

PENSACOLA CHRISTIAN COLLEGE
GRADUATE SCHOOL

TRENDS IN THE PORTRAYAL OF THE PURITANS FOUND IN AMERICAN
HISTORY TEXTBOOKS FROM THE 1870S THROUGH THE 1990S
AS INFLUENCED BY SECULAR EDUCATIONAL
PHILOSOPHY

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PHILOSOPHY

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There has been a movement to exclude a Biblical worldview from high school American history textbooks exchanging it for a secular worldview through the use of historical revisionism. Available literature failed to adequately address the impact of revisionism within the pages of American history textbooks specifically concerning the portrayal of the American Puritans. Therefore, an analysis of American history textbooks beginning in the 1870s through the 1990s was necessary to demonstrate the existence of historical revisionism regarding the treatment of the American Puritans and whether a trend existed to revise their place in American history textbooks over the past two centuries.

Sixty-five high school American history textbooks were examined in this analysis, five from each decade covering the 1870s to the 1990s. Three research questions were asked: What is an appropriate historical view of the Puritans? What are the changes that have occurred in the treatment of the Puritans over the time span from the earliest high school American history textbooks until the end of the twentieth century? And what is the impact of secular education (revisionism) on the portrayal of the Puritans? An analysis document also directed the

examination of each textbook and was validated by the work of Perry Miller and *United States History: Heritage of Freedom* published by A Beka Book.

Findings were presented that illustrated trends of secular (progressive) revisionism in twenty-seven categories and topics. The most prominent means of revising the story of the Puritans was the elimination of material concerning their beliefs and practices. The removal of this history served to diminish the presence of a Biblical worldview while promulgating an alternate secular worldview. Implications of this trend analysis were outlined and suggestions made for Christian education.

Historical revisionism is a by-product of secular educational philosophy. In this study of sixty-five high school American history textbooks it was evident that historical revisionism had influenced the treatment of the Puritans. The result of this revisionism was biased, superficial textbooks promoting ignorance of America's rich Christian heritage.

CHAPTER 1

INTRODUCTION

All across America, in classrooms small and large, students each fall crack open their American history textbooks with the expectation of learning about the rich heritage of their country.¹ They anticipate reading about heroes who sacrificed and suffered, paving the way for future generations to enjoy privileges and freedoms that at the time did not exist. Likewise, parents of these same children believe that their child's textbook will accurately and appropriately present knowledge of America's past with examples of character to emulate and lessons to prepare their child for future success. Additionally, teachers of these same children will affirm that knowledge acquired through the stories presented in American history textbooks provide a breadth of understanding of the past and inspiration for appropriate application in the future. Therefore, is it reasonable to expect anything less from American history textbooks today?

American high school students suffer academically when deprived of an accurate knowledge and understanding of the past. The historical record has been altered by a secular philosophy of revisionism in American history textbooks.

During the late-nineteenth century, a gradual departure from verifiable facts in textbooks yielded to a revisionist presentation that continues to the present. Secularists

¹The subject of American history began in the 1830s but became required in public schools after the Civil War. Richard J. Altenbaugh, *The American People and Their Education: A Social History* (Upper Saddle River, N.J.: Pearson Education, 2003), 123.

transformed the past in an attempt to formulate a culturally relevant context that students will relate to and “understand.”² In contrast, traditionalist textbooks presented verifiable facts in an accurate historical context.

Statistics continue to reveal the impact of secular philosophy in its successive attempts to replace knowledge of America’s history with politically correct socialization activities.³ In 2002, the National Assessment of Education Progress revealed that nearly 60 percent of test-takers (fourth, eighth, and twelfth graders) failed to demonstrate basic knowledge and understanding of American history, thereby corroborating earlier test results.⁴ Thus, America’s rich heritage continues to be lost. If high school American history textbooks continue in this direction, further historical revisionism, under the provision of secular philosophy, will result in continued mediocre achievement and historical ignorance. This study documented the facts of this historical revisionism.

Introduction to the Problem Statement

Revisionists claim that historical facts are trivial. One misguided individual even proclaimed the “end of history” in 1989 but later recanted his false statement.⁵ Another writer, Henry A. Giroux, noted that history is not considered worthy of study because the

²Lloyd Kramer, “The Language of Historical Education,” *History and Theory* 40 (February 2000): 90.

³Sean Hannity, *Let Freedom Ring: Winning the War of Liberty over Liberalism* (New York: Regan Books, 2002), 155, 161-62.

⁴Kathleen Kennedy Manzo, “U.S. History Again Stumps Senior Class,” *Education Week*, 15 May 2002, 1.

⁵Francis Fukuyama proclaimed the “end of history,” as quoted in a review of his 2002 work. Bryce Christensen, “Our Posthuman Future: Consequences of Our Biotechnical Revolution,” *Booklist Magazine* [on-line], 1 April 2002; accessed 17 January 2004 <<http://archive.ala.org/booklist/v98/ap1/17fukuyama.html>>.

universe is “unmanageable” and “sociopolitical”; thus, American history *effectively* becomes irrelevant.⁶ Throughout the course of the twentieth century, *social studies* replaced American history in high school textbooks.⁷ This trend enabled revisionists to gain control of the curriculum. The secularist milieu finds its greatest disciples among critical theorists, progressive thinkers, public school educators, secular textbook publishing firms, and a growing number of citizens-at-large who pass through the channels of secular philosophy. If this trend continues, revisionists will misrepresent objective and verifiable truth about America’s past in history textbooks.

Examples of revision include contributions of individuals who *should* characterize America history but are largely ignored. The following individuals have been relegated to this shunned status: the Wright brothers, Thomas Edison, the Pilgrims, and the Puritans.⁸ Puritans and other Eurocentrists continue to be objects of scorn.

The Puritans stood for generations as beacons of light, foundation stones for understanding the rich heritage of America’s past.⁹ Although the Puritans are essential to an understanding of American history, their culture is now diminished or replaced in

⁶Henry A. Giroux, *Pedagogy and the Politics of Hope: Theory, Culture, and Schooling* (Boulder, Colo.: Westview Press, 1997), 5.

⁷According to Hazel Hertzberg, the name *social studies* originated with Thomas Jesse Jones, a sociologist and minister who worked at the U.S. Department of Education. Paul Gagnon and The Bradley Commission on History in Schools, eds., *Historical Literacy: The Case for History in American Education* (Boston: Houghton Mifflin, 1991), 83-84.

⁸John A. Stormer, *None Dare Call It Education* (Florissant, Mo.: Liberty Bell Press, 1998), 74.

⁹This statement is a synthesis of the Puritans adapted from the work of Perry Miller and Thomas H. Johnson, eds., *The Puritans: A Sourcebook of Their Writings*, rev. ed. (n.p.: American Book Co., 1938; reprint, 1963; Mineola, N.Y.: Dover Publications, 2001).

American history textbooks.¹⁰ Much time formerly devoted in the history classroom and textbooks to the account of the Puritan heritage has given way to subjective sociological analysis and political agendas.¹¹ This study focused on facts and opinions omitted or incorporated in the portrayal of the Puritans in high school American history textbooks from the 1870s through the 1990s in regard to Puritan individuals, beliefs, lifestyle, education, literature, government, motivations for coming to America, and treatment of Indians.

Problem Statement

There has been a movement in high school American history textbooks to exclude a Biblical worldview and to exchange it for a secular worldview. Revisionism is a by-product of this secular worldview. Available literature does not appear to adequately address the impact of revisionism within the pages of American history textbooks specifically concerning the portrayal of the American Puritans. Therefore, an analysis of American history textbooks beginning in the 1870s through the 1990s was necessary to demonstrate the existence of historical revisionism regarding the treatment of the American Puritans and whether a trend exists to revise their place in American history textbooks over the past two centuries.

¹⁰James C. Hefley, *Are Textbooks Harming Your Children?* (Milford, Mich.: Mott Media, 1979), 68. Hefley quoted the Gablers who stated that secular American history texts “demoted national heroes; they trivialized important historical events and wasted space on frivolous material; they followed a negative slant that would make students ashamed of their national heritage.”

¹¹Pearl Evans, *Hidden Danger in the Classroom: Disclosure Based on Ideas of W. R. Coulson* (Petaluma, Calif.: Small Helm Press, 1990), 76.

Purpose Statement

The purpose of this trend analysis was to investigate the portrayal of the Puritans found in high school American history textbooks from the 1870s through the 1990s as influenced by secular educational philosophy.

Significance of the Study

As a Christian history teacher, this writer experienced first hand the growing trend in American history textbooks to revise historical information to fit evolving cultural norms. Such textbooks leave out factual information and substitute social commentary. This reliance on social commentary reflects a moral relativity inherent in secular methodology as opposed to those absolute values imputed by traditional educators relying on the sound analysis of historical facts.

The lack of objective, verifiable scholarship regarding secular philosophy and its consequences dooms further study. Many educators and schools that advocate a secular philosophy similarly complain about disappointing results in the classroom, such as low test scores, without making the connection between secular philosophy and its consequences. Using the treatment of the Puritans as a case study, an analysis was made of the connection between high school United States history textbooks and the revisionism of secular philosophy.

Public schools produce students that lack a comprehensive knowledge and understanding of American history.¹² In the classroom, students glean their comprehensive knowledge and understanding primarily from the teacher and the

¹²This statement was a synthesis of the results of the 2002 National Assessment of Education Progress (NAEP). "American History 101: Anti-American History?" *The Education Reporter: Newspaper of Education Rights* (September 2003): 2.

textbook. This study ascertained whether textbooks bear a measurable degree of responsibility for establishing this lack of comprehensive knowledge and understanding.

Research Questions

In order to address the purpose of this study, the research answered the following three research questions.

1. What is an appropriate historical view of the Puritans?
2. What are the changes that have occurred in the treatment of the Puritans over the time span from the earliest high school American history textbooks until the end of the twentieth century?
3. What is the impact of secular education (revisionism) on the portrayal of the Puritans?

Definition of Terms

Globalism – the transfer of power from the constitutionally mandated government of a nation-state to an “all-powerful world government” under the auspices of collective “democracy” and “security” thereby affecting the nation’s political, economic, environmental, and social concerns while the individual loses his identity.¹³

Historical Revisionism - a process whereby facts in a historical account are omitted or opinion is substituted for the purpose of promoting an ideology that minimizes local,

¹³See Willam F. Jasper, *Global Tyranny . . . Step By Step: The United Nations and the Emerging New World Order* (Appleton, Wisc.: Western Islands, 1992), ix; Cliff Kincaid, *Global Bondage: The U.N. Plan to Rule the World* (Lafayette, La.: Huntington House, 1995), 127, 130, 133, 148.

state, and national government as well as minimizing the foundation of American history built upon a Judeo-Christian heritage.¹⁴

Humanism – a belief system advocating religious pluralism and moral relativism, where man is viewed as deity, and truth is dependent upon societal norms, thus accepting a secular worldview while rejecting a traditional Christian worldview.¹⁵

Multiculturalism – a component of humanism that paves the way for the adoption of paganism and other non-Western cultural practices by taking people’s “experiences out of context” and marginalizing their role in history for the sake of “textbook trendiness” and “affirmative action history,” all in the name of “diversity” and “open-mindedness.”¹⁶

Secular Education – a humanistic system that discards the Bible, substitutes traditional teachers with “change agents” for emphasizing socialization, collectivism and relevance, while adopting the notion that “it is impossible to tell the truth about the past or to use history to produce knowledge in any objective sense at all.”¹⁷

¹⁴Recently, *historical revisionism* was used by those who forwarded a denial of the Holocaust in Nazi Germany; however, in this paper historical revisionism was to be understood in its broader sense rather than in terms of an isolated issue.

¹⁵John Rousas Rushdoony, *The Philosophy of the Christian Curriculum* (Vallecito, Calif.: Ross House Books, 1985), 168; Ed Doerr, “A Groundbreaking Declaration,” *The Humanist* [online], March-April 2002; accessed 25 October 2003 <http://www.findarticles.com/cf_0/m1374/2_62/83794495/pl/article.jhtml?term=Humanism+%2B+Education>.

¹⁶These ideas echo the decadence and disunity that took place before the collapse of the Roman Empire. *How Shall We Then Live?* vol. 1, prod. and dir. Francis A. Schaeffer, 120 min., Video Gospel Films, 1980, videocassette; Alan J. Singer, *Social Studies for Secondary Schools: Teaching to Learn, Learning to Teach* (Mahwah, N.J.: Lawrence Erlbaum Associates, 1997), 127; Gary B. Nash, Charlotte Crabtree, and Ross E. Dunn, *History On Trial: Culture Wars and the Teaching of the Past* (New York: Vintage Books, 2000), 117.

¹⁷See E. D. Hirsch, Jr., *The Schools We Need and Why We Don’t Have Them* (New York: Doubleday, 1996), 6; Tim LaHaye and David Noebel, *Mind Siege* (Nashville: Word Publishing, 2000),

Traditional Education – a teacher-directed philosophy that emphasizes rigorous academics based on an objective rendering of historical facts that convey absolute moral principles built upon the precepts of Biblical Christianity reinforcing the God-ordained institutions of family, church, and patriotism towards a sovereign nation-state.¹⁸

Assumptions

This study made the following assumptions:

1. A secular (progressive) philosophy began to replace a traditional philosophy of education in the nineteenth century, though these ideas were not integrated into the majority of classrooms and textbooks until the twentieth century.
2. Historical revisionism is detrimental to education.
3. Textbooks used in this analysis were characteristic of other secular textbooks published during the same decade.
4. High school textbooks adequately demonstrated changes in history textbooks over the last century as it pertains to the treatment of the Puritans.
5. *High school* generally refers to grades ten through twelve; therefore, textbooks that did not comply with this assumption were identified in the study.

