedily reprinted; four American editions before 1701."\(^\text{18}\) It was published in Boston as late as 1828.

Another book for children was James Janeway's Token for Children. This book was a collection of stories about the early death of children. The New England portion of a Token for Children was written by Cotton Mather and published separately in 1700.\(^\text{19}\) The whole book is interesting relative to the way in which children were regarded, and the religious experience sought for them. The author makes clear his position in a preface, in which he addresses parents, schoolmasters, and schoolmistresses, or any
concerned in the education of children. He writes:

"Are the souls of your children of no value? Are you willing that they should be brands of hell? Are you indifferent whether they be damned or saved? Shall the devil run away with them without control? Will not you use your utmost endeavor to deliver them from the wrath to come? You see that they are not subjects uncapable of the grace of God; whatever you think of them, Christ doth not slight them; they are not too little to die, they are not too little to go to hell."

If A Token for Children and similar books were favorite gifts to the little colonials, John Cotton's Spiritual Milk for Babes was a favorite catechism. According to the children's book historian, Alice Jordan, "Like nearly all the others this book was of English origin, but it seems to belong especially to America because its author, the Reverend John Cotton, was the most renowned preacher in both Bostons (Boston and London) as well as the most influential Puritan in the whole history of New England.

Although influences are hard to pin down, John Cotton as the most representative and probably the most popular writer of his generation in America, appears to have been an important influence on American literature. Cotton's book Spiritual Milk for Babes was memorized by school children. This book will be examined further in Chapter 4.

There were two books that early colonists had in their homes that they allowed their children to read. One, The King
James Bible, contained "a rich store of varied writings which more than filled the place held today by fiction and poetry and history. Joseph and his Brethren, Samson and the Philistines, David and Goliath, Daniel in the Lions' Den - all these were wonderful stories for the boys and girls who heard them read over and over in the meeting houses and at home." The second was Pilgrim's Progress by Bunyan. Although this book was not written for children, it was read to them and by them according to Alice Jordon, in her book From Rollo to Tom Sawyer.

Books, 1776 - 1856

The children's books that are represented in the second segment of years covered in this study (1776 - 1856) begin to show a deviation from strict didactism. For example, the element of entertainment was introduced in chapbook form. Chapbooks, little paper-covered leaflets were the first form for books of amusement. These could be bought for a few pennies apiece. Stories such as Cinderella (1794), Perrault's fairy tales (1794), Blue Beard (1794), as well as separate stories from the Arabian Nights (1794), were sold in this form. Robinson Carusoe, (sic) published by Hugh Gaine in New York in 1774, was in chapbook format also.

Anna Green Winslow, a Boston schoolgirl of Revolutionary days, noted in her diary her New Year's gift of 1772, "The Bible and Pilgrim's Progress. She also "borrowed Cousin Charles' book Goody Two Shoes." These were probably sent from London
because *Goody Two Shoes* was not reprinted in America until a later date. (Hugh Gaine, 1774)

Instructional books, primers, spellers, histories, and geographies were important during the period 1796-1835, especially histories and geographies about America and biographies of American heroes. Two important writers of this genre were Samuel Goodrich (pseudonym, Peter Parley) and Mason Lock Weems. "The first of Goodrich's many famous Peter Parley books was *Tales of Peter Parley about America*, written in 1827, and a long succession of books about geography followed, all packed with information and moral values." Values such as appreciation for nature, for our country, and for our fellow man were just a few.

Mason Weems (once the Rector of the Mount Vernon Parish) was known for his book *The Life of George Washington* (1821) "This biography of Washington stressed love of God and of country, hard work, and other clear and simple virtues. Weems' purpose was both moral teaching and historical information; but the history was secondary, a means of getting across basic precepts in an interesting manner."25

Jacob Abbott was a prolific author of series books for both sexes. He wrote Cousin Lucy stories for girls and Rollo stories for boys. These books stressed proper behavior towards others, proper attitude toward work, and instruction in social values related to needs of a small rural community.27

With authors such as Goodrich, Weems, and Abbott a lighter
style of writing started to be published for children. Although there was still strict attention given to moral and social obligations, the rigid Puritanical standards were being lessened. Namely, children were allowed to have playtime and read books with lighter messages.

Transitions

"Life for country children (97 percent of the population at the beginning of the nineteenth century was rural) was still similar to pre-Revolutionary days. There was much emphasis on hard work, Bible reading, and correction by the rod. But as religious revivals became common in the rural areas, their enthusiasm and evangelical fervor, along with new political developments and economic opportunities, caused many a young farmer to grow restless under the yoke of tradition and move on to better lands and new life-styles."^{28}

The hold of the Puritan ethic was releasing its grip. As Edmund Morgan states in his book *The Puritan Family*, the Puritans "had grown prosperous and comfortable, and prosperity had proved as always an enemy to zeal."^{29} The younger generations were not as concerned about damnation and hell-fire. They were interested in expanding the borders of their colonies, in building a new country.

"The westward movement in America, with its emphasis upon individualism and nationalism, led to ideals of freedom and
education for everyone; thus education came to be considered as a natural right for children.⁴³ More and more children of all classes went to public school; the first compulsory attendance law was passed in Massachusetts in 1854.

Changes were slowly reflected in the books children of the mid 1800's read. Although didacticism still continued to be of importance, books were now written more with the child in mind. "Children were considered individuals with unique rights. The attitudes toward religion gave way to secularism and to recognition of play as an acceptable part of child life. Each type of book reflected these social, political, and economic changes. By the end of the century there was a growing body of literature expressly written for children."⁴¹ Although moralism was still evident in children's literature at the end of the century it seemed that one no longer was required to answer directly to God, but to the well being of the country. As stated earlier, the Puritan influence had lost its force by the mid 1700's. Children's books were no longer a vehicle for dictating strict Puritan doctrines. By 1776, moralism was mixed with national pride which gave a new flavor to the materials written for children. These later materials will be discussed in depth in chapter four.
FOOTNOTES


3. Adams, p. 81.


11. Adams, p. 79.

12. Adams, p. 79.


15. Fleming, p. 83.


19. Fleming, p. 86.

20. Fleming, p. 86

25. Mary Lystad, From Dr. Mather to Dr. Seuss. (Mass., 1980) p. 51.
26. Lystad, p. 52.
27. Lystad, p. 105.
CHAPTER IV

This chapter examines in greater depth those books that were identified in chapter III as being the most popular children's literature between 1656 and 1856. The books are:


The questions to be used for examination of the literature are:

1. What social behaviors were modelled?
2. How was morality defined?
3. How was morality portrayed and how was immorality dealt with?