115; E. Merrill Root, *Brainwashing in the High Schools: An Examination of Eleven American History Textbooks* (New York: Devin-Adair, 1958), 17; Keith Windschuttle, *The Killing of History: How Literary Critics and Social Theorists Are Murdering Our Past* (New York: Free Press, 1997), 2.

¹⁸Henry Morris, *Christian Education for the Real World* (Green Forest, Ark.: Master Books, 1996), 2; preface of Noah Webster, *Noah Webster's First Edition of an American Dictionary of the English Language*, ed., Rosalie J. Slater (Reprint Facsimile of 1828; Anaheim, Calif.: Foundation for American Christian Education, 1967), 12. Corresponding references under the heading of "Noah Webster" in William J. Federer, ed., *America's God and Country: Encyclopedia of Quotations* (Coppell, Tex.: Fame Publishing, 1996), 677, 833.

6. The portrayal of the Puritans was representative of how revisionism as part of a broad secularist worldview also affects the treatment of other people groups in American history textbooks.

Limitations

This study had the following limitations:

1. This study only examined American history textbooks published for the high school level, a study that limits the generalizability of findings to textbooks for other educational levels.
2. This study examined textbooks from secular publishing firms thus limiting the generalizability of findings to textbooks by Christian publishing firms.
3. This study only examined textbooks available from Pensacola Christian College, the University of West Florida, inter-library loan, or textbooks available on-line.

CHAPTER 2
LITERATURE REVIEW

The present appears as chaos to the man without knowledge of the past;
He is at sea without rudder or compass.

Richard H. Powers, *Dilemma of Education in a Democracy*¹

Traditional educators are troubled by the proliferation of secular educational philosophy that has led to historical revisionism in high school American history textbooks. This philosophy allows for substitution, distortion, or elimination of facts regarding important characters and events presented throughout the pages of American history textbooks. Instead of teaching children the facts of American history, textbooks promote humanism and socialism as the means of salvation and success for mankind.

In these secular textbooks, the promotion of Christianity, the traditional family, nationalism, and patriotism are minimized, vilified, or replaced as passé according to current societal values. Characters in history that uphold “old-fashioned” ideas are stigmatized and labeled as subversive and inappropriate for serious consideration. This literature review revealed the historical effects of secular philosophy on high school American history textbooks based upon the work of researchers, educators, and social commentators. A survey of major studies on the treatment of history textbooks, followed by an examination of various sources discussing the philosophical and historical

¹Richard H. Powers, *The Dilemma of Education in a Democracy* (Chicago: Regnery Gateway, 1984), 221.

developments of secular philosophy, yielded findings and subsequent conclusions regarding revisionism in high school American history textbooks. Finally, the secularist portrayal of the Puritans in high school American history textbooks was used as a case study in historical revisionism.

Studies on History Textbook Revisionism

The earliest major work revealing the status of American high school history textbooks was E. Merrill Root's *Brainwashing in the High Schools: An Examination of Eleven American History Textbooks*, published in 1958. The list of textbooks surveyed in that text were from 1948-1952, including Craven and Johnson's *The United States – Experiment in Democracy*, Canfield and Wilder's *The Making of Modern America*, Todd and Curti's *America's History*, Gavian and Hamm's *The American Story*, Ralph Harlow's *Story of America*, David Saville Muzzey's *A History of Our Country*, Drummond et al.'s *History of the United States*, Fremont Wirth's *United States History*, Faulkner et al.'s *History of the American Way*, Bragdon and McCutchen's *History of a Free People*, and Mowrer and Cummings's *The United States and World Relations*.

In his study, E. Merrill Root was motivated by two newsworthy events. Sources revealed in the early 1950s that American POWs from the Korean War had collaborated and sympathized with the Communist Chinese primarily because of their lack of knowledge and understanding of American history.² The other event prompting Root to

²Root, *Brainwashing in the High Schools*, 3. Root gleaned the information on the POWs from an article in *U.S. News and World Report* dated 24 February 1956. Hosea 4:6 states, "My people are destroyed for lack of knowledge." Though this verse applied to Israel's lack of understanding and knowledge regarding the Lord, the principle is apropos in both a spiritual and practical respect to the American condition.

investigate the textbooks concerned private citizens' complaints about collectivism being taught in American history textbooks used in the state of Illinois (17).

What Root observed in his survey reflected those media reports. The eleven textbooks surveyed were socialistic in nature, "idolizing the common man, and the masses" (17). They lacked "reliable evidence" or "dogmatically" presented only one side of the evidence (21). They "distort," "deflate," and present the "esthetic and spiritual substance of America" as "grossness and a shame" (178). The textbooks also eulogized certain individuals such as Franklin Delano Roosevelt (FDR) and his New Deal while minimizing the American Revolution and other presidents, notably George Washington and Calvin Coolidge (91, 183, 199).

Root's work presented significant evidence that secular philosophy had infiltrated these eleven textbooks creating a revisionist portrayal of America's past. Root believed the cause of this trend was linked directly to the mandate for "revision" by the Progressive Education Association to accomplish their purpose of "*transferring the democratic traditions from individualistic to collectivistic economic foundations*" (21).

Two decades later, *Textbooks on Trial* described the results of James C. Hefley's observations of the work of Mel and Norma Gabler.³ Textbooks mentioned by Hefley in his study included Field Publications' *Quest for Liberty and Perspectives in United States History* (1972), Laidlaw Brothers' *Our Nation's Story* (1954), and Ginn and Company's *American History for High School* (1961). Hefley concluded that American history

³Mel and Norma Gabler challenge the state of Texas regularly over its adoption of secular and revised textbooks for use in the public schools.

textbooks had redirected their focus towards a “collectivist philosophy.”⁴ He described one of these textbooks as a “sociology” text directing “students away from fixed values to pragmatic relativism” (116). Revisionism was common in these secular textbooks: “In some instances, the difference was in the amount of space given.... More often, the Gablers saw historical personages downgraded.... Sometimes it seemed as if the important information, contained in old histories, was left out of the new books” (66).

In 1979, Hefley published a corresponding work entitled *Are Textbooks Harming Your Children?* Again he relied on the research of the Gablers concluding that the history textbooks were stripped of “supernatural religion” and replaced with “human gods.”⁵ Hefley included Macmillan’s *History of a Free People* (1967) alongside textbooks cited in his previous work. Once again, the history textbooks “trivialized important historical events,” aiming to “level society to the lowest common denominator” (68, 162).

That same year, Frances FitzGerald published *America Revised: History Schoolbooks in the Twentieth Century*, revealing that history textbooks were no longer based on sound traditionalist curriculum founded on “religion”; instead, textbooks were written on the basis of “race and culture.”⁶ FitzGerald also recognized the collectivist focus of textbook content shifting from individual characters to “institutions and social

⁴James C. Hefley, *Textbooks on Trial* (Wheaton, Ill.: Victor Books, 1976), 209.

⁵Hefley, *Are Textbooks Harming Your Children?* 30.

⁶Frances FitzGerald, *America Revised: History Schoolbooks in the Twentieth Century* (Boston: Little, Brown and Co., 1979), 76.

forces” during the 1930s.⁷ This philosophical shift minimized the value of the individual while elevating the collective consciousness. FitzGerald never mentioned the term revisionism; however, her study and observations revealed its occurrence as part of an ongoing battle to undermine factual representation of events and individuals in American history textbooks.

In regard to the specific focus of this study, Paul Vitz in his book *Censorship: Evidence of Bias in Our Children's Textbooks* was the first to mention the Puritans in a study of American history textbooks. Among the textbooks surveyed, Vitz included Madgic et al.'s *The American Experience* (1979), Schwartz and O'Connor's *Our Nation's History* (1984), Todd and Curti's *Rise of the American Nation* (1982), Linden et al.'s *A History of Our American People* (1981), Bragdon and McCutchen's *History of a Free People* (1981), and Bass et al.'s *America and Americans* (1983). His conclusions suggested that the Christian religion and its manifestations are generally dealt with in a distorted manner.⁸ A common theme among the textbooks surveyed was that little or no reference was made to the Great Awakening of the 1740s, the Salem Witch Trials, or other similar events (49). Furthermore, several important colonial religious figures were left out of textbook presentations including Jonathan Edwards, the Mathers, and the Wesleys (54, 55).

The most recent study of history textbooks dealt specifically with Texas state history and was completed in 2001 by Sonia Nicklin and entitled “An Investigation into Texas Historical Revisionism and Its Implications for Christian School Teachers of Texas

⁷Collectivism was reflective of FDR's socialist New Deal. Ibid., 154.

⁸Paul C. Vitz, *Censorship: Evidence of Bias in Our Children's Textbooks* (Ann Arbor, Mich.: Servant Books, 1986), 57.

History.” Like previous authors, Nicklin recognized that a trend existed in state and national histories to “omit references to religious or fundamental values.”⁹ She stated that revisionists challenged the “authenticity of traditional history” over the last three decades.¹⁰

Collectively, these studies revealed a decisive trend to secularize history textbooks by removing most of the religious content while distorting facts to forward a worldview antagonistic to Christianity. These studies also reflected the limited research available on American history textbooks as a whole and specifically research regarding the Puritans. To gain a broader understanding of revisionism as a tool to secularize textbooks, the following section detailed the precedent behind the history and philosophy of textbook writing.

History of Textbook Secularization

The first *History of the United States* appeared in print in 1821 and was a “small volume in full leather without maps or illustrations.”¹¹ The next year, Reverend C. A. Goodrich published a history textbook and by 1832 it had sold 150,000 copies containing “forty-eight engravings and a map” (372). In 1832, Noah Webster published a *History of the United States* that included “a brief Account of our [English] Ancestors, from the dispersion at Babel, to their Migration to America” ending with the adoption of the Constitution (373). Others published their own accounts including “Hale’s, Taylor’s,

⁹Sonia Enloe Nicklin, “An Investigation into Texas Historical Revisionism and Its Implications for Christian School Teachers of Texas History” (Ed.D. diss., Pensacola Christian College, 2001), 28.

¹⁰*Ibid.*, 27.

¹¹Clifton Johnson, *Old-Time Schools and School-Books*, with an introduction by Carl Withers (New York: Dover Publications, 1963), 371-72.

Olney's, and Peter Parley's" (374). These early histories of the United States presented a chronological history of the young nation highlighting its Judeo-Christian heritage. Yet, even at this early juncture educational forces were at work to undermine this approach.

Revisionism in the Nineteenth Century

According to Paul Scotchmer's article "The Aims of American Education: A Review from Colonial Times to the Present," America emerged as a new nation with a weak educational foundation.¹² Influenced by the French Enlightenment, men like Franklin and Jefferson "removed [God] from man's immediate world."¹³ This was soon followed by the emergence of public education that "posed a further challenge to piety" through the efforts of Horace Mann and others with "nonsectarian religion" (111). Horace Mann himself stated, "God would be replaced by the concept of the public good."¹⁴ Thus, as the nineteenth century unfolded "the religious character of American schools" began to diminish.¹⁵

¹²It is important to recognize that during the seventeenth century colonists viewed education as the instilling of Biblical morality in conjunction with academic instruction in the lives of children. During the eighteenth century, the writings of Hume, Locke, Rousseau, Voltaire, and others began offering a humanistic substitute to this system. By the beginning of the nineteenth century, the groundwork was laid for the adoption of public education based on secular philosophy. It is important to note what Col. 2:8 teaches, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

¹³Paul F. Scotchmer, "The Aims of American Education: A Review from Colonial Times to the Present," *Christian Scholars Review* 13 (1984): 111. One of the other names cited by Scotchmer included William Holmes McGuffey, known for his *Eclectic Readers*.

¹⁴Horace Mann in Timothy D. Crater, "The Unproclaimed Priests of Public Education," *Christianity Today*, 10 April 1981, 45.

¹⁵Neil G. McCluskey, "The Nation's Second School System," *American Education* [on-line], December 1974; accessed 29 November 2003 <http://sks15.sirs.com/cgi-bin/hst-article-display?id=0000FL1830-S79288WA&artno=139594&type=ART&sound=&key=SOCIALISM_AND_TEXTBOOKS>.

Based on Joel Belz' article "Public-School God," from its earliest days "the public-school idea was much more of a social experiment than it ever was an educational experiment."¹⁶ The intended goal of the public schools was to set up a system established on "denying God His place" and then to institute a curriculum they believed "constituted truth about life" (7). Part of this establishment required the elevation of the nature of man. These ideas were not new inventions but reflected Enlightenment thinkers such as Voltaire and Rousseau who advocated rationalism and romanticism prompting rebellion in Europe.¹⁷

These Enlightenment notions were evident in a collection of letters published in 1820 by Henry Ware, professor of theology at Harvard. Ware denied the total depravity of man, making the rational argument that children come into the world with only "faculties and powers, in the exercise of which a moral character is to be formed." It was the fault of "education, example, and circumstances" that children turned out bad, not a result of their nature.¹⁸ God was denigrated while man was elevated and this scenario crept into the infant public education system of the young Republic.

Edwin West acknowledged the expunging of Biblical theology with humanistic philosophy in a chapter entitled "Public Education and Imperfect Democracy." West

¹⁶Joel Belz, "Public-School God," *World*, 11 September 1999, 7.

¹⁷The French Revolution (1789) was the natural outgrowth of such thinking. These Enlightenment ideas spread throughout Europe causing firestorms of rebellion throughout the world. These ideas continue to pervade the educational establishment today. Millions of people have lost their lives due to these erroneous beliefs taken to their rationalist conclusion in countries around the world.

¹⁸Henry Ware, *Letters Addressed to Trinitarians and Calvinists Occasioned by Dr. Woods' Letters to Unitarians* (1820), 41; in Bruce Kuklick, ed. *The Unitarian Controversy, 1819-1823* 1 (New York: Garland Publishing, 1987), 41; in Christopher H. Anderson, "Liberal Civic Education and the Training of the Sentiments," (address at the Annual Meeting of the Midwestern Political Science Association, Chicago, April 5, 2003, 8); [on-line] accessed 20 January 2004 <<http://mpsa.indiana.edu/conf2003papers/1032148314.pdf>>.

noted that further indoctrination was sweeping through the public schools early in the nineteenth century: “American education was...condition[ing] young people to be independent of their families and to pursue the welfare...of the nation...educated in common schools that produced social cohesion.”¹⁹ Children became hostages of the curriculum, as Horace Mann stated eloquently: “We who are engaged in the sacred cause of education are entitled to look upon all parents as having given hostages to our cause” (120).

In an expose entitled *Is Public Education Necessary?* Samuel Blumenfeld detailed the historical and philosophical foundation leading to the creation and development of the public education system. Commenting on the philosophical skirmish unfolding in the early days of the Republic, based on a report detailing the work of Horace Mann entitled *Remarks on the Seventh Annual Report of the Hon. Horace Mann, Secretary of the Massachusetts Board of Education* (1844), Blumenfeld writes:

In reality, this was the first formal, organized attack on “progressive” education ever to be made by traditionalist American educators. Henceforth, it would polarize American educators into two distinct groups with opposing philosophies of education: the “progressives,” who viewed public education primarily as a tool for social and cultural reform to be achieved through the remaking of human nature; and the traditionalists, who viewed education, public or private, primarily as a development of an individual’s intellectual skills in combination with moral instruction based on Judeo-Christian ideals.²⁰

In 1852, New York’s Catholic Archbishop John Hughes complained that education in American public schools was “Socialism, Red Republicanism, Universalism,

¹⁹Edwin G. West, “Public Education and Imperfect Democracy,” in *Education in a Free Society*, ed. Tibor Machan, Philosophic Reflections on a Free Society (Stanford: Hoover Institution Press, 2000), 30.

²⁰Samuel L. Blumenfeld, *Is Public Education Necessary?* (Boise, Idaho: Paradigm Co., 1985), 234.

Deism, Atheism, and Pantheism – anything, everything, but religionism and patriotism.”²¹ Douglas Wilson stated that, by the end of the century, “Secular education was established because many Christians were fatally persuaded of the myth of neutrality. They were told that there were many areas of life that could be studied apart from any reference to the authority of Scripture. They accepted the pluralistic nature of American public life, not as a social reality requiring intensive missionary activity, but rather as an authoritative voice, requiring every practitioner of every religion to submit and fit in.”²²

In 1894, the rising philosopher and educator John Dewey stated, “The only road to Socialism in America was the long persevering one of education.”²³ Dewey spelled out his plan for socialist curriculum to be implemented in the schools in *My Pedagogic Creed* published in 1897 (158). According to Joseph P. Bean, Dewey assigned “to the schools a revolutionary mission to reform society, including its economic system.... The chief instrument to accomplish this reform of our country was the use of social studies instead of the separate disciplines of history, geography, economics, etc.”²⁴

Bishop Charles Galloway in 1898 warned chapel attendees at Emory College about revisionism diminishing the influence of the Christian religion in textbooks used in

²¹McCluskey, “The Nation’s Second School System.” At the time Catholicism was under attack in some public schools and textbooks as the majority of children attending public schools were from Protestant denominations. Thus, the Archbishop’s statements were somewhat biased as his religion was on the defensive but his choice of words is insightful in view of corresponding developments in education.

²²Douglas Wilson, *The Case for Classical Christian Education* (Wheaton, Ill.: Crossway Books, 2003), 35-36.

²³John Dewey in Samuel Blumenfeld, “Revolution via Education,” *Journal of Christian Reconstruction* 13 (1990-91): 155.

²⁴Joseph P. Bean, “Public Education – ‘River of Pollution’,” The Citizens Committee of California (Fullerton, Calif.: n.d.), n.p.; quoted in Hefley, *Textbooks on Trial*, 201.

colleges, a prophetic utterance of what was yet to come, regardless of education level or subject material.²⁵ His message was a reminder of man's departure from truth as trumpeted by Marx, Darwin, Nietzsche, and liberal theologians. This philosophical departure ignited an intellectual firestorm in the twentieth century known as the "Age of Irrationalism," an age in which the philosophers would "despair of knowledge."²⁶

Revisionism in the Twentieth Century

By the dawn of the twentieth century, a deluge of revisionist ideas brought a flood of "new and improved" textbooks. G. Stanley Hall outlined his ideas concerning progressive education at the annual National Education Association (NEA) meeting in 1901: "Childhood, as it comes fresh from God, is not corrupt."²⁷ Hall echoed Harvard's position during the 1820s by shamefully accusing Jehovah, the Creator of the universe, of being a liar.²⁸ By the end of the century, education and American history textbooks would bear little resemblance to their former heritage.

The Destruction of Old Traditions by Collective and Industrial Education Supported by Psychology and Perceived Societal Needs: 1900-1919

In 1901, the *Brooklyn Daily Eagle* published the complaint of a Civil War veteran, General Henry Boynton, who called for the removal of four American history

²⁵Gary DeMar, *America's Christian History: The Untold Story* (Atlanta: American Vision, 1993), 30.

²⁶Quotation made by the Trinity Foundation in a chapter entitled "The Crisis of Our Time" in J. Gresham Machen, *Education, Christianity and the State*, ed. John W. Robbins (Hobbs, N. Mex.: Trinity Foundation, 1995), 164.

²⁷"History 101," *World*, 28 April 2001, 12.

²⁸The Bible teaches that man is born a sinner (See Ps.51:5; Rom.3:9, 23; 5:12).

textbooks from the schools of Washington, D.C., for their many “numbers of inaccuracies and statements” regarding the Civil War “calculated to excite the suspicions that many other errors are hidden in text books furnished to public school children.”²⁹ This complaint about high school American history textbooks echoed Galloway’s earlier warning about college textbooks in 1898.

Walter Karp’s article entitled “Textbook America: The Teaching of History” noted that education was furnished with a new idea referred to as “industrial education” by the Douglas Commission in 1905. This anti-intellectual movement caused students entering high school to be “prevented from learning anything liberating when they got there”; instead, they were labeled as part of the collective “masses” and taught a trade. The president of Harvard Charles Eliot called for such action by proclaiming that children ought to be “sorted based on their probable destinies.” Thus, students were trained for their “industrial destiny,” the “heart and soul of democratic education.” The traditional American history curriculum elevating individual freedoms with responsibility was neglected for the cause of collective utilitarianism.³⁰

Altenbaugh’s work *The American People and Their Education: A Social History* revealed a further observation about the early days of the twentieth century: “All traces of Protestant religious dogma and references had disappeared from school textbooks...they began to assume a more neutral, or secular tone, devoid of religious

²⁹“General Boynton Points Out in Detail the Misstatements Made in Histories of the United States Furnished to Public Schools – A Strong Indictment,” *Brooklyn Daily Eagle* [online], 13 April 1901; accessed 9 December 2003 <<http://www.brooklynpubliclibrary.org/eagle/>>.

³⁰Walter Karp, “Textbook America: The Teaching of History,” *Harper’s Magazine* [on-line], May 1980; accessed on 17 January 2004 <<http://www.sourcetext.com/grammarian/textbook2.html>>.

sectarianism.”³¹ At the same time, education merged with psychology to produce a psychological mindset leading to graduate schools of education.³² In turn, education became a “science” with a growing cadre of educational professionals (formerly trained in private academies or normal schools) who were revising the status quo with progressive educational ideals (23).

The conflict between traditional and progressive education is seen in A. E. Pickard’s *Rural Education: A Complete Course of Study for Modern Rural Schools*, published in 1915. Pickard noted the value of studying the lives of great Americans: “What child will not profit by the stories of the lives of Washington, Lincoln, Harriet Beecher Stowe, Longfellow, Whittier, [and] Daniel Boone.”³³ However, the text confirmed a growing shift towards “industrial education” in progressive schools where the focus was on “manual training, domestic economy, or agriculture, as part of their mental food...even in rural communities. [And where] educators of the old school are fearful of the outcome of such a movement and bewail the loss of culture displaced by commercialism” (203). The text concluded with this observation: “Psychologists have come to the aid of the movement in declaring that industrial education is necessary during the early period of training...if [the child’s] motor centers are to be fully developed” (205). History textbooks would now submit to the growing demands of psychologists, progressive schools, and industry regimenting people into socio-economic classes.

³¹Altenbaugh, *American People and Their Education*, 124.

³²Samuel L. Blumenfeld, “The Fraud of Educational Reform,” *Journal of Christian Reconstruction* 11 (1986-1987): 23.

³³A. E. Pickard, *Rural Education: A Complete Course of Study for Modern Rural Schools* (St. Paul, Minn.: Webb Publishing Co., 1915), 155.

Jackson and Jackson in their chapter entitled “Why the Time Is Right to Reform the History Curriculum” believed American history textbooks were relatively safe between the 1890s and 1920, until the emergence of the 1916 report from the National Education Association Committee on Social Studies.³⁴ Jackson and Jackson noted that it became popular to promulgate the idea that there was “no social utility” in American history; thus this agenda called for the abandonment of the subject, replacing it with “more socially useful skills” (61). Thus, 1916 was a pivotal year marking the beginning of the “erosion of history as a core course of study in the nation’s public schools.”³⁵

In 1916, John Dewey published *Democracy and Education* stating that the entire curriculum, including history, must face elimination or constant revision to fit the perceived needs of children. Dewey emphasized the needs of society as a collective whole (democracy) over the beliefs or actions of the individual and the guidelines of tradition.

Since the curriculum is always getting loaded down with purely inherited traditional matter and with subjects which represent mainly the energy of some influential person or group of persons in behalf of something dear to them, it requires constant inspection, criticism, and revision to make sure it is accomplishing its purpose. Then there is always the probability that it represents the values of adults rather than those of children and youth, or those of pupils generations ago rather than those of the present day. Hence a further need for a critical outlook and survey.³⁶

At the end of World War I, noted author and historian Arthur Schlesinger wanted to re-interpret history and re-fashion American history textbooks to meet the needs of a

³⁴Kenneth T. Jackson and Barbara B. Jackson, “Why the Time Is Right to Reform the History Curriculum,” in Gagnon and Bradley Commission, *Historical Literacy*, 4.

³⁵Kenneth T. Jackson, “The Bradley Commission on History in Schools: A Retrospective View,” *The History Teacher* 23 (November 1989): 74.

³⁶John Dewey, *Democracy and Education: An Introduction to the Philosophy of Education* (New York: Free Press, 1916), 241.

growing populace unfamiliar with America's Christian and English heritage.³⁷

Schlesinger believed all history must be radically changed to a paradigm advocating "class struggle, victim-hood, and ethnic strife" (17-18). This would draw children into the safety of "social control" from "ruthless individualism" safeguarded by the "protective oversight of the government" (264). The only way to accomplish these goals was to impose secular philosophy and revisionism throughout the pages of American history textbooks convincing children of the dependability of socialism. This idea took shape with the publication of the Department of the Interior's bulletin entitled *Cardinal Principles of Secondary Education* in 1918.³⁸

The Building of A New Social Order through Dewey's Ideas Brought To Life by Cubberley, Rugg, Kilpatrick, and Hopkins: 1920-1939

By the 1920s, the battle over truth was underway as Charles Grant Miller of Hearst Newspapers attacked Muzzy's *An American History* for being "subversive" and filled with "alien allegiances . . . distortions, perversions and outright falsifications of vital historical truths" and assaulting the impressionable minds of youth with "sneering deprecations of the nation's founders and other eminent Americans."³⁹

³⁷Arthur Meier Schlesinger, *New Viewpoints In American History* (New York: Macmillan, 1922), 17-18.

³⁸See Department of the Interior Bureau of Education, *Cardinal Principles of Secondary Education: A Report of the Commission on the Reorganization of Secondary Education, Appointed by the National Education Association*, bulletin (1918) no. 35 (Washington, D.C.: United States Government Printing Office, 1928), 8; [on-line] accessed 10 September 2003; available from <<http://www.blancmange.net/tmh/articles/cardprin.html>>.

³⁹Nash, Crabtree, and Dunn, *History on Trial*, 28.

In the chapter “The Curriculum and Educational Reorganization,” Ellwood Cubberley noticed that a distinctive trend emerged beginning in the twentieth century.

In the teaching of these subjects, great changes have been made within the past quarter-century. In geography and history particularly has the memorization of facts – thousands of them – given way to the teaching of an understanding of man and his environments, past and present. The problems that he has wrestled with in the past and how he lives and works to-day are the points of emphasis.... The civic studies have changed from the study of the forms of government – constitutions and laws – to actual studies of government in action and the needs of citizenship.⁴⁰

Cubberley, with the help of other progressive educators, strategically applied Dewey’s educational philosophy, making “the work of the school real life” and training students in “studied observation made through the senses” and thus mixing various aspects of psychology, experimentalism, and pragmatism all under the guise of education (281). In a chart labeled “The Reorganization of American Education”, Cubberley detailed the enormous shift in education between 1900 and 1925. In 1900, high school curriculum entailed the “Ancient Classical, Modern Classical, Scientific, and English History” (293). In 1925, high schools were becoming entirely vocational under the subject headings “Cultural, Technical, Agricultural, Manual Arts, Commercial, and Home Arts” (293). American history could not compete under this vocational schedule.⁴¹

By 1926, a rather disturbing observation was made by University of Chicago historian Ferdinand Schevill: “There are today among reputable historians only

⁴⁰Ellwood P. Cubberley, *An Introduction to the Study of Education and to Teaching* (Boston: Houghton Mifflin Co., 1925), 281.