For the purposes of this study the term, "moral", is defined as "ideas internalized so as to affect and improve conduct." This definition is found in an article entitled "Teaching Morality" (1986) by William Raspberry.¹

Spiritual Milk for American Babes

A copy of Spiritual Milk for American Babes has been included in its entirety in the appendix. It is a catechism, a series
of questions and answers that were memorized by Puritan children, a simple, direct listing of questions and answers with no elaborate detail or flowery description.

Early in the questioning sequence, John Cotton identifies the fact that the reader is a sinner. "Q. Are you then born a sinner? A. I was conceived in sin, and born in iniquity." This doctrine of original sin was one embraced wholeheartedly by the Puritans. This teaching is found throughout the early materials written for children. It is not important to know the doctrine of original sin but rather to understand the atmosphere created by this belief. Children were taught by their parents, before they could read, that they were sinners. The Puritan child learned to read Spiritual Milk for American Babes already understanding that they stood in need of forgiveness from God.

Beyond this doctrine, Sin is further defined as a transgression of the law, which then leads to the author's asking the reader to list and explain the ten commandments. By defining "sin" in this way, John Cotton can then present a check list of rules (The Ten Commandments) by which the young reader can live. This list clearly describes some socially unaccepted behavior such as stealing, killing, and lying. In John Cotton's A Spiritual Milk for American Babes, he (1) asks the reader to state a commandment, (2) then what is the sin here forbidden, (3) then what is the duty here commanded. This format reinforces a check list spiritual life but mentions nothing of a personal relationship
with God. The Puritan child had right and wrong laid before
them in the printed word and they knew the consequences of their
actions. ("the righteous shall go into life eternal, and the
wicked shall be cast into everlasting fire with the Devil and
his angels.") but they were not encouraged to know God for
themselves.

This catechism ends with another very important doctrine
to the Puritans - that of the last judgment. Again, this is
a theme that is found in early children's works. Children were
told that they would some day have to account for their actions.

"At the last day we shall all appear before the judgment
seat of Christ, to give an account of our works, and receive
our reward according to them."3

It is important to know that Puritan children expected
a judgment day. They were sure that the good would be rewarded
and the wicked would be condemned and they lived accordingly.
They were reminded constantly that they had to answer to their
God for every word and deed.

So the Puritan child comes to the literature written for
them (1) as a "sinner", (2) as a sinner with a checklist of
acceptable and unacceptable behaviors, and (3) as a "sinner"
realizing that sooner or later they must face an exacting Judge
and answer for their life's deeds.

When discussing the fifth commandment, "Honor thy father
and thy mother", John Cotton identifies 'father and mother'
and defines what honor is due unto them. Father and mother are, "All our superiors whether in family, school, church and common wealth." Honor is, "Reverence, obedience, and (when I am able) recompence." Here we can see that children were expected to show respect to their elders. Other personality traits that are encouraged are: to get your goods honestly, to be truthful and to be faithful to God.

*Spiritual Milk for American Babes* was a work that was well known by the Puritan colonists. Its availability was further increased as it was frequently printed in the "New England Primer." John Cotton does not elicit a personal relationship with God, he simply lays down the rules and expects the children to blindly follow them.

**New England Primers**

Paul Ford, a New England historian, relates "I held in my hand a very small book, which perhaps some of you, in all your researches through the large libraries in this country and in Europe, have never discovered. I know not who compiled it, but it has done more to form the New England character than any book except the Bible. Allow me, then, to introduce you to the "New England Primer."

The New England Primer is a small thin, volume whose format and contents are similar throughout its various publications.

In Dr. Trumbull's book *Bibliographical and Historical Notes*
on the New England Primer, he records a single copy of the earliest primer known. It was compiled by John Eliot and printed at Cambridge in 1669. Dr. Trumbell states that the contents of this primer are very similar to those of the earliest edition of which a complete copy is known to be extant (1737). In reviewing and studying New England Primers the reader sees that the organization and format of these books are very similar. Therefore, I have chosen the earliest complete primer as a sample for examination.

The title of the 1737 edition is "The New England Primer Enlarged . . . to which is added, the Assembly of Divines Catechism." On the inside of the first leaf, before the title, is a woodcut of King George the Second. On the outside of the same leaf is a picture of a man whose features are evil and distorted entitled "The Pope, or Man of Sin." The Puritan publishers tell their children without hesitation that the Pope and the Catholic Church he represents is evil. Again, the young Puritan reader comes to the literature with an attitude that has been taught to them by their elders. These children were not encouraged to come to their own conclusions about people or ideas.

The contents of the primer are as follows: "The Great Capital Letters," "The Small Letters," the "Easie Syllables for Children," (up to words of six syllables). Then comes the chief attraction of the Primer, the rude woodcuts and their associated rhymes from:
"In Adam's Fall
We sinned all,"
down through the alphabet to
"Zaccheus he
Did climb the Tree."\(^8\)

To understand these rhymes and their complete meaning the reader would have to be well versed in the Bible. For example the meaning of the rhyme would be clearer if the child knew who Adam was and why he fell and who Zaccheus was and why he climbed the tree. Understanding their position as sinners is plainly connected with Adam's sin. There was no question that Puritan children were reminded constantly that they started life as sinners. This fact affected their relationship to their God and in turn their outlook on life; the Puritan Children knew that no matter what they did they were in need of God's forgiveness.

The rhymes were followed by "The Dutiful Child's Promises" (Which occupy the place given in later editions to the series of Scripture questions beginning with "Who was the first man?") then "An Alphabet of Lessons for Youth," in verses or parts of verses, from the Bible; "A wise son maketh a glad father," etc. After these, the Lord's Prayer, the Creed, and the Ten Commandments; texts teaching the "Duty of Children towards their Parents," and, on two pages, six verses one of which every child was directed to "learn by heart:"\(^9\)
"Have communion with few, (Be selective with your friends)  
Be intimate with one. (Show your allegiance to God)  
Deal justly by all." (Be honest with all people)

Another short verse that was included, a familiar prayer to English speaking Protestants:

"Now I lay me down to sleep,  
I pray the Lord my soul to keep,  
If I should die before I wake,  
I pray the Lord my soul to take."

The preoccupation with death is evident as the child talks about the possibility of dying during the night. After the short verses, prayers at lying down and for the morning, and the Names and Orders of the Books of the Old and New Testament, come (in the Primer of 1737) the "Versus for Little Children," beginning

"Though I am young, a little one," and the hymn -

"Lord if thou lengthen out my Days."