⁴¹During this time, the hedonistic mentality of the Roaring Twenties accompanied the ignorance and rejection of the Biblical record, demonstrated by popular response to the Scopes Trial (1925) in Dayton, Tennessee.

revisionists.”⁴² Among those deemed “reputable historians” was progressive educator Dr. Harold Rugg, “who as early as 1920 started experimenting with social science courses, working out methods and concepts which eventually dominated the curriculum of the New Education.”⁴³

William Kilpatrick, a highly influential progressive, wrote *Education for a Changing Society* in 1926 in which he stated that he wanted to “rid the schools of dead stuff” including “much of present history study [giving way] to [the] study of social problems.”⁴⁴ Kilpatrick believed “more history will be gained than in the old way” (111-12). Indeed, every other traditional course of study (Greek, Latin, modern foreign language, English, and the sciences), according to *Education for a Changing Society* was to be eliminated or severely altered beyond recognition while “workable” material replaced all the “dead stuff” (111-12).

By the end of the twenties, overt Marxism crept into the National Education Association (NEA) as well as the classrooms and history textbooks published for those classrooms.⁴⁵ Humanism also crept into American classrooms and textbooks. According to Charles Francis Potter’s *Humanism: A New Religion*, “Humanism is not simply another denomination of Protestant Christianity; it is not a creed; nor is it a cult. It is a

⁴²Ferdinand Schevill quoted in John Lukacs, “Revising the Twentieth Century,” *American Heritage Magazine* [online], September 1994; accessed 29 November 2003 <http://sks15.sirs.com/cgi-bin/hst-article-display?id=0000FL1830-S79288WA&artno=012643&type=ART&sound=&key=TEXTBOOKS_AND_REVISIONISM#A1>.

⁴³Augustin G. Rudd, *Bending The Twig: The Revolution in Education and Its Effect on Our Children* (New York: Sons of the American Revolution – New York Chapter, 1957), 62.

⁴⁴William Heard Kilpatrick, *Education for a Changing Society* (New York: Macmillan Co., 1926), 111-12.

⁴⁵Jon Christian Ryter, *Whatever Happened to America?* (Tampa, Fla.: Hallberg Pub. Corporation, 2000), 427.

new type of religion altogether.”⁴⁶ With frightening clarity, Potter wrote, “Education is a most powerful ally of Humanism, and every American public school is a school of Humanism. What can the theistic Sunday-schools, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching?”(128).

Promotion of Marxism and Humanism were part of the overall plan to build a new social order. This continued into the Thirties. According to Stormer’s *None Dare Call It Education*, “The goal, which the radical educators spelled out in their writings and speeches, was using the schools to create ‘a new social order.’ By 1934 they had enough clout and influence to control most teacher training institutions, the rewriting of many textbooks and the largest organization of teachers, the National Education Association.”⁴⁷ That social order reflected the beliefs of Marxists, humanists, and progressives.

L. Thomas Hopkins’s *Curriculum Principles and Practices* (1934) stated that “curriculum” should be organized for a “dynamic society” with the purpose of maintaining “group solidarity and to direct the future development of the social order.”⁴⁸ Hopkins believed “content must grow out of or be related to those activities in which [the student] has an interest” (139). Thus, Hopkins advocated combining the child-centered experimentalism of John Dewey with collectivism to produce children who know little truth about American history. Likewise, the American Historical Association revealed that educational institutions were obligated to adjust their objectives and textbooks to

⁴⁶Charles Francis Potter, *Humanism: A New Religion* (New York: Simon and Schuster, 1930), 3.

⁴⁷Stormer, *None Dare Call It Education*, 31.

⁴⁸L. Thomas Hopkins, *Curriculum Principles and Practices* (New York: Benj. H. Sanborn and Co., 1934), 14.

satisfy an “emerging integrated order” based on collectivism and an international agenda.⁴⁹

By 1936, this adjustment in American history textbooks became clear. Harold Rugg’s textbook *A History of American Civilization* was attacked by the *National Republic* for its “collectivism” and “Sovietizing” of children.⁵⁰ Furthermore, the shift was apparent from the first editorial of the journal *The Social Frontier*, published by Columbia University Teachers College, a journal that called for a “united front” between progressives and Marxists.⁵¹

William Kilpatrick joined this trend in *Remaking the Curriculum*, referring to collectivism as “democracy,” making the argument that subject matter must be primarily related “to what will likely follow in life”; thus, history and other traditional “subject divisions” were abandoned as inappropriate.⁵² Kilpatrick argued further using a relativistic, evolutionary stance against academics: “Let us think, not generally or primarily, in terms of specific facts or skills, but rather in terms of growing, that present activities shall lead on fruitfully to further, finer, and better activities” (113). Hence, by 1934 students no longer read the account of George Washington at the Battle of Monongahela in their American history textbooks.⁵³

⁴⁹American Historical Association, *Conclusions and Recommendations of the Commission*, Report of the Commission on the Social Studies (New York: Charles Scribner’s Sons, 1934), 35.

⁵⁰Nash, Crabtree, and Dunn, *History on Trial*, 43.

⁵¹“History 101,” 13.

⁵²William Heard Kilpatrick, *Remaking the Curriculum* (New York: Newson and Co., 1936), 112, 114.

⁵³Rick Scarborough, *Enough Is Enough: A Call to Christian Involvement* (Springdale, Penn.: Whitaker House, 1996), 123.

In *The Changing Curriculum* published in 1937, collectivist ideology stated the goal of education was to endorse a “good society” rather than academic achievement.⁵⁴ Thus, curriculum was to be organized around “areas of living” rather than “bodies of knowledge” based on historical fact (333).

***The Second World War and Cold War
When Organizations and Individuals Reacted
To Social Studies: 1939-1959***

On the eve of World War II, Augustin Rudd recollected in *Bending the Twig* that

Traditional school courses which had shaped the minds of generations of our citizens had been drastically altered or omitted. For instance, history, geography and civics had disappeared as separate subjects. In their place was a new and confusing omnibus course styled *social science*, which was to become the ‘core of the whole program.’ The more [Rudd] examined the texts and the day-to-day lessons of this course, the more he realized that a whole set of new concepts and doctrines had been bootlegged into the school curriculum. Some of these concepts contradicted and condemned ideas which were held by the overwhelming majority of the American people.⁵⁵

By the early 1940s several textbook authors (Harold Rugg, Carl Becker and George Counts) were under attack for “infatuations with collectivism” and their “promotion of Marxist teachings” within the pages of high school American history textbooks. These ideas reflected the previous decade’s class warfare between capitalists and labor generated by New Deal thinkers.⁵⁶ They were called into question by notable organizations and publications such as *The National Republic*, the American Federation

⁵⁴Joint Committee on Curriculum of the Department of Supervisors and Directors of Instruction and the Society for Curriculum Study, *The Changing Curriculum* (New York: D. Appleton-Century, 1937), 331.

⁵⁵Rudd, *Bending the Twig*, 3-4.

⁵⁶See Paul Johnson’s comments on the New Deal starting with President Herbert Hoover and continuing through the Roosevelt Administration. *A History of the American People* (New York: Harper Collins, 1997), 740-61.

of Advertising, the National Association of Manufacturers in their publication *Liberty*, *Forbes Magazine*, and *American Legion Magazine*.⁵⁷ One of the textbook writers, Harold Rugg, argued his position in the *New York Times* of March 18, 1941: “I want to cut straight through all the bunk and debunk the heroes.”⁵⁸ Rugg won the argument as “History’s position in the secondary school curriculum deteriorated further...when progressive educators suggested that [traditional] history courses be eliminated altogether.”⁵⁹ History courses would be replaced by “contemporary-oriented” courses like “personal living” or “community living” (464).

In 1953, Albert Lynd’s *Quackery in the Public Schools* revealed that “New Education [history] has been abolished in favor of a hash called Social Science . . . [a method] so diluted that it can easily be ladled out [to the students].”⁶⁰ Lynd recognized that the “systematic chronological” approach of teaching history was considered passé because it did not appeal to the “neo-pedagogical antennae of ‘real’ or ‘felt’ needs.” He concluded that history “to the extent that any is taught” was in a scandalous state (58).

Frank Gaebelein stated in 1959 that public schools left “the impression that religion plays no essential part in the life of educated men.”⁶¹ Gaebelein believed the schools were secular institutions promoting naturalism, a philosophy “which says that

⁵⁷Gary B. Nash, “The History Standards Controversy and Social History,” *Journal of Social History* 29 (fall 1995): supplement [on-line]; accessed 10 November 2003; EBSCOhost, AN 9511265251.

⁵⁸Harold Rugg in Rudd, *Bending the Twig*, 72.

⁵⁹Jennifer Nelson, “What Goes Around Comes Around: History Education in the 1890s and 1990s,” *The History Teacher* 25 (August 1992): 464.

⁶⁰Albert Lynd, *Quackery in the Public Schools* (Boston: Little, Brown and Co., 1953; reprint, Greenwood, Conn.: Greenwood Press, 1977), 58.

⁶¹Frank Gaebelein, “Secularism: What’s the Christian Answer?” *Eternity* 10 (December 1959): 21.

there are no absolute moral values, nothing supernatural, and that the aim of education is life-adjustment to this world” (21). Another prominent American, Admiral Hyman Rickover, the father of America’s modern nuclear Navy, spoke out in *The Tablet* (Brooklyn, N.Y.) of August 11, 1959, against the problems in education caused by Dewey’s Frontier Thinkers: “America is reaping the consequences of the destruction of traditional education by the Dewey-Kilpatrick experimentalist philosophy.... Dewey’s ideas have led to elimination of many academic subjects on the ground that they would not be useful in life.... The student thus receives neither intellectual training nor the factual knowledge which will help him understand the world he lives in, or to make well-reasoned decisions in his private life or as a responsible citizen.”⁶² Rickover and Gaebelein confirm that traditional education had given way to secular educational philosophy that affected historical knowledge. Individual responsibility within a republic had been replaced by the collective consciousness of an evolving democracy without moral absolutes.

***The Textbooks Adopt Contemporary Agendas
Towards A Social Welfare State, Pacifism,
and Radical Environmentalism: 1960-1979***

In 1961, a Meriden, Connecticut, newspaper ran a story exposing the fact that American textbooks were “brainwashing” children.⁶³ The promise of this shocking article became a reality when a report commissioned by the Daughters of the American Revolution (DAR) revealed that 170 of the 220 textbooks examined were indeed

⁶²Admiral Hyman Rickover, *The Tablet* (Brooklyn, N.Y.), 11 August 1959; quoted in John Stormer, *None Dare Call It Education*, 34.

⁶³Nash, Crabtree, and Dunn, *History on Trial*, 69.

“subversive” (69). According to Myron Marty in the journal *The History Teacher*, the subversive content found in American history textbooks was part of the attempt in the 1960s to place the burden and responsibility for the Cold War on the shoulders of America. This was accomplished by “changing the boundaries of American history” and “making moral judgments” leading to “national self-criticism.”⁶⁴

In 1962, an article in the *Harvard Educational Review* revealed that the textbook entitled *United States History: A Bridge to the World of Ideas* by W. Burlie Brown focused on teaching “critical thinking” and the “process of historical synthesis” rather than the chronological narrative of history.⁶⁵ Richard Bernstein’s *Dictatorship of Virtue: Multiculturalism and the Battle for America’s Future* notes that this was the same year in which a “dramatic multiculturalist reform” of textbooks began to take shape.⁶⁶ In 1963, Max Rafferty stated that “Progressive education” was responsible for this problematic shift because “there is no such thing as a [single, i.e. Judeo-Christian] cultural heritage important in itself.”⁶⁷

In reaction to the multi-faceted revisionism of the mid-sixties, Henry Commager, in his article “Why History?” exhorted: “Teach the history of your own country, teach

⁶⁴Myron Marty, “America Revising,” *The History Teacher* 15 (August 1982): 547-51.

⁶⁵W. Burlie Brown in Arthur S. Bolster, Jr., “History, Historians, and the Secondary School Curriculum,” *Harvard Educational Review* 32 (Winter 1962): 51-2. The narrative reveals God’s providential hand in history.

⁶⁶Richard Bernstein, *Dictatorship of Virtue: Multiculturalism and the Battle for America’s Future* (New York: Alfred A. Knopf, 1994), 246.

⁶⁷Max Rafferty, *What They Are Doing to Your Children* (New York: New American Library of World Literature, 1963), 80.

national history.... If we are to have a nation we must, then, provide this ingredient.”⁶⁸

In *Crisis and Hope In American Education* Commager’s traditionalist argument was challenged by “certain modern reformers [who] do not deem it worthwhile to bother about anything which has happened before the twentieth century.”⁶⁹ Instead, the revisionists wanted to “substitute modern ‘social science’ for history and hope that by the process of reading the story of human development in reverse they will turn out better citizens,” thus incorporating a form of social engineering (28).

George McCully, in his article “History Begins at Home,” believed in the “vitality of history” yet scorned traditional philosophy for its “memorization of time lines, textbook facts, and main points,” believing these practices were nothing more than “dull routine.”⁷⁰ In fact, these practices are absolute landmarks. McCully and others looked on traditional subject matter like “Columbus and the Pilgrims [as] pallid fare, next to urban slums, ecological disasters, racial disorders, or Vietnam” (74).

Continuing into the 1970s, textbooks promoted an approach focusing on perceived world and social problems. Todd and Curti’s textbook entitled *Rise of the Nation* exemplified revisionism focusing on social problems that challenged “American identity and values” as well as “reassessing” notable figures such as Christopher Columbus.⁷¹ In 1970, Thomas Knight’s article “Is Our History Obsolete?” stated that traditional history was “out of date” and must be replaced with “contextual-type history,”

⁶⁸Henry Steele Commager, “Why History?” *American Education* 1 (June 1965): 27-8.

⁶⁹Robert Ulich, *Crisis and Hope in American Education* (New York: Atherton Press, 1965), 28.

⁷⁰George E. McCully, “History Begins at Home,” *Saturday Review*, 16 May 1970, 74.

⁷¹Bernstein, *Dictatorship of Virtue*, 248.

a mixture of Dewey's philosophy and Skinnerian psychology with the goal of "discovering human responses to various physical and intellectual environments."⁷² By 1971, Max Rafferty's *Suffer, Little Children* noted the rich legacy of treasured American phrases that were removed from textbooks, including "Liberty and Union, now and forever, one and inseparable"; "I only regret that I have but one life to give for my country"; and "millions for defense, but not one cent for tribute."⁷³ Thus, "the Websters and the Nathan Hales" were no longer needed or welcome in school textbooks or classrooms (24). *Suffer, Little Children* concluded that this educational malaise was the result of "utilitarianism," "pragmatism," and the focus on "adjustment to the environment" (20).

In 1974, the article "Contesting the Textbooks" revealed that American history textbooks in West Virginia continued to reflect "communist influence" and were used "to indoctrinate" children.⁷⁴ This mantra was echoed in the book *The New Idea In Education* in which the stated goal was "further humanization of American society...to inspire confidence that the ills of social disorder and inequality within our world can be eliminated."⁷⁵ The means to accomplishing this goal was to promote social activism by replacing existing history curriculum with such topics as "spoilage of the environment,

⁷²Thomas J. Knight, "Is Our History Obsolete?" *Education Digest* 35 (May 1970): 29, 31.

⁷³Rafferty, *Suffer, Little Children* (Old Greenwich, Conn.: Devin-Adair Co., 1971), 24.

⁷⁴This sentence was based on the complaints and comments of Mrs. Alice Moore. Barrie Doyle, "Contesting the Textbooks," *Christianity Today*, 11 October 1974, 45. Note that there was Marxist-inspired labor activity in militant coal miner unions.

⁷⁵J. A. Battle and Robert L. Shannon, *The New Idea in Education*, 2d ed., Readings for Introduction to Teaching (New York: Harper & Row, 1974), 9.

the transportation mess, the erosion of freedom and civil liberties, the plight of the poor, and the sickness of the cities” (9).

In 1975, Opal Moore’s *Why Johnny Can’t Learn* exposed the problem of revisionism by asking several important questions: “Can a person who has little or no knowledge of history be called truly educated? Can one have a thorough knowledge of history without ‘stored,’ ‘inert’ [absolute] facts – various names, dates, and sequences of historical events? Can these be learned without explicit effort? Can one intelligently interpret the meaning and significance of ‘relevant’ current events if he has no knowledge and understanding of historical events?”⁷⁶ Moore also noted the philosophical approach taken by the New Social Studies: “The development of patriotism can be hindered by teaching young children ‘tolerance’ of other cultures and other governmental systems while teaching them little about their own heritage and little about the advantages of free enterprise. Or, their own history, when taught, can be played down, distorted, or denigrated” (79). The New Social Studies saw patriotism as parochialism and capitalism as exploitation.

In 1977, James Hefley’s article “What Christians Can Do About Bad Schoolbooks” asserted that many radical ideas were prominent in public school textbooks including “realism, cultural relativism, situation ethics, behaviorism, scientism, presentism, economic determinism, Keynesian economics, and anti-Christian biases.”⁷⁷ In response to these radical ideas, Paul Kienel in his book *What This Country Needs*

⁷⁶Opal Moore, *Why Johnny Can’t Learn* (Milford, Mich.: Mott Media, 1975), 26.

⁷⁷James C. Hefley, “What Christians Can Do about Bad Schoolbooks,” *Moody Monthly*, January 1977, 49.

stated, “Unless there is a nationwide revival of education which is academically sound and founded on Biblical principles there is little hope for our country.”⁷⁸

The book *Schooling for a Global Age* (1979) revealed that American history was dangerous because students might “foster an exclusive allegiance to a single country” rather than allegiance to the international community.⁷⁹ By the end of the seventies, the message of textbooks was that America had “no common history, no common culture and no common values.”⁸⁰

***The Traditionalist Reaction Countering
Progressivist/Marxist/Humanist
Social Engineering: 1980-1989***

According to R.E. McMaster, the federal government had “firmly established humanism as the religion of the public or state schools.”⁸¹ American history suffered under humanism because it assumes that man determines history rather than God; thus, “educational curriculum” becomes “irrelevant” (70). McMaster’s solution was to remove the federal government from education while reestablishing local control, returning to classical Christian education and eliminating all vestiges of humanism from subject matter (70).

⁷⁸Paul A. Kienel, *What This Country Needs*, with a foreward by Tim LaHaye (San Diego, Calif.: Beta Books, 1977), 69.

⁷⁹M. Frances Klein and Kenneth A. Tye, “Curriculum Planning for World-Centered Schools,” *Schooling for a Global Age*, ed. James M. Becker; with a foreward by John I. Goodlad (New York: McGraw-Hill, 1979), 226. The globally minded naturally abandon American history, especially history pertaining to the Christian religion – labeling it as primitive or outmoded myth. Rather, globalists prefer to succumb to utopian socialist ideas that they view as utilitarian reality without the personal guidance of individuals motivated by moral absolutes.

⁸⁰FitzGerald, *America Revised*, 104.

⁸¹R. E. McMaster, Jr., “Our Public Schools: An ‘A’ in Violence and Corruption; An ‘F’ in Education,” *Christian Life*, June 1980, 32.

In 1983, the article “Social Studies in Perspective” revealed that the 1960s and 1970s were known as the “Age of Inquiry” and the era of the “New Social Studies.”⁸² However, as far back as the fifties, the curriculum reform movement had seriously damaged traditional history textbooks (25). The intended goal of the reform had always been to “sweep” traditional history textbooks “into oblivion” (25).

John Whitehead’s book *The Stealing of America* revealed that there was more at stake than just revision or elimination of textbooks occurring in educational institutions: “Through the courts the social engineers, in concert with various interest groups, have been able to use the government schools as instruments of social change. This should not surprise us since governments have long considered public education their most important tool for indoctrinating and controlling the young.”⁸³

The Dilemma of Education in a Democracy (1984) reinforced that the study of traditional American history had been eliminated from the curriculum.⁸⁴ “This process was aided by the presumption of an ‘explosion of knowledge’ and the resultant creation of new disciplines and sub-disciplines which made ‘inter-disciplinary approaches necessary.’ Now, education would not be education if it were not relevant to the learner and to life problems” (219). Traditional American history textbooks were deemed irrelevant and stood condemned because they were filled with too much “detailed information” and denied students their “rights as citizens” (219). What the “radical democratic agenda” really wanted was to give students the right to think critically about

⁸²Matthew T. Downey, “Social Studies in Perspective,” *Education Digest* 49 (October 1983): 24.

⁸³John W. Whitehead, *The Stealing of America* (Westchester, Ill.: Crossway Books, 1983), 83.

⁸⁴Powers, *Dilemma of Education in a Democracy*, 219.

history.⁸⁵ However, in the article “The Fraud of Educational Reform,” Samuel Blumenfeld argued that “critical thinking” was nothing more than “the application of Marxist dialectical analysis and interpretation to the content of the curriculum” (25).

Paul Scotchmer in his article “The Aims of American Education” wrote that one study “revealed that public school textbooks were promoting doctrines found in the *Humanist Manifestos* of 1933 and 1973.”⁸⁶ These doctrines as expressed in history textbooks included “a world evolved solely by chance; reliance upon scientific methodology; and commitment to cultural relativism” (118). All of these beliefs fit within the scope of Marxist doctrine.

In an attempt to rebound from revisionism, *What Do Our Seventeen-Year-Olds Know?* (1987) written by Diane Ravitch and Chester Finn explained that history had “lost much ground in the curriculum” and called for a return to history textbooks selected “by the quality of their content” and the “vigor and quality of their presentation.”⁸⁷ That same year, an article “Religious Censorship and Public School Textbooks” revealed that American textbooks continued to demonstrate that “very little attention is given to the role of religion in American history”, a clear indication that revisionism was still at work.⁸⁸ However, religion was not entirely absent from these textbooks but rather was replaced by “secular humanism,” an event that stirred a United States District Judge in

⁸⁵Blumenfeld, “Fraud of Educational Reform,” 25.

⁸⁶Scotchmer, “Aims of American Education,” 118.

⁸⁷Diane Ravitch and Chester E. Finn, Jr., *What Do Our Seventeen-Year-Olds Know? A Report on the First National Assessment of History and Literature*, with a foreword by Lynne V. Cheney (New York: Harper & Row, 1987), 8, 227.

⁸⁸James E. Wood, Jr., “Religious Censorship and Public School Textbooks,” *Journal of Church and State* 29 (Autumn 1987): 410.

Mobile County, Alabama, to ban forty-four textbooks for promoting humanistic religion within their respective pages (406-7). R.J. Rushdoony affirmed in the article “Education: Today’s Crisis and Dilemma” that two religious forces were responsible for the crisis in education: the State and humanism.⁸⁹ Rushdoony warned: “A humanistic state will establish humanistic laws and institutions” (69).

In 1988, Norma Gabler cited textbooks used to collectivize society and revise America’s past. She stated that textbooks left out “Under God” in the Gettysburg Address, treated “Great men shabbily,” omitted important “facts and sayings,” and were written “without emotion or patriotism.” She characterized the status of history textbooks: “Now they teach anything under the guise of social studies.”⁹⁰

The article “In the Name of Patriotism: The Constitutionality of ‘Bending’ History in Public Secondary Schools” (1989) exposed several American history textbooks that ignored “religion” to “avoid controversy”; these omissions made “it impossible for students to understand American social movements from abolition to prohibitionism to nativism.”⁹¹ Additionally, the article recognized a move towards revisionism, stating, “Students often receive inaccurate and dangerously misleading accounts of American history”; and furthermore, “Some conservative perspectives are simply omitted from textbooks” (416).

⁸⁹R. J. Rushdoony, “Education: Today’s Crisis and Dilemma,” *Journal of Christian Reconstruction* 11 (1986-87): 68.

⁹⁰Norma Gabler, *Textbooks in the Public Schools*, lecture 1; prod. and dir. Pensacola Christian College, 60 min., Pensacola Christian College, July 29, 1988, videocassette.

⁹¹Stephen E. Gottlieb, “In the Name of Patriotism: The Constitutionality of ‘Bending’ History in Public Secondary Schools,” *The History Teacher* 22 (August 1989): 417. According to *American Heritage College Dictionary*, 3d ed. *nativism* “favors the indigenous or native culture against acculturation and immigration.”

The Hidden And Overt Agendas of Revisionist Multiculturalism and the Deconstruction of Nationalism and Patriotism: 1990-1999

An essay published in 1990 described textbooks and classrooms filled with multicultural teaching that attempted “to tear down, discredit, and destroy the shared story that has made us a people and [to] impose on us a different story which tells us our civilization and past history are essentially evil.”⁹² What students were studying in their history textbooks, according to *The Closing of the American Heart: What’s Really Wrong with America’s Schools*, was nothing more than “distortion of the historical record”, especially when Christianity was removed from that record.⁹³ In its place, such curriculum topics as “personal identity, death and dying, depression, suicide, relaxation techniques, stress management, self-esteem, addiction, and sex education” flourished in classrooms and textbooks without the benefit of Biblical absolutes.⁹⁴

In 1991, the Organization of American Historians affirmed multiculturalism by advocating the teaching of “race, class, sex, and ethnicity” because “minority groups, women, and working people celebrate and seek to derive their self-esteem from aspects of their history.”⁹⁵ In 1992, *The Textbooks Controversy* revealed that American history textbooks were nothing more than social studies textbooks whose content was “divorced

⁹²Lawrence Auster in Amy Kay Litke, “Character Training Based upon Biblical Absolutes Found in Selected Elementary Readers from the Eighteenth Century to the Present” (Ed.D. diss., Pensacola Christian College, 2003), 34-5.

⁹³Ronald H. Nash, *The Closing of the American Heart: What’s Really Wrong with America’s Schools*, with a foreward by R. C. Sproul (U.S.A.: Probe Ministries International, 1990), 39.

⁹⁴Pearl Evans, *Hidden Danger in the Classroom*, 54, 76.

⁹⁵Organization of American Historians in Maureen Stout, Ph.D., *The Feel-Good Curriculum: The Dumbing Down of America’s Kids in the Name of Self-Esteem* (Cambridge, Mass.: Perseus, 2000), 185.

from serious historical scholarship.”⁹⁶ By 1993, the book *America’s Christian History* stated, “Public school textbooks are fertile ground for the seeds of willful historical deception.”⁹⁷ Author Gary DeMar cited one example taken from a history textbook in which “a ‘Puritan’ church is not described as a center of religious life but rather as a center for a summer piano festival” (17).

According to Thomas Sowell’s *Inside American Education: The Decline, the Deception, the Dogmas*, “brainwashing” and other “numerous hidden agendas” degraded objective academics as students learned “neither an intellectual process nor a knowledge base” and where Western civilization continued to be “intolerable.”⁹⁸ Furthermore, Henry Perkinson’s *Teachers Without Goals/Students Without Purposes* revealed that subject matter was outmoded because it was “didactic material,” an idea gleaned from Maria Montessori.⁹⁹ Perkinson argued that teaching students knowledge would be reverting back to “the age of tribalism” (75).