Next is the type-metal cut of "Mr. John Rogers, Minister of the Gospel in London, the first Martyr in Queen Mary's Reign" about to be burned at the stake with his wife and children watching. The remaining portion of the 1737 Primer contains the Assembly's Shorter Catechism.

The 1737 Primer is used here for a model because it has the basic contents of all Primers. Some other works that were interchanged in some Primer editions include "Dr. Watt's Cradle
Hymn," Mr. Cotton's catechism "Spiritual Milk for American Babes," and a Dialogue between Christ, Youth and the Devil."¹⁰

These Primers represent the kinds of lessons taught to early American children in their homes, schools and churches. The young Puritan children read and reread these little books and committed much of the contents to their memory.

In matters of religion, salvation in particular, the Puritans wanted everyone to think as they thought. "Finding that other men, like themselves, could not be made by punishment to accept other than their own opinions, the children were drilled and taught to believe what they were to think out for themselves when the age of discretion was reached. And this was the function of the New England Primer. With it millions were taught to read, that they might read the Bible; and with it these millions were catechised unceasingly, that they might find in the Bible only what one of many priesthoods had decided that book contained."¹¹ In other words the Puritan adults felt if they drilled a child soon enough and often enough that child would automatically accept Puritan doctrines when they became adults.

The Day of Doom (1662)

The Day of Doom by Michael Wigglesworth is a poem of 224 stanzas of eight lines each. In 1662 one out of twenty people in New England owned a copy of this poem.

In the introduction, by Kenneth Murdock, to a 1929 edition
of Wigglesworth's Day of Doom the popularity of this poem is discussed. Murdock says, "The poem presented what was then sound doctrine in a form which, if not satisfying to the most critical in matters of style, was at least in a familiar tradition of popular verse. . . . The colonists knew ballads, had probably read or heard more than one of the English Day of Judgment ballads, and so found no obstacle of form set up in the way of their ready comprehension of Wigglesworth's stanzas."¹²

Most of the stanzas in Wigglesworth's poem have a Bible text in the margin giving Biblical reference to reinforce his theology. As for the unhappy children in the Day of Doom, Wigglesworth gives them "the easiest room in Hell."¹³

Murdock describes The Day of Doom as "a work in which a Divine Being conducts, in ballad measure, a logical debate with damned souls. The terrors of the Pit are dealt with in the homely terms familiar to Puritan laymen."¹⁴

The numbers of sinners that face God in this poem cannot be counted. Their sins include "Blasphemers, swearers, scoffers at Purity, Sabbath-polluters, Proud, Adulterers, Ravenous, that riches got too fast . . ." and the like. Children who read this poem or had it read to them knew that if they were to escape the tortures of Hell they better not swear, lie, or break the Sabbath. Morality for these early New England Puritan children consisted of avoiding these negative behaviors or facing an angry God. There was not as much information given to the children
about how they should behave as there was about their negative behavior.

Children's Bibles

The Holy Bible In Verse, 1717, is the earliest compilation of the Bible published for children. It was written by Benjamin Harris and probably published in Boston.15

Welch states in his bibliography that "only four American editions of The Holy Bible, Containing The Old and New Testaments, with the Apocryph, Done into Verse by B. Harris for the Benefit of weak memories have survived. From advertisements it appears that more editions were published and the book was probably so popular that copies were worn out from use by their owners. The 1717 edition is particularly interesting, because it contains ten cuts which came from an unknown edition of the New England Primer."16

The Bible in Minature (1791) is a tiny volume, approximately one inch by one and a half inches. It contains two hundred and fifty-six pages and was printed especially for children to read. This minuscule Bible paraphrases the stories from Genesis to Revelation. No more than three words are on one line. Due to the size of the book, many multi-syllabic words are divided on each page.

Though this Bible was written for children its preface contains a message for adults. "It is a melancholy reflection,
that in a country where all have the Bible in their hands, so many should be ignorant of the first principles of the oracles of God. How infinite wisdom from the beginning hath in divers manners communicated his will to man . . ."17

For the Puritans, it was God's will for man that dictated his thoughts and actions. The scriptures were/are God's way of communicating, of educating His followers. Proverbs 9:10 states: "For the reverence and fear of God are basic to all wisdom, Knowing God results in every other kind of understanding."18

Another portion of the Bible printed for the use of children was The Epistle to the Ephesians (1796). The preface of this slender volume further binds the education of children with the knowledge of scriptures: "A good education for children, is the wish of every sober minded, considerate parent: "How shall that be obtained? " is the consequent inquiry. The direction of Infinite Wisdom, (is the answer) bring them up in the nurture and admonition of the Lord." This nurture and admonition we have in the Scriptures of truth."19

The New England Psalter Improved (1760) is an excellent example of using the scriptures to instruct children. Its preface lists the topics to be covered: a variety of lessons in spelling, rules for reading, instruction for reading verse, and some account of the books of the Old and New Testament. "The Whole being a proper Introduction, not only to Learning, but to the training up of Children in the Reading of the Holy Scriptures in
The Psalter was the Psalms of David that were meant to be sung. In Cotton Mather's introduction to the Bible Old Testament Psalms (1718), he says that there is no better way to learn the Psalms than to sing them. He advises children and adults to "Sing the Psalms and Eat the Bread of Angels." 

A Token for the Children of New England or, Some examples of Children In whom the fear of God was Remarkably Budding, before they Dyed, In several parts New England. (1700) (Preserved and Published, for the Encouragement of Piety in other children.)

This book was written for the Puritan children in England by James Janeway, however, a New England edition was written by Cotton Mather.

Cotton Mather's Token for Children includes a series of stories about children who died young but led pious lives. Mather lists seven New England Children, their age at death, and something of their spiritual lives. The following is a paraphrase of Mather's list of appropriate behavior for children.

Example one: John Clap - age at death, 13.

Spiritual strengths:

1) Singular delight in the Holy Scripture, whereby made wise unto salvation.

2) Obedience to parents.

3) Courtesy to neighbors.

4) Public and private catechising.
5) Family prayers.

6) Prepared for the Lord's day.

Example two: Priscilla - age at death, 11.

Spiritual strengths:
1) Demonstrations of exemplary piety.
2) Power against sinful nature.
3) Did not trust in parents prayer alone, but prayed herself.
4) Knew importance of keeping Godly company.
5) Kept Sabbath.

Example three: Nathaneal Mather - age at death, 19

Spiritual strengths:
1) Diligent in becoming good scholar as well as good Christian.
2) Serious about leading a Spiritual life.
3) Much prayer and meditation.

Example four: Ann Greenough - age at death, 5.