Exposure of hidden and overt agendas in textbooks continued in 1994, when the American Textbook Council published a manual entitled *History Textbooks: A Standard*

⁹⁶John G. Herlihy, ed., *The Textbook Controversy: Issues, Aspects, and Perspectives* (Norwood, N.J.: Ablex Publishing Corp., 1992), 30. Herlihy believes textbooks are biased, however, not because he is a traditionalist but because he believes nationalism has enslaved historians in forcing them to promote their agenda. Nonetheless, he has much discernment to note that the historical facts are distorted or omitted altogether.

⁹⁷DeMar, *America’s Christian History*, 14.

⁹⁸Thomas Sowell, *Inside American Education: The Decline, the Deception, the Dogmas* (New York: Free Press, 1993), 6, 15, 17, 71.

⁹⁹Henry J. Perkinson, *Teachers without Goals/Students without Purposes* (New York: McGraw-Hill, 1993), 72. Maria Montessori (1870-1952) was an Italian educator who took many children orphaned by war, saw they were eager to learn (their creative potential), and tried to make education practical for them. She was instrumental in promoting preschool education and elementary education. She disregarded the Bible that teaches children are influenced by their sin nature to be lazy, to be willful, and to be prideful. According to Montessori, the teacher must teach “school behaviors”, guiding the children away from societal prejudice into the creative realms of natural behavior.

and Guide that described “shortcomings” of history and social studies textbooks while revealing that available textbooks were “flawed,” “politically correct,” and some promoted “a revisionist history that denigrates or compresses the Western Europeans and their progeny.”¹⁰⁰ The same year, the article “A New Generation of History Textbooks” stated that several American history textbooks published in the nineties leaned “heavily on social history, revisionism, and diversity.”¹⁰¹ The article “History, The Sequel” reported that one text mentioned Lincoln’s Gettysburg Address only “in passing” while another text failed to cite “the Wright brothers or Thomas Alva Edison yet mentioned the 1848 convention on women’s rights held in Seneca Falls, New York.”¹⁰²

John Leo reported on the “National Standards for United States History” (1995) that history textbooks would continue the “counter-cultural perspective” where no “uprising or rebellion seems to go unmentioned” and America is viewed as “inherently oppressive.”¹⁰³ Patrick Buchanan revealed that there was no mention of influential individuals such as Alexander Graham Bell, Thomas Edison, the Wright Brothers, or Jonas Salk in these history standards (making it evident that these individuals would not be included in future textbooks).¹⁰⁴ Buchanan concluded that a dangerous movement

¹⁰⁰Karen Diegmueller, “Curriculum,” *Education Week*, 4 May 1994 [online]; accessed 22 January 2004; EBSCOhost, AN 9410281474.

¹⁰¹Gilbert T. Sewall and Stapley W. Emberling, “A New Generation of History Textbooks,” *Society* 36 (November/December 1998) [online]; accessed 22 January 2004; EBSCOhost, AN 1195583.

¹⁰²John Elson and Ratu Kamlani, “History, The Sequel,” *Time* 7 November 1994 [online]; accessed 29 September 2003; EBSCOhost, AN 9411027646.

¹⁰³John Leo, “The Hijacking of American History: The New Textbook Standards,” *U.S. News and World Report*, 14 November 1994, 36; reprint *Focus on the Family Citizen*, 16 January 1995, 14.

¹⁰⁴Patrick J. Buchanan, “Dead White Males Are Out, Aztec Culture Is In,” *Focus on the Family Citizen*, 16 January 1995, 15.

was at work “to inculcate in American youth a revulsion toward America’s past” (15). Former Senator Bob Dole came to the same conclusion: “The purpose of the national history standards seems . . . to be . . . to denigrate America’s story. . . . This is wrong, and it threatens the U.S. as surely as any foreign power ever has.”¹⁰⁵ Lynne Cheney also noted pro-feminist bias as well as revisionism and multiculturalism in high school American history textbooks.¹⁰⁶

Further exposure of the revisionist agenda in textbooks was cited in the book *Enough Is Enough: A Call to Christian Involvement*, in which author Rick Scarborough made it clear that “We have been besieged with misinformation over the past thirty years that has caused many in our country to believe America was never a Christian nation. Children in today’s sterile, secular, educational environment are being led to believe that God had nothing to do with the formulation of America and our founders never intended for religion to be discussed in the public arena.”¹⁰⁷ Scarborough cited revisionism in textbooks and an attack on Christianity: “American history is routinely ignored or rewritten to accommodate the humanist, atheistic, world view. The role of Christianity is being systematically denied or ignored in today’s classroom. . . . As they rewrite our history, they are not only leading people astray, they are destroying the pathway back to the truth” (195).

¹⁰⁵Senator Bob Dole in Mark Pitsch, “Dole Takes Aim at ‘Elitist’ History Standards,” *Education Week*, 13 September 1995 [online]; accessed on 22 January 2004; EBSCOhost, AN 9509233962.

¹⁰⁶Lynne V. Cheney, *Telling the Truth: Why Our Culture and Our Country Have Stopped Making Sense – and What We Can Do About It* (New York: Simon & Schuster, 1995), 33.

¹⁰⁷Scarborough, *Enough Is Enough*, 38-9.

In 1997, the article “A Page Out of the History-Text Debate” noted that “multiculturalism” tainted American history textbooks and prompted the political choice of the “proposed national history standards.”¹⁰⁸ Henry Giroux believed that national history ought to be defined in loose, vague terms, constantly in a state of flux (evolution) reflecting “a critical encounter with the past” that recognized the importance of “cultural diversity.”¹⁰⁹ In contrast, Schmidt’s *The Menace of Multiculturalism: Trojan Horse in America* said that textbooks “cast the best light on accomplishments of non-Western or minority ethnic groups”; likewise, “heroic acts and contributions of men like Patrick Henry, Paul Revere, and others” would be omitted from the textbooks.¹¹⁰ Mixed with critical theory and multiculturalism, this approach considered more than one “credible version of reality” where “[we must] deepen our understanding of the world, we must learn to perceive from as many perspectives as possible.”¹¹¹ Thus, knowledge was only knowledge when meaning was assigned to it, hence constructivism (45).¹¹²

¹⁰⁸Mark Clayton, “A Page Out of the History-Text Debate,” *Christian Science Monitor* 1 December 1997 [online]; accessed 19 December 2003; EBSCOhost, AN 9712036893.

¹⁰⁹Giroux, *Pedagogy and the Politics of Hope*, 245.

¹¹⁰Alvin J. Schmidt, *The Menace of Multiculturalism: Trojan Horse in America*, with a foreward by Dinesh D’Souza (Westport, Conn.: Praeger, 1997), 22, 188.

¹¹¹Patricia H. Hinchey, *Finding Freedom in the Classroom: A Practical Introduction to Critical Theory*, Counterpoints: Studies in the Postmodern Theory of Education (New York: Peter Lang, 1998), 73. Critical theory like Marxism is a theory of conflict between those who have power and those who do not. Critical theorists believe the dominant classes (neo conservatives) use schools to maintain control of society. Critical theorists reject all things traditional, believing knowledge is socially constructed (knowledge is something somebody has made up), and they desire to deconstruct the curriculum.

¹¹²Constructivism defines knowledge as developmental as well as being socially and culturally mediated. Constructivist teachers mediate with students, allowing them to develop their own theories about the world. Constructivism teaches that learning is a self-directed process of resolving inner cognitive conflict through experience.

The article “Whose standards?” (1999) revealed that the National History Standards rejected by the United States Senate in 1994 had nonetheless crept into American high school history textbooks producing “anti-Americanism.” The article quoted Mr. Fonte, the director of the Hudson Institute Center for American Common Culture, who stated: “These historians emphasize the negative aspects of American culture, and gloss over or romanticize other cultures” with the intended goal of “deconstruct[ing] any sense of nationalism or patriotism.” The article cited the textbook *United States History and the Course of Human Events* (West Publishing, 1997) for “condemning American slavery yet validating slavery in Africa as socially tolerable,” and for “criticizing the Christianizing of Indians by colonists but likewise tolerating Indian torture of whites for the loss of their loved ones.”¹¹³ B. K. Eakman, in the book *Cloning of the American Mind: Eradicating Morality through Education*, added more observations about this textbook, writing: “In short, this so-called American history devotes virtually no time to American history . . . For instance, little time is spent on the actual early events that forged our nation.”¹¹⁴ Eakman concluded that others had found “little regarding the development of American political thought, as articulated in the Federalist Papers. The book skips to the post-World War II era” (389).

As an example of revisionist interpretation, Donaldo Macedo, who co-authored *Critical Education In The New Information Age*, cited Robert J. Fields’ *The History of the United States* (1987) for its failure to criticize American involvement in Vietnam and for

¹¹³Lynn Vincent, “Whose standards?” *World* [online], 20 November 1999; accessed 28 November 2003 <http://worldmag.com/world/issue/11-20-99/national_5.asp>.

¹¹⁴B. K. Eakman, *Cloning of the American Mind: Eradicating Morality through Education* (Lafayette, La.: Huntington House, 1998), 389.

its exposure of the dangers of Communism.¹¹⁵ Macedo criticized the textbook for failing to present the North Vietnamese and Vietcong as victims of United States aggression (133). In the same book, Macedo falsely accused the Pilgrims at Plymouth Rock of ushering in the beginning of “quasi-genocide” against the American Indian (122). Macedo represents those who concentrate on reporting “heinous crimes” in history textbooks while neglecting significant contributions made in Western civilization (133).

Revisionism in the Twenty-First Century

In 2000, the American Textbook Council detailed the state of American history textbooks in which today’s children “envision their country...with a degree of mourning or indignation.” According to the Council’s report, the following heroes of American history were made into villains: “Christopher Columbus, George Washington, Thomas Jefferson, Sam Houston; the pioneers on the Great Plains and in California; the builders of railroads and cities.” The Council’s report further revealed that these people were replaced “to advance a civic agenda that highlights and ennobles people of color, peace advocates, anti-colonialists, environmentalists, and wronged women.” The report concluded: “The result is bad history [and students are left with] an incomplete understanding of the origins of the nation and world today.”¹¹⁶

The article “Getting the Spin Right on History” (2001) revealed that the Institute for International Textbook Research, in cooperation with UNESCO, had “developed

¹¹⁵Manuel Castells, Ramón Flecha, Paulo Freire, Henry A. Giroux, Donaldo Macedo, and Paul Willis, *Critical Education In the New Information Age*, with a introduction by Peter McLaren (Lanham, Md.: Rowman & Littlefield, 1999), 132-33.

¹¹⁶*American Textbook Council* [on-line], 2000; accessed 9 August 2003, “Report 2000: History Textbooks at the New Century” <<http://www.historytextbooks.org/2000.htm>>.

guidelines for textbook revision.” They labeled as biased any textbook that elevated the dignity or superiority of any nation or culture over another. History was to be “deconstructed” by incorporating “cultural diversity.”¹¹⁷ The institute sought to incorporate a globalist curriculum, while removing Christianity: “Belief in a personal God to which people owe allegiance and obedience cannot remain if globalists are to achieve their ultimate vision.”¹¹⁸

Historical illiteracy continued in 2002, as the Texas Public Policy Foundation made the observation that “errors and bias...abound in social studies textbooks.” Furthermore, they asserted “left-wing groups want censorship...unabashedly seek[ing] to censor the triumph of the American experiment.”¹¹⁹ Stephen L. Carter, writing in *Christianity Today*, cited Warren Nord’s study of high school textbooks in which he suggested that “religion is hardly mentioned, even in history books, and, when it comes up at all, is treated as a relic of the nation’s distant past.” Nord’s study also revealed that one textbook recently edited “references to God out of the Mayflower Compact.”¹²⁰

Larry Schweikart’s article “History to the Left of Us” exposed the existence of a “pervasive bias” distorting high school American history textbooks with a consistent politicized agenda and “deliberate manipulation.” Schweikart cited several textbooks

¹¹⁷Shiraz Sidhva, “Getting the Spin Right on History,” *UNESCO Courier* 54 (November 2001) [online]; accessed 19 December 2003; EBSCOhost, AN 00415278.

¹¹⁸Don Closson, ed., *Kids, Classrooms, and Contemporary Education: Probing the Headlines That Impact Your Family*, with a foreword by Marvin Olasky (Grand Rapids: Kregel Publishing, 2000), 81.

¹¹⁹“Pro-family Groups Winning Textbook Battle in Texas,” *The Education Reporter: The Newspaper of Education Rights* [online], October 2002; accessed 12 August 2003 <<http://www.eagleforum.org/educate/2002/oct02/tx-textbook.shtml>>.

¹²⁰Stephen L. Carter, “Remedial History,” *Christianity Today*, 8 July 2002 [online]; accessed 19 December 2003; EBSCOhost, AN 6876621.

fraught with misrepresentations about individuals such as former President Richard Nixon, former President Ronald Reagan, Supreme Court Justice Clarence Thomas, Rush Limbaugh, and Ken Starr. Schweikart included a list of revisionist textbooks Tindall and Shi's *America*, Jordan and Litwack's *The United States*, Daniel Goldfield et al.'s *American Journey*, Thomas Bailey et al.'s *American Pageant*, John Murrin et al.'s *Liberty, Equality, Power*, Gillon and Matson's *American Experience*, Alan Brinkley's *Unfinished Nation*, and Paul Boyer et al.'s *Enduring Vision*. Schweikart advocated: "Before adopting a text for a course, any educator interested in teaching facts needs to ask an important question: Does the book have any connection to the truth?"¹²¹

The article "Debating the Curriculum: *Social Studies or History, 1892-1937*" published in 2002, noted that historians between 1892 and 1937 considered "social studies to be propaganda." Additionally, the article revealed that four different groups were fighting over control of the curriculum from 1892 through 1957: "Humanists, developmentalists, social efficiency educators, and social meliorists." All of this led to "replacing American history instruction with courses in sociology" during that period, leading to the current debacle.¹²² Educational expert Charlotte Iserbyt cited similar educational malpractice, including "dumbed-down" American history courses and the

¹²¹Larry Schweikart, "History to the Left of Us," *American Enterprise* 13 (September 2002) [online]; accessed 10 November 2003; EBSCOhost, AN 7236048.