Spiritual strengths:
1) Delight in catechising.
2) Much secret prayer.

Example five: Daniel Williams - age at death, 18.

Spiritual strengths:
1) Sought God early.
2) Concentrated on being Heaven bound.
Example six: Bethisa - age at death, 15 years 4 months

Spiritual strengths:
1) Did not follow fashions of the world.
2) Student of God's mercy and forgiveness.

Example seven: John Daily - age at death - not given

Spiritual strengths:
1) Proved the power of prayer.
2) Proved God answers prayers.\(^\text{22}\)

These children were meant to represent the epitome of goodness and piety. The young readers who studied these holy lives were to fashion their own after the examples given. It can be imagined that since the children of this era witnessed so many deaths they probably made a conscious effort to live as piously as possible.

The warning that Cotton Mather gives at the beginning of this collection of reports states very clearly what will happen to the Puritan youth if they choose not to lead good lives. "If the Children of New England should not with an Early Piety show themselves to Know and Serve the Lord Jesus Christ, the God of their Fathers, they will be condemned."\(^\text{23}\)

As was stated earlier in this study, being condemned was a very real fear for the Puritan in the 1700's.

Stories of dying children served a double function in Puritan
culture. First, these stories were a primary source of information to children on the proper steps of conversion. By reading these stories, children learned how to achieve conversion. Second, children were impressed with the importance of dying well, in assurance of salvation, in order to achieve peace of mind for themselves and to help those around them.\textsuperscript{24} Dying well implies living well beforehand. Cotton Mather's \textit{Token for Children} modeled such behavior as obedience to parents, courtesy to neighbors, strict adherence to the keeping of the Sabbath, and the importance of not following the fashions of the world.

The early works (1656-1776) examined here, by authors such as Cotton, Wigglesworth, and Mather were written primarily for a small, select audience of Puritan children. After 1776, children's books were written for a larger more universal audience. Authors such as Peter Parley and Jacob Abbott continued to include scriptural themes in their writings but they also introduced new topics such as the love of one's country.
Peter Parley (1793 - 1860)

Samuel Goodrich was known to his readers as Peter Parley.

Meigs tells us in her book *A Critical History of Childrens Literature* that Goodrich had a happy childhood, that "he had a deep and sincere love of nature, both of men and things, and that he knew birds and flowers." This background is reflected in Parley's book *The Truth Finder* (1845).

Inquisitive Jack, of the book *The Truth Finder*, roams around proving his curiosity by discovering and reporting on horseflies, ants, beetles, spiders, bees, butterflies, frogs, birds, plants, trees and shrubs. Inquisitive Jack then tells his readers, "Now you will be able to see the advantages of combining observation with reading." Because Jack knows how to read he furthers his enjoyment of nature.

Another Parley book that examines the wonders of nature is *The Every Day Book* (1848). This book is a calendar of memorable days with poems, stories of insects and other anecdotes on nature.

"In 1814, Samuel Goodrich set up a small publishing business. For this he wrote a little arithmetic and half a dozen toy books."

The term "toy book" is used today to mean books with pop-ups or cut-outs that make them more toys than books. The "toy books" mentioned here were simply books intended for the nursery prereading child.

In 1828 appeared *Tales of Peter Parley about Europe*. In 1829 there followed *Tales of Peter Parley about America*, in
By 1850 he had become the author of a hundred and seventy volumes of which five million had been sold."

Parley wrote some books that were helpful to young people when they were studying their Bible. Parley's History of the Manners of the Jews (1836) explained various Jewish customs such as the kind of food they ate, how they cooked it, where they lived, how they dressed, etc. This information gave the children, who were reading the Bible, a background knowledge that made their reading of the scriptures more meaningful. The fact that such a book was written at this time indicates that authors and probably parents were still interested in their children reading the Scriptures.

Parley's Bible Dictionary (1836) was another helpful aide for young Bible students. This book described persons and things that were to be found in the Bible with some pictures to illustrate the definitions. For example, proper names that were to be found in the Bible were listed and identified. Plants, animals and weapons are other examples of useful terms that Parley defined for his young reader.

In Daniel Roselle's book, Samuel Griswold Goodrich, Creator of Peter Parley, Peter Parley's popularity is documented in various ways. Roselle quotes President Millard Fillmore in a letter to Goodrich dated August 31, 1850: "I think you have done more to diffuse useful knowledge among the rising generation,
than any other modern writer, either English or American."\(^3^0\)

Roselle says that children wrote Parley letters of affection and sent him presents.\(^3^1\)

Roselle also studies the pencilled scrawlings on the covers of Parley's books to give further proof of Parley's acceptance by the public. This inscription found on an inside cover of a Parley book, written by Mr. Patch: "Peter Parley's name is sufficient recommendation to any book, his character is so well known. . . he is unquestionably the best juvenile writer of the present day."\(^3^2\)

*The Every Day Book for Youth* by Peter Parley (1848) is a good representation of the ideals that Goodrich strived to present to his young reader.

This particular book was meant to be read each day and was intended for children ages twelve to fourteen. Some of the three hundred and thirteen lessons included topics such as: Time, Honesty, Civility, Life, Death and Eternity, Conscience, Cleanliness, Patriotic Address, The Presence of God, Swearing, Love of Country, Repentance, etc.

It is interesting to note that this book, as do others by Goodrich, gives attention to spiritual matters as well as Patriotism. The combination of both of these qualities is the distinguishing difference between the literature written for children during the period 1656 - 1776 and that written between 1776 - 1856. Roselle says, "Goodrich would no more think of
eliminating moral and religious teaching from his books than he would of omitting praise for the patriotism of leaders such as George Washington.\textsuperscript{33}

Goodrich includes many pre-revolutionary Puritan ideals in his books. One example is purity of speech. In his lesson entitled "Swearing" he says:

"There is something so low, coarse and wicked in swearing that it is surprising that men, who wish to be considered as wise and polite, should ever be found in the habit of it... Swearing is not only reprobated by the laws of good taste and good manners, but forbidden by the commandment of God."\textsuperscript{34}

In Georgia Bumgardner's book \textit{American Broadsides}, in referring to the days of John Cotton and Cotton Mather, she says, "Such was the state of morals in those days, that of twelve hundred men under arms on a training day, not one was intoxicated, or guilty of profane language.\textsuperscript{35}

However, Goodrich differs from the Puritan view of amusement and pleasure for children. In his introduction to the \textit{Every Day Book} he says he hopes to "mingle pleasure with instruction." In his lesson on Time, Goodrich says, "I do not mean that we should never amuse ourselves; on the contrary, amusement is absolutely necessary to all, and particularly to the young."\textsuperscript{36}

In his book \textit{Winter Evening Tales}, Goodrich tells of Peter Parley sitting around a fire telling stories to ten or twelve young boys and girls. At one point a young boy asks, "Did you ever skate on the ice, or slide down a hill, Mr. Parley?