¹²²Joseph Watras, "Debating the Curriculum: *Social Studies or History, 1892-1937*," *Social Studies* 93 (November/December 2002) [online]; accessed 19 December 2003; EBSCOhost, AN 8651700.

continuing goal of secularist education: “social engineering and job training . . . [not] academics.”¹²³

In 2003, the National History Standards eliminated “truth” from history textbooks and classrooms nationwide to forward their global agenda.¹²⁴ Observations in the article “Teaching History: Fact or Fiction?” noted that fiction often replaces fact in American history textbooks; likewise, several key figures were “censored” from current textbooks.¹²⁵ The article “American History 101: Anti-American History?” revealed that since the National Endowment for the Humanities came out with the “National Standards for United States History”, textbook content remains “filled with multiculturalism, anti-Western bias, and the politically-correct notion that all ethnic and gender groups are victims of white male oppression.”¹²⁶ Concern was recently voiced by several notable figures including historian David McCullough, who told a Senate Committee “we are raising a generation of people who are historically illiterate” (2).

In his book entitled *Pushing the Envelope: Critical Issues in Education*, Allan Ornstein described history education in 2003: “The big issues in education are still social and political – not whether there is excessive reliance on the textbook, stress on memorization, or grades. They deal with caste, class, and gender – and other issues

¹²³“The Disappearance of History,” *Education Reporter: The Newspaper of Education Rights*, [on-line], June 2002; accessed 25 October 2003 <<http://www.eagleforum.org/educate/2002/june02/history.html>>.

¹²⁴Michael Chapman, “Focus: Transformational Education: The New Mission of Schools,” *Education Reporter: The Newspaper of Education Rights*, September 2003, 3.

¹²⁵*Eagle Forum* [on-line], 6 August 2003; accessed 25 October 2003, “Teaching History: Fact or Fiction?” by Phyllis Schlafly <<http://www.eagleforum.org/column/2003/aug03/03-08-06.shtml>>.

¹²⁶“American History 101: Anti-American History?” *The Education Reporter: Newspaper of Education Rights*, September 2003, 2.

dealing with population growth, disease, hunger, technology, pollution, and depletion of the earth's resources – all of which deal with equity and social justice.”¹²⁷ Ornstein included information from a CD-ROM used as a supplement to American history textbooks that illustrates the ‘finished product’ of secular revisionist history:

The Vikings should be recognized as discoverers of America, not Columbus.... Miriam deFord the inventor of a diaphragm-like birth control device was given more time than Woodrow Wilson, Henry Ford, and the Wright Brothers.... no mention of Samuel Adams or Thomas Paine.... Washington and Jefferson are portrayed as little more than slave owners who chased after women.... slight mention of the Magna Charta that was presented as being signed by the Pilgrims.... nearly the entire body of early American political and legal thought was absent.... the U.S. Constitution viewed as an ethnic European document that disenfranchised minorities and the majority of the working class.... John C. Calhoun and Robert E. Lee were given less than a minute of coverage and were treated strictly as racists.... ignored the existence of communism and Nazism in the 1930s.... the dropping of the bomb on Hiroshima was considered an act of terrorism.... the bombing of London, Dunkirk, the Battle of the Bulge, D-Day, and the North African and Pacific campaigns of World War II were not mentioned.... Stalin perceived as a political and military genius who was misunderstood by Roosevelt, Churchill, and Truman.... highlights the work of Green Peace as uplifting and necessary.... views the 9/11 terrorist attack as the result of a long misunderstanding between Islam and the West (68-9).

Historical revisionism continues to thrive in the postmodern climate of the twenty-first century. According to the article “Refiguring History: New Thoughts on an Old Discipline,” published in the *Teachers College Record*, “Postmodern historians can defeat academic orthodoxy,” an orthodoxy thought of as “not only misguided, but oppressive.”¹²⁸ It appears that postmodern historians continue to forward an agenda of social engineering, collectivist politics, and moral relativity devoid of historical objectivity and moral absolutes.

¹²⁷Allan C. Ornstein, *Pushing the Envelope: Critical Issues in Education* (Upper Saddle River, N.J.: Pearson Education, 2003), 30.

¹²⁸Thomas O'Brien, “Refiguring History: New Thoughts on an Old Discipline,” *Teachers College Record* 106 [on-line] 2004; accessed 11 December 2003 <<http://www.tcrecord.org>>.

Conclusion

Current literature revealed a revisionist movement in education, excluding a Biblical worldview in exchange for a secular worldview. From the earliest days of the high school American history textbook, there has been a demonstrable effort to secularize and revise the story of America's past heritage. By the mid-nineteenth century, a foundation of secular philosophy was laid as individuals such as Horace Mann replaced God with nonsectarian religion in the public school system. With this new philosophical foundation in place, public schools began adopting textbooks that minimized the story of America's Christian heritage, and revisionism was born. By the end of the nineteenth century, secularism advanced further with the introduction of the progressive ideas of John Dewey, disrupting further the traditional story of America's past.

In the first two decades of the twentieth century, secularism introduced a curriculum of industrial education, replacing the people and facts of American history with vocational matter designed to meet perceived societal needs. During the twenties and thirties, revisionism continued with the rise of a new social order of centralized government control, implemented within American history textbooks by progressives, including Ellwood Cubberley, Harold Rugg, William Kilpatrick, and L. Thomas Hopkins. By the mid-twentieth century, 1939 to 1959, Marxism and other subversive ideas were unleashed within the pages of American history textbooks, creating further revisionist interpretations of the nation's heritage.

During the sixties and seventies, world problems began replacing the story of America in textbooks, becoming a sounding board for social welfare, pacifism, and radical environmentalism. Between 1980 and 1989, traditionalists spoke out in defense of true and

objective history, but secularism continued to grow stronger. In the last decade of the twentieth century, revisionism evolved further as forces of multiculturalism and deconstructionism discredited nationalism and patriotism within the high school textbook, denying the distinct attributes of American history.

The twenty-first century emerged with deconstruction and revisionism continuing within American history textbooks under the auspices of globalism. Thus, from the nineteenth century to the present, the initial and subsequent adoption of a secular philosophy within the pages of high school American history textbooks led to a determined and successful effort to incorporate revisionism to the detriment of the truth about the facts and opinions regarding America's past.

This movement runs counter to Christian beliefs, patriotism, and nationalism. The secularist educational establishment appears to indoctrinate children rather than educating them for academic success. Thus, there is a deliberate attack on traditional methodology in an attempt to forward progressive ideas.

Furthermore, this literature demonstrated that textbook authors and publishers have produced American history textbooks that contain a secular philosophical bias and promote revisionism. These textbooks are critical of Christianity, denigrate national heroes, and eliminate, replace, or otherwise distort facts surrounding famous individuals and events. The precedent of revisionism set forth in this literature review was incomplete regarding specific treatment of the Puritans, thus authenticating the need for greater research and this study.

CHAPTER 3

METHODOLOGY

Problem Statement

There has been a movement in high school American history textbooks to exclude a Biblical worldview and to exchange it for a secular worldview. Revisionism is a by-product of this secular worldview. Available literature does not appear to adequately address the impact of revisionism within the pages of American history textbooks specifically concerning the portrayal of the American Puritans. Therefore, an analysis of American history textbooks beginning in the 1870s through the 1990s was necessary to demonstrate the existence of historical revisionism regarding the treatment of the American Puritans and whether a trend exists to revise their place in American history textbooks over the past two centuries.

Purpose Statement

The purpose of this trend analysis was to investigate the portrayal of the Puritans found in high school American history textbooks from the 1870s through the 1990s as influenced by secular educational philosophy.

Research Questions

In order to address the purpose of this study, the research answered the following three research questions.

1. What is an appropriate historical view of the Puritans?
2. What are the changes that have occurred in the treatment of the Puritans over the time span from the earliest high school American history textbooks until the end of the twentieth century?
3. What is the impact of secular education (revisionism) on the portrayal of the Puritans?

Methodology

Textbooks cited in the literature review were selected first (if available) for choosing five high school American history textbooks from each decade beginning with the 1870s (as high schools did not emerge until after the Civil War) and concluding with the end of the 1990s.¹ An analysis document (appendix A) and specific research questions directed the examination of each textbook. Findings were presented and results of the tabulation of the Document Analysis form were graphed to illustrate any trends in secular revisionism. Implications of this trend analysis were outlined and suggestions made for Christian education.

Research Documents

Textbooks were selected primarily from high school American history textbooks available through Pensacola Christian College. If less than five textbooks were available

¹Gerald L. Gutek, *Education in the United States: An Historical Perspective* (Boston: Allyn and Bacon, 1991), 104, 115.

for the study, then the remainder were selected from the University of West Florida until five textbooks had been chosen for each decade. To ensure that five textbooks were chosen from each decade, a last resort was made to secure textbooks available from on-line sources or through inter-library loan.² From available textbooks, first priority was given to those textbooks noted in the literature review, followed by textbooks produced by mainstream publishing companies that have had a well-established record of acceptance by public schools in large states such as California, Florida, and Texas.³ Older textbooks (pre-1950) were not likely to fit into either of these categories as they were produced by companies that may no longer be in existence; however, when these textbooks were used, appropriate educational resources were consulted in an attempt to validate their acceptance in common (public) schools and were noted in chapter 4.

After collecting textbooks to be studied, the researcher determined the validity of each document using exclusionary and inclusive criteria for textbook selection as established in Gall, Borg, and Gall's *Educational Research: An Introduction*.⁴ The inclusive criteria used were determined by an affirmative response to the following questions. (1) Was this an authentic textbook? This was determined by examining the title and preface of the book or by recommendation from outside printed documentation. (2) Could the year of publication and grade level (high school) be determined? The year

²If less than five textbooks can be found this fact will be noted in the results of the study for the respective decade.

³These states collectively are known as the "Big Three." In 2003, the following publishers were chosen as the most popular for eleventh grade United States history textbooks: Pearson/Prentice Hall, Harcourt/Holt, Houghton Mifflin/McDougal, and McGraw Hill/Glencoe. These publishers had eighty percent of the textbook market in 2003. *American Textbook Council* [on-line], 2003; accessed 13 March 2004 <<http://www.historytextbooks.org/adoptions.htm>>.

⁴Meredith D. Gall, Walter R. Borg, and Joyce P. Gall, *Educational Research*, 6th ed. (White Plains, N.Y.: Longman Publishers, 1996).

of publication was determined by examining the title page and other front matter in the book while the grade level was confirmed: by examining the title, by reading the preface, by examining advertisements within the textbook, or by external written documentation that specifically stated the textbook was for use in the high school. (3) Was the purpose of this textbook that of teaching United States history? Whether the textbook taught United States history was determined by examining the preface and table of contents. Using inclusive criteria, the researcher asked whether the contents of the textbook were consistent with the purpose of the textbook, that of teaching United States history? Textbooks were excluded if published by a Christian publishing company or if pages were missing that prevented examination of items related to this study.

Document Analysis Tool

The basic format of this tool came from an examination of other dissertations located at Pensacola Christian College, and one dissertation, in particular, which stood out as correlating to this study. Amy Kay Litke's "Character Training Based upon Biblical Absolutes Found in Selected Elementary Readers from the Eighteenth Century to the Present" formed the basis for the formatting of this dissertation tool.⁵

Validity of Tool Content

The writings of the secular historian Perry Miller (1905-1963) were used as a template in order to insure that items included in the "Document Analysis Tool" were valid and represented a comprehensive appraisal of Puritan history. Miller is recognized

⁵Amy Kay Litke, "Character Training Based upon Biblical Absolutes Found in Selected Elementary Readers from the Eighteenth Century to the Present" (Ed.D. diss., Pensacola Christian College, 2003).

as the foremost historian of the New England Puritans. He received a Ph.B. from the University of Chicago (1928) and soon after joined the faculty of Harvard University (1931) where he caught the attention of “senior Harvard scholars Samuel Eliot Morison and Kenneth Murdock.”⁶ Miller published several works treating early New England with his focus on the Puritans including *Orthodoxy in Massachusetts* (1933) and *The New England Mind: The Seventeenth Century* (1939). The *American National Biography* states, “It is no exaggeration to say that the entire range of scholarship published since the 1950s on early American intellectual life, especially on New England, constitutes an extended commentary on Miller’s work” (513). Miller’s work is referenced in many American history textbooks produced by major textbook publishers. There is a consensus among historians of American history that Miller’s works remain the seminal and most comprehensive treatment of the Puritans.

Items were deemed relevant for inclusion in the tool after an examination of two key resources, one traditional and one secular. The first resource examined was a well-established traditional textbook entitled *United States History: Heritage of Freedom*.⁷ The second resource examined was the long-established secular work entitled *The Puritans: A Sourcebook of Their Writings*.⁸ Only the most relevant information and major themes corresponding in both works determined the standard and limitations for

⁶John A. Garraty and Mark C. Carnes, ed., *American National Biography*, vol. 15 (New York: Oxford University Press, 1999), s.v. “Miller, Perry.”