Parley: "Yes, my boy, and I delighted in such sports when
I was of your age."

Boy: "I am glad that you liked such things once, for you won't blame them now. I love skating and sliding; I love to see the snow falling, . . ."37

This young boy felt safe discussing his enthusiasm for having fun because he first found out that Parley shared the same feelings. This kind of dialogue is not found in the works of John Cotton or Cotton Mather. One the contrary, when John Cotton elaborates on the meaning of the Fourth Commandment of keeping the Sabbath he says: "That we should rest from labor, and much more from play on the Lord's day. . . ."38

The Puritan child reader hid his or her desires to play, while Parley in his Juvenile Tales tells his children". . . it is quite proper that you should be cheerful and gay: so God ordains it."39

Goodrich's books have moral and nationalistic components as well as the introduction of leisure time activities. This blending makes way for change.

Jacob Abbott (1803 - 1879)

In Gregory Nenstiel's dissertation, Jacob Abbott: Mentor to a Rising Generation, it is stated that Abbott's "Literary sensibilities were developed through his experiences as a parent and teacher."40 Further biographical data is given that suggests that Rollo, from Abbott's Rollo series is in fact, descriptive
of Abbott's son's development. Nenstiel is quoted as saying that Abbott's purpose for writing was "predominately moral therefore he wrote about ideal children." In Meigs, *A Critical History of Children's Literature*, it is said of Abbott:

He had a very vital sense of history and biography so that there was always a core of meaning and intention in his very colorful and often dramatic biographical narrative. And, what is more valuable still, he had a profound knowledge of children's minds, rising from his intense and thoughtful interest in them. Even in his books of instruction he seems to be showing, not what children ought to know, but what it would interest children to hear about. He was a minister, a teacher, and a writer, member of three professions which all tend to a deep and thorough examination of minds and hearts. Abbott represents a distinct change of tone from Mather and Wigglesworth. Though Abbott was a religious man, his style differed from his Puritan forefathers. Abbott "cautioned against frightening the child by terrible denunciations of the anger of God."

Meigs tells us that Abbott was "possessed of a curious gentleness and tolerance . . ." In Abbott's books, *Rollo at School*, (1855) *Rollo at Work*, (1855) *Rollo at Play*, (1839) the main character is Rollo. Rollo represents a soft spoken, calm orderly, polite boy. In *Rollo at Play*, Rollo is sorry for doing wrong and takes punishment well. Rollo's father had prepared a little place in the garret with a rocking chair and a little table with a Bible on it. Rollo's father put marks at several places in the Bible for as he said, "reading
suitable passages in the Bible would be more likely to bring him (Rollo) to repentance than any other book." Having Rollo's father suggest that Rollo read the scriptures for himself and come to repentance is certainly a different method than that of a father in the 1600's who would force a text on his child and expect the child to regurgitate his findings.

Other books by Abbott such as Conversations on the Bible, (1829) Every Day Duty (1835) and The Way to Do Good (1836) also contained patient advice from parents as to how to treat younger siblings, how to pray, or how to find personal happiness.

The companion books of the Rollo series, written for young ladies was the Lucy books: Cousin Lucy's Conversations, (1842) Cousin Lucy at Play, (1842) Cousin Lucy at Study (1842) etc. These books, like the Rollo Series depicted many ordinary incidents and feelings of young people. They stressed such virtues as honesty, hard work, and the value of sharing with others.

Other series, that include lessons in history and geography, are the Jonas Books, Marco Pauls travels and adventures and the Franconia Stories.

The Young Christian or a Familiar illustration of the Principles of Christian Duty was Abbott's "nineteenth century best seller with a total sales of a quarter of a million volumes." Abbott like John Cotton, Cotton Mather, and Michael Wigglesworth had a real enthusiasm for the cause of religious instruction." What becomes evident in analyzing the work of these men is the
trend, the evolution, that has taken place in the various styles represented from 1656 to 1856. Though the intent of religious instruction was a common goal among these authors, "Abbott saw, what no man apparently had seen as clearly before him, that children's minds were not to be forced, their instinctive tastes were not to be violated or ignored. Never were they to be written down to. Moreover, to create literature for the young, children themselves must be the source and the inspiration. It was truly from love and understanding and knowledge of children that the whole vision must come." There is a difference between being moral and having ideas about morality. A moral person demonstrates his morality by his words and actions. Jacob Abbott exemplified this thought through his characters.

Abbott makes his intent very clear in his prefatory notes in such books as *Caleb in the Country.* (1839) "The aim is not so directly to communicate knowledge, as it is to develop the moral and intellectual powers, - to cultivate habits of discrimination and correct reasoning, and to establish sound principles of moral conduct. Caleb and others of its family will also include religious training." In this story, Caleb visits his grandmother in the country. The grandmother reads to Caleb from scripture and then he asks questions which she answers with definitions and object lessons. One topic is the story of the Pharisee and the publican. The grandmother tells Caleb how people look or act on the outside
is not necessarily an indicator of what they are on the inside. She proceeds to tell a story about two little boys, Thomas and George, who stop on their way home to collect acorns. In the story it is clear that the boys were not suppose to stop but rather go straight home. After a while they feel guilty, dispose of their acorns and go home. Their mother does not know of their infraction because they manage to get home on time. Thomas is relieved, but George's conscience bothers him so he confesses his wrong doing. When this object lesson is completed, the grandmother then points out to Caleb that it is best to tell the whole truth.

In Abbott's book *Rollo at School* (1839) this same theme is reinforced when a teacher tells her students, "If it is wrong, then it is wrong whether you are caught or not."51

The subject of conscience is also discussed in Abbott's book *The Rollo Code for Morals or, The Rules of Duty for Children* (1841). The teacher in this story tells her student that conscience warns us, remonstrates us, and reproaches us after we have done wrong.

"When we are doing or have done what is right, our hearts are peaceful and happy. When we are doing, or have done, what is wrong, we feel guilty, and anxious, and miserable. God has made us so, because he wishes us always to do right, and never to do wrong. This feeling which makes us peaceful and happy when we do our duty, and which condemns us when we sin is conscience. Conscience is very faithful; it is always ready in our hearts, to tell us what we ought to do and what we ought not to do."52

Abbott, unlike John Cotton and Cotton Mather, encourages
his reader to be motivated from within. He persuades Caleb and Rollo to do good because they will feel better about themselves, not because they are to fear the tortures of the fires of Hell.

Children's literature reflects the pulse of a country not only in what it says but how it says it. In the scope of the two hundred years presented in this study the tone of the authors has changed. Men like John Cotton and Cotton Mather dictated to their young readers. They ordered children to think as they thought. The New England Puritan child was not encouraged to explore and question, he was programmed. Authors such as Abbott and Parley however, told stories of traveling, of seeing new places and learning new things. These later authors elicited wonder and fostered the natural inclination of a child to question all that is around them.

Authors are messengers. One thing that the authors of 1656 through 1856 had in common was they wrote for their God. The differences came when their relationship with Him changed. It would be interesting to see where God is in today's literature for children.
FOOTNOTES

7. Trumbull, np.
8. Trumbell, np.
10. Trumbell, np.
16. Welch, xxii.
19. The Epistle to the Ephesians. (Boston, 1796) preface.
22. Cotton Mather. *A Token for children.* (Boston, 1700) no page numbers.

23. Mather, introduction.


30. Roselle, p. 53.

31. Roselle, p. 53.

32. Rosell, p. 64.


39. Nenstiel, p. 188.

40. Meigs, p. 146.


42. Meigs, p. 146.

43. Meigs, p. 146.

45. Kendall, p. 144.


47. Meigs, 150 and 151.


CHAPTER V

"A wise man alwayes sailes by the same Compass, though not alwayes by the same wind."

William Hubbard

The Happiness of a People

(1676)

There is a controversy as to the value of the didacticism found in early children's literature. Monica Kiefer, in her book American children through their books 1700-1835 (1948) states that the didactic precepts found in early children's literature did little to engender pity, hope or love and that these precepts were merely an incessant hammering of trivial faults. Selma Richards' research (1980) indicates that these early American readers were "shocked into seriousness by somber warnings and holy deaths."2

Anne MacLeod in her book, A Moral Tale: children's fiction and American culture, 1820-1860 (1975), states that the relentless moralizing of this early children's literature oppresses most twentieth century adults who read it and some assume that the nineteenth century child
must have been equally oppressed by it. These judgments, MacLeod says, are unhistorical and out of keeping with what we know of children and their moral attitudes. MacLeod says that the fervent concern with morality was simply a part of the nineteenth century outlook.3

In a thesis by Gusti Frankel entitled Between Parent and Child in Colonial New England: An Analysis of the Religious Child-oriented Literature and Selected Children's Works, the acceptance of the teaching of morality to children as a way of life is further documented. Frankel says "Certain practices or attitudes which today might be considered detrimental to children — the flaunting of death, for example, or the insistence on secret prayer in dark corners — could have been highly functional in a colonial child's world and complementary to other aspects of his belief structure."4

As one twentieth century adult I cannot sufficiently express the pleasure I had in opening the brown paper, cardboard, or wooden covers of tiny (one inch by one and a half inch) Bibles. The intrigue I felt was due partly to wondering who had owned and read these tiny volumes in the past and partly to the anticipation of meeting some familiar Bible characters. These selected Bible Stories were accompanied by wonderful wood cuts of Moses and Joseph, etc. It was actually fun to read them. Why not
for the youngsters of the seventeen and eighteen hundreds as well?

Dewey Chambers states in his book, *Children's Literature in the Curriculum*, that, "The history of literature reveals that the book has been considered through the ages to be a didactic instrument. Its purpose was to teach and instruct, to inculcate values, ethics, and morals and to pace the road to salvation on earth and beyond."5

Chambers goes on to say, "The Bible, of course, is the prime example of the power of the printed word on the lives of those who interact with it. Entire cultures, with their laws and mores, are based on the old Judaic-Christian teaching found in the testaments. That one book, *The Bible*, has probably affected world culture and history more than any one single instrument, its teachings comprise much of today's fabric of living in the western world."6

In defense of present day use of the Bible for children, Arbuthnot and Sutherland say, "The Bible as a book for children offers certain obvious problems which we worry over, perhaps unnecessarily. Our real worry should be over modern children's and young people's ignorance of the Bible. Today, large numbers of college students are not sure who Moses was or what he did, know Joseph only as a modern novel (if at all), and have encountered Paul chiefly as a popular name for churches."7
"The Bible is a book to grow on and rediscover at different stages of our lives for different reasons, partly because it contains one of the most civilized codes of morals in existence couched in memorable words. The Old Testament tales, the Book of Psalms, and the dramatic sequence of the New Testament not only are great literature but have the power to widen our vision and renew our strength. Believe or reject whatever you wish theologically, the Bible will continue to be a source of strength and wisdom, if children know it well enough to turn back to it and search its richness."^8

The Puritans felt that the Bible was the most important book for their children. Much of the literature published for children during 1656-1856 reflected this philosophy. The Puritans, however, did not "present" the Bible or its moral codes to their children, they forced it upon them. Puritan authors "dictated" their interpretations of scripture concerning life, death, and salvation.

If "Puritanism stands for reality; for character; for clean living as a condition of public service; for recognition of responsibility to God; for the supremacy of the spirit,"^9 as stated by Alan Simpson in an article called "The Puritan Tradition," then we can expect these to be the kinds of values found in early children's literature. And, indeed, these values are found, but they are not repre-
resented by the characters in the early materials written for children as a natural process of life. Values such as right and wrong behavior, for example, are presented in such a way that good children are always rewarded with tangible items such as toys, food, clothing, etc., while the "bad" child forfeits all. These kinds of scenes are not believable. In real life, kind, thoughtful behavior is not always visibly rewarded. Also one incident of bad conduct does not imply that a child will misbehave forever.

But what of the values and morals of present children's literature? John Townsend, in his article "Didacticism in modern dress," asks "Is the didactic spirit extinct in children's literature today?" and he answers, "if one looks at the 'quality' children's books of today, and still more at what is written about them, it is hard to avoid the conclusion that didacticism is still very much alive." Townsend believes that, "Years ago we threw the old didacticism (dowdy morality) out of the window; it has come back in at the door wearing a modern dress (smart values) and we do not even recognize it."11

The situations of sustaining values for today's young readers is addressed by Betsy Hearne in her article "Timely and Timeless Children's Books As a Mirror of Society." "Times do change fast; it's easy to get out of touch with
children in the ways their childhood world differs from what ours was. Those differences are important. The media, for instance, has made an enormous difference in the exposure of children to current issues."^{12} It is still important, however, that adults teach children that some behaviors are acceptable and others are not. No matter how complex the issue the child must eventually be able to think independently and make a choice. As William Bennett, U.S. Secretary of Education, says "The key to character education is not fancy theories . . . It is, above all a morally mature adult with enough confidence to teach students there is always a difference between right and wrong."^{13}

Topics such as divorce, homosexuality, incest, and suicide, may not have been discussed in early children's literature but "All moral questions boil down to the choices human beings must make in their lives, and great literature deals with human choices and lives."^{14} May Hill Arbuthnot says that "... They (children) need books that, in the course of a good story, help to develop clear standards of right and wrong."^{15}

What seems to have changed since 1656 is the way moral training is achieved. "No longer is there a desire to get youngsters to conform to standards established by adults and propagated in books. Rather, authors and publishers are struggling to cater to the growing market of free-thinking,
independent youngsters, many of whom are left on their own to make important choices in their lives as they grow up, in single parent homes, or homes where two working parents have left them to assume a greater responsibility for their own development than that undertaken by any previous generations.\textsuperscript{16}

What has not changed is that children's literature still reflects what the people in the country value most. It seems to me that it is not in vogue for the 'majority' of American people to serve God. It is not fashionable at this time for parents to insist on their children obeying the ten commandments. Perhaps this is because they do not obey them themselves. However, it is never fair to make a general statement that includes the beliefs of all the people. In the Old Testament (1 Kings 19:85) Elijah thinks he is the only true prophet of the Lord, the only man left that believes and serves God. After a little conversation to soothe Elijah's feelings, the Lord concludes by saying, "And incidentally, there are 7,000 men in Israel who have never bowed to Baal nor kissed him!"

It is my belief that there are still many parents whose goal for moral training still includes developing a relationship with God.

David C. McClelland reports that during a research project in social psychology he had an opportunity to read
and examine children's trade books from forty different countries. He examined these books to locate values in them and compare them to the values held by the adult population of the countries. McClelland concludes that popular children's literature reflects the values of the people in the countries, when he says "I believe that children acquire the values or ethical ideas expressed in the stories, even without conscious and deliberate attempts to abstract them."17

He found themes stressed in these books that reflected what he thought were the underlying values of the people. Themes such as cleverness, kindness, and loyalty were stressed in some countries, while American books for children stressed cooperation.18 McClelland indicates that while most themes are present in all the books examined, certain ones are stressed, giving evidence he feels, to the theory that children's literature does reflect the value orientation of a nation. He writes: "The conclusion is inescapable that popular stories for children reflect what the people in the country value most, what they think is important."19

The Heath Lowry study of 1966 offers further evidence about what didactic material is contained in later children's books. His study was concerned with the presence of that content in books from 1922 through 1965 which may influence children's learning of American middle class moral and ethical values.

The study used the process of content analysis to
gather data for answering four questions: 1. Are American middle class moral and ethical values present in children's books written between 1922-1965? 2. If such value content is present to what degree of frequency and intensity has it been found? 3. What variations, if any, can be measured in the presence, frequency, and intensity of these values as they have been treated in five-year spans during the forty-five year period? 4. Is there evidence of trending in the data collected from the period studies?\textsuperscript{20}

Lowry's work isolated fifteen values thought to be important in American society. They were:

- Responsibility of Church (Religion)
- Civic and Community Responsibility
- Freedom and Liberty
- Initiative and Achievement
- Justice and Equality
- Self-Reliance
- Loyalty
- Responsibility to Family
- Importance of Education
- Sexual Morality
- Cleanliness and Neatness
- Good manners
- Honesty in all things
- Sanctity of marriage
Thrift and hard work

Some of the general conclusions of Lowry's study were:

1. "Some of the identified criteria of values were present in all of the books examined; likewise all of the values sought were present in some of the books."

2. "The moral and ethical values used in the study were generally found to be treated by the authors in a positive manner. However, the judged intensity of treatment was only in moderate measure throughout the books."

3. "Frequently, the books having the strongest intensity of value treatment were set in early America during Colonial times or at least during the eras of westward movement by pioneering settlers."

4. "The Committee which chooses the Newbery Medal books does so solely on the basis of literary merit rather than didactic content." This last conclusion implies that unlike the Puritan authors of 1656, the modern author does not set out to be didactic. The young readers of today are not held down in their seat and forced to memorize and regurgitate a catechism. The moral lessons that are learned by reading today happen more naturally. The child is given more sides to an issue, not just the Puritan side. Justice and injustice are worked out by the characters within the book. The authors do not preach, they tell a story, with a purpose for sure, but for that purpose
to be most meaningful the child must see it for themselves.

Lowry's check list of values covers the time span 1922 to 1965. It would be interesting to generate a list of important values in American society found in children's books from 1965 to the present. Placing these lists beside each other it would be easy to see the evolution of priorities that Americans have for their young readers.

In Lowry's list "Religion" is only mentioned once, God or one's responsibility to Him is not mentioned at all. This is a drastic difference from a list of values that might have been written for the period 1656 - 1856. Again such values as "Initiative and Achievement," "Self-Reliance" and "Importance of Education" would indicate the modern man can and should make it on his own. Such values as "Civic and Community Responsibility" and "Freedom and Liberty" represent an overlap of interests that were introduced during the American Revolution and are still present in our American Society. While a value such as "Thrift and Hard Work" would be present on a list from 1656 to present, what place might a value of "Sanctity of Marriage" take in a list from the twenty-first century?

If in fact children's literature reflects our society, in what direction is the American society heading? Does children's literature merely report on society after the fact? Does children's literature predict the moral atmosphere
of a nation? Or, can children's literature guide and direct the generations of a country?

Future studies may answer some of these questions and in doing so identify a powerful literary force that is worthy of scholarly attention.

Recommendations for further study:
1. An Investigation into the oral tradition of storytelling in the Puritan Society.
2. Ways in which contemporary children's literature uses the Bible as a reference point.
3. Is Bible Literature acceptable for children today?
4. The conflict of separation of church and state as reflected in children's literature.
5. The Bible as a source of influence on children's literature.
6. The role of religion in contemporary literature.

There are some contemporary authors that continue to discuss spiritual matters. Madeline L'Engle for example speaks of the forces of good and evil in her trilogy *Wrinkle in Time*, *Wind in the Door*, and *A Swiftly Tilting Planet*. With creative respect, this author gives valuable insight to Biblical themes for the young reader.

Though the winds have surely changed since 1656 our young people are still in need of a "Compass."
Footnotes

1. Monica Kiefer, *American children through their books, 1700 - 1835*.


8. Arbuthnot and Sutherland, p. 708.


11. Townsend, p. 56.


15. Townsend, p. 56.


18. Chambers, p. 156.

19. Chambers, p. 158.


Appendix

SPIRITUAL MILK

FOR

American BABES,

Drawn out of the Breasts of both Testaments,

for their Souls Nourishment.

By JOHN COTTON.

Q. WHAT hath God done for you?
A. God hath made me, he keepeth me, and he can spare me.

Q. What is God?
A. God is a Spirit of himself & for himself.

Q. How many Gods be there?
A. There is but one God in three Persons, the Father, and the Son, and the Holy Ghost.

Q. How did God make you?
A. In my first parent: holy and righteous.

Q. Are you then born holy and righteous?
A. No, my first father sinned and I in him.

Q. Are you then born a sinner?
A. I was conceived in sin, & born in iniquity.

Q. What is your birth sin?
A. Adam’s sin imputed to me, and a corrupt nature dwelling in me.

Q. What is your corrupt nature?
A. My corrupt nature is empty of grace, bent unto sin, only unto sin, and that continually.

Q. What is sin?
A. Sin is a transgression of the law.

Q. How many commandments of the law be there?
A. Ten.

Q. What is the first commandment?
A. Thou shalt have no other Gods before me.

Q. What is the meaning of this commandment?
A. That we should worship the only true God, and no other besides him.

Q. What is the second commandment?
A. Thou shalt not make to thyself any graven image, &c.

Q. What is the meaning of this commandment?
A. That we should worship the only true God, with true worship, such as he hath ordained, not such as man hath invented.

Q. What is the third commandment?
A. Thou shalt not take the name of the Lord thy God in vain.

Q. What is meant by the name of God?
A. God himself & the good things of God, whereby he is known as a man by his name, and his attributes, worship, word and works.

Q. What is it not to take his name in vain?
A. To make use of God & the good things of God to his glory, and our own good, not vainly, not irreverently, not improfitably.

Q. Which is the fourth commandment?
A. Remember that thou keep holy the sabbath day.

Q. What is the meaning of this commandment?
A. That we should rest from labor, and much more from playing on the Lord’s day, that we may draw nigh to God in holy duties.

Q. What is the fifth commandment?
A. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Q. What are meant by father and mother?
A. All our superiors whether in family, school, church and common wealth.

Q. What is the honor due unto them?
A. Reverence, obedience, and (when I am able) recompence.

Q. What is the sixth commandment?
A. Thou shalt not take the life of thy neighbour.

Q. What is meant by taking another’s life?
A. That we should not slay, or hurt a man, or the property of another.

Q. What is the seventh commandment?
A. Thou shalt not commit adultery.

Q. What is the sin here forbidden?
A. To defile our own or others with unclean lust.

Q. What is the duty here commanded?
A. To keep our bodies in holy natures and honor.

Q. What is the eighth commandment?
A. Thou shalt not steal.

Q. What is the sin here forbidden?
A. To take away another man’s goods without his leave, or to spend our own without benefit to ourselves or others.

Q. What is the duty here commanded?
A. To get our goods honestly, to keep them safely, and spend them thriftily.

Q. What is the ninth commandment?
A. Thou shalt not bear false witness against thy neighbour.

Q. What is the sin here forbidden?
To the falsly to think or speak untruth and wrong the true and holy word of God, as the old and new testament, the holy ordinances, the church and the confession of faith.

Q. How doth the ministry of the gospel humble you more?
A. By revealing the grace of the Lord Jesus in dying to save sinners, and yet convincing me of my sin in not believing on him, and of my utter insufficiency to come to him, and so I feel myself utterly lost.

Q. How doth the ministry of the gospel raise you up out of this lost estate to come to Christ?
A. By teaching me the value and virtue of the death of Christ, and the riches of his grace to such, and by ministering the Spirit of grace to apply Christ to me and to the people of grace, who apply Christ to the people of grace, and to keep me in him.

Q. What is the word grace to apply Christ and his promises to me and to the people of grace, which brings us to him and keeps us in him?
A. The holy fellowship of the church, in the blessings of the covenant of grace, and the seals thereof.

Q. What is the church?
A. It is a congregation of saints joined together in the bond of the covenant, to worship the Lord and to edify one another in all his holy ordinances.

Q. What is the bond of the covenant by which the church is joined together?
A. It is the profession of that covenant which God has made with his faithful people, to be a God unto them and to their seed.

Q. What doth the Lord bind his people to in this covenant?
A. To give up themselves and their seed unto God and to the church, to be his people and to be holy unto him, and to keep his covenant and walk in the ways of the church and their forefathers. Also to receive the Lord into their families and to bring up their children in the ways of the Lord, according to the light of his word and the example of the elders and brethren of the church.
of their faith, and of their subjection to the gospel of Christ; and so they and their seed are received into the fellowship of the church and the seals thereof.

Q. What are the seals of the covenant now in the days of the gospel?
A. Baptism and the Lord's Supper.

Q. What is done for you in baptism?
A. In baptism the washing with water is a sign and seal of my washing in the blood and spirit of Christ, and thereby of my ingrafting into Christ, of the pardon and clearing of my sins, of my raising up out of afflictions, and also of my resurrection from the dead at the last day.

Q. What is done for you in the Lord's supper?
A. In the Lord's supper, the receiving of the bread broken and the wine poured out is a sign and seal of my receiving the communion of the body of Christ broken for me, and of his blood shed for me, and thereby of my growth in Christ, and the pardon and healing of my sins, of the fellowship of the Spirit, of my strengthening and quickening in grace, and of my sitting together with Christ on his throne of glory at the last judgment.

Q. What was the resurrection from the dead, which was sealed up to you in baptism?
A. When Christ shall come in his last judgment, all that are in their graves shall rise again, both the just and unjust.

Q. What is the judgment, which is sealed up to you in the Lord's supper?
A. At the last day we shall all appear before the judgment seat of Christ, to give an account of our works, and receive our reward according to them.

Q. What is the reward that shall then be given?
A. The righteous shall go into life eternal, and the wicked shall be cast into everlasting fire with the Devil and his angels.

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A Dialogue between Christ, Youth, and the Devil.

Youth. These days which God to me doth send,
In pleasure I'm resolv'd to spend;
Like as the birds in th' lovely spring,
Sit chirping on the bough, and sing;
Who straining forth those warbling notes,
Do make sweet music in their throats,
So I resolv'd in this my prime,
In sports and plays to spend my time.
Sorrow and grief I'll put away,
Such things agree not with my day:
ABBREVIATION


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