⁷Mike Lowman, Greg Thompson, and Kurt Grussendorf, *United States History: Heritage of Freedom*, 2d ed. (Pensacola, Fla.: A Beka Book, 1996).

⁸Miller and Johnson, ed., *The Puritans: A Sourcebook of Their Writings*.

item inclusion in this tool to reflect a historically accurate description of the Puritans and their influence.

Research Procedure

High school American history textbooks were assessed from each decade beginning in the 1870s through the 1990s and noted on the form entitled “Document Analysis” in appendix A. On this form, the following generic information was included for bibliographic and statistical use from each textbook: author, date of publication, title, publisher information, library location, and the number of pages and paragraphs dedicated to the topic of the Puritans. This textbook information was collated and categorized.

Textbooks were then examined to answer the Research Questions based on an assessment of each item included on the “Document Analysis” form in appendix A.

For each textbook, every item on the Document Analysis form was marked to indicate whether it was “treated” (T) or “not treated” (NT). While evaluating the first ten textbooks, the analysis document was evaluated for accuracy and completeness of choice options. Any changes needed were made to the document at that time. Additionally, notes were taken and comments made in the space provided on the Document Analysis form to ensure accuracy of the collected data, to provide recorded examples of secular educational philosophy and revisionism, and to assist in analysis and interpretation of the findings as discussed in the results of the study.

Data Analysis

Analysis of the data included descriptive summaries of textbook information by decade. The first research question was analyzed by evaluating the historically accurate treatment of the Puritans in textbooks and other accurate references. The second research question was analyzed with descriptive statistics to obtain the percentages of Puritan item content by decade of the textbooks published. This data was a cumulative analysis of the textbooks cited for that particular decade. Included in this analysis were notable examples from textbooks revealing characteristics of secular educational philosophy and revisionism. Results for each item on the Document Analysis form from each particular decade were counted in each category, and the total for each category was divided by five to find a percentage (0, 20, 40, 60, 80, 100), and this percentage was shown for each item pertaining to each decade. Finally, the third research question was analyzed by an examination of the collective results graphed for each category and all sub-category items that revealed any revisionist trend concerning the treatment of any particular item or category regarding the Puritans between the 1870s and 1990s.

After the high school American history textbooks were collected and validated, the data was compiled and compared. A percentage was figured from each decade for each category and topic and included on the "Document Analysis" sheet. This number revealed the percentage of textbooks from a given decade that treated a category or topic or did not treat that category or topic. Percentages for each decade were shown in appendix B.

In order to come up with a percentage for each topic in each respective decade, the total number of times that an item was treated or not treated in that decade was

counted and the total treated was divided by five, this being representative of the total number of textbooks used for that decade. In determining the cumulative treatment of an individual item for the entire period of the study, the number of times an item was treated were totaled and divided by sixty-five to determine the cumulative average percentage of treatment. In order to come up with a percentage for each category in each respective decade, the cumulative percentages of all of the topics in that category were added together; and the total was divided by the number of topics in that category.

In this study, the number of pages of treatment for each textbook was counted covering the subject of the Puritans. Pictures, illustrations, or charts were not counted as part of the pages of text; only the text itself was counted for determining the number of pages dedicated to the treatment of the Puritans. Neither was the physical size of the page or the font size of the print taken into consideration in this tabulation. In certain cases, the treatment of the Puritans was scattered; therefore, determining the number of pages of treatment was difficult. In such cases, four sentences were counted to equal one paragraph, and the accumulation of four paragraphs was counted as equal to one page; however, normally this process was not part of the tabulation of pages.

As a rule, determining the number of pages was accomplished by examination of each individual page, then by estimation it was determined whether treatment took up the whole, three-fourths, one-half, or one-quarter of the page. These figures for each of the individual pages examined were counted, providing a grand total of the number of pages dedicated to the treatment of the Puritans for each individual textbook. The resulting number of pages for each textbook was then added to the totals for each of the other

textbooks in that decade, and this grand total, divided by five, determined the average number of pages that treated the Puritans for that decade.

In this study the number of paragraphs of treatment for each textbook was counted covering the subject of the Puritans. Only text was counted in this tabulation process. There was no factoring in of how many sentences each paragraph had for calculating the number of paragraphs except as noted in the previous paragraph when treatment was very spread out in the text. Normally, determining the number of paragraphs was accomplished by examination of each individual page. Whenever there was an indentation identifying the beginning of a new paragraph, it would be counted as one paragraph on that page. The figures for each of the individual pages observed were counted and tabulated to provide a total of the number of paragraphs dedicated to the treatment of the Puritans for each individual textbook. The resulting number of paragraphs for each textbook was added to the totals for each of the other textbooks for that decade; and this grand total divided by five determined the average number of paragraphs that treated the Puritans for that decade.

Individual items were considered treated if they agreed with the statement on the Document Analysis form; however, there were some exceptions. In the case of the *Bay Psalm Book*, *Hornbook*, and *New England Primer*, mentioning the item in the respective text was considered adequate evidence that the item had been treated. Concerning Harvard College, if the textbook agreed with the statement found on the Document Analysis form it was considered treated, even if found in a different section of the textbook. This decision was made because authors assume readers know Puritans started Harvard College. Other authors may consider this fact unimportant information or

purposely attempt to ignore the Puritan heritage of the institution. It was thought inappropriate to make an interpretive judgment on this account.

In the case of Puritan literature, citing the author and work, or author along with a description of the work, or author along with a list of literary accomplishments (not necessarily names of specific works, but items listed by subject: medicine, science, etc.) were all acceptable. In the treatment of the category of the New England Confederation and the Settlement of Connecticut, it was not necessary for the individual items to state an association with the Puritans as long as they agreed with the statement on the Document Analysis form. However, in the majority of the textbooks used in this study, items and categories listed above were either located in sections dedicated to the Puritans or made reference to them in some manner.

Summary

The research method has been discussed in chapter 3. Topics included information used on the research documents, instrumentation describing the document analysis tool and how it was developed, the research procedure, and methods of data analysis.

CHAPTER 4

PRESENTATION OF DATA

Overview of Methodology

The purpose of this trend analysis was to investigate the portrayal of the Puritans found in high school American history textbooks from the 1870s through the 1990s as influenced by secular educational philosophy.

Establishment of Context

To help the reader understand the context in which these history textbooks were written, a historical background was given in chapter 2. It was shown that history textbooks written for the public schools of the nineteenth century had to contend with a non-sectarian and growing secular philosophy beginning with the influence of Horace Mann. Therefore, the earliest high school history textbooks were written in a non-sectarian manner. This pattern for writing textbooks remained throughout the course of the nineteenth century.

However, the non-sectarian context of public education changed under the growing influence of secularism, socialism, progressivism, and psychology. Content was often substituted with vocational topics or child-centered activities. Facts were replaced for the sake of social relevance. These influences stemmed from a secular philosophy that influenced the context of education in which high school American history textbooks were written.

Identification of Textbooks

After establishing the context in which high school American history textbooks were written, the textbooks to be studied were collected and identified according to availability. These textbooks were collected from the following locations: forty-three from the Rebekah Horton Library located on the campus of Pensacola Christian College in Pensacola, Florida; three from Special Collections in the John C. Pace Library located on the campus of University of West Florida in Pensacola, Florida; ten from various universities, colleges, institutes, and public libraries through Inter-Library Loan; and the remaining nine through private purchase from various book sellers on-line. These textbooks were identified as meeting inclusion criteria for the study according to their purpose (teaching American history) and according to the grade level and publication date.

Five textbooks were selected from each decade from the 1870s through the 1990s. Books meeting the criteria stated in chapter 3 were first chosen based on the following: whether they were referenced in the literature review, followed by popularity, or produced by major publishing firms. Remaining textbooks for each decade were selected based on availability.

The following eight textbooks used in this study were referenced in the literature review though in some cases with a different date of publication that included Gavian and Hamm (1945), Wirth (1949), Faulkner (1950), Muzzey (1950), Harlow (1953), Bragdon (1956), Madgic (1971), and Todd and Curti (1977).

Additionally, multiple sources were consulted to determine the popularity of textbooks and their authors used in this study. Nietz's *Old Textbooks* (1961) was an

excellent reference in determining the popularity of textbooks and authors prior to 1900.¹

Of those textbooks and authors mentioned by Nietz, eight were used in this study including Scott (1870), Goodrich (1874), Steele (1879), Willson (1880), Anderson (1881), Eggleston (1888), Montgomery (1891), and Guitteau (1923).² From Elson's *Guardians of Tradition* (1964), three more authors were noted: Thalheimer (1881), Morris (1898), and Fiske (1899).³ From *American Authors: 1600-1900* (1938) was added a "principal" work of Johnson (1889).⁴

From *Concise Dictionary of American Biography* (1997) was added the work of Hart (1905).⁵ From *Twentieth Century Authors* (1942) was added McLaughlin (1906) and Beard (1949).⁶ From *Something About the Author* (1981) was added Weisberger (1982).⁷ A study done by Brigham Young University (1995) included the following

¹This reference primarily dealt with elementary school textbooks; however, the subject of American history for all grades was referenced in this book. John A. Nietz, *Old textbooks: Spelling, Grammar, Reading, Arithmetic, Geography, American History, Civil Government, Physiology, Penmanship, Art, Music, As Taught in the Common Schools from Colonial Days to 1900* (Pittsburg, Penn.: University of Pittsburg Press, 1961), 237, 246, 266-69.

²Guitteau's work was compared with that of Goodrich. Nietz, *Old Textbooks*, 238.

³Ruth Miller Elson, *Guardians of Tradition: American Schoolbooks of the Nineteenth Century* (Lincoln, Nebr.: University of Nebraska Press, 1964), 409-10.

⁴Stanley J. Kunitz and Howard Haycraft, eds., *American Authors: 1600-1900* (New York: H. W. Wilson Co., 1938), 422.

⁵*Concise Dictionary of American Biography*, 5th ed., vol. 1 (New York: Charles Scribner's Sons, 1997), 520.

⁶Stanley J. Kunitz and Howard Haycraft, eds., *Twentieth Century Authors: A Biographical Dictionary* (New York: H. W. Wilson, 1942), 93-4, 886.

⁷Anne Conmire, ed., *Something about the Author: Facts and Pictures about Authors and Illustrators of Books for Young People*, vol. 21 (Detroit: Gale Research Company, 1980), 198-99.

works used in this study: Conlin (1986), Davidson (1988), Boorstin (1990), Divine (1991), and Berkin (1995).⁸

Though not previously mentioned, other authors used in this study that had multiple printings, editions, or revisions spanning a minimum of ten years included the following: Prentis (1897), Ashley (1907), Adams (1909), Fite (1919), Halleck (1923), Forman (1925), Hughes (1927), Carman (1940), Graff (1965), and Shafer (1969).⁹ Of the remaining twelve authors not previously mentioned by name or date, exempting Stephens (1872), no significant information could be found about the author or textbook. All but one of these textbooks, Chancellor (1903), were the products of a major publisher as noted in the following paragraph. The following is a list of the remaining textbooks produced by major publishers: Doyle (1876), Mowry (1897), Cousins (1913), Current (1967), Bartlett (1969), Wade (1970), Curry (1972), Berkin (1986), Reich (1988), and Boyer (1998).¹⁰

The most recent information available on major textbook publishers was found on-line. The major publishers controlling 80 percent of the high school American history textbook market in the United States as of 2001 were already mentioned in a footnote in

⁸The study was conducted using high school American history and world history textbooks used throughout the state of Utah. The textbooks were ranked for their coverage of Korea and revealed how the textbooks had been revised. *Brigham Young University Study* [on-line], 1995; accessed 28 August 2004, "Textbooks and Publishers" <<http://kennedy.byu.edu/staff/peterson/list.htm>>.

⁹This information was gleaned by examining several on-line catalogs and lists from libraries and collections, in addition to several reference materials locally. Information used came from the following: University of Pittsburg on-line catalog, Teacher's College on-line catalog, Nietz Collection on-line, *Combined Retrospective Index to Book Reviews in Scholarly Journals 1886-1974*, *Book Review Digest*, and *American Authors and Books: 1640 to the Present Day*.

¹⁰Alexander Stephens was a well-known politician from the state of Georgia during the nineteenth century. Though nothing was mentioned concerning his textbook in researching for this study, it should be noted that the textbook was revised in 1880, the year he was elected governor of Georgia. The popularity of his textbook was likely restricted to his state or adjacent states in the South, though no information could be found to corroborate this.

chapter 3 (see page 55), and as recently as March of 2004 these same publishers were confirmed in *The Washington Times*.¹¹ Those publishers were Glencoe/McGraw-Hill, McDougal/Houghton Mifflin, Harcourt/Holt, and Pearson/Prentice Hall.¹²

Several publishers used in this study became subsidiaries of these popular companies, branched out into different educational fields, or stopped producing American history textbooks for high schools. Those publishers were Harper, J. B. Lippincott, Allyn and Bacon, D. C. Heath, Silver Burdett and Co., Addison-Wesley, American Book Company, Laidlaw, Macmillan, and Rand McNally. Prior to 1900, distinguishable publishers no longer existing but identified included A. S. Barnes, Ivison Blakeman and Taylor, and E. J. Hale.¹³ Of the twenty-eight publishers used in this study, only eight were not identified for their history, longevity, or popularity. Those publishers were Chautauga, Clark and Maynard, J. H. Butler, Van Antwerp, Century Co., D. Appleton, Morse Co., and Coronado. It was recognized that Century Company and D. Appleton merged in 1933 and became part of Meredith Publishing in 1960, but no further information was found.

The following publishers were used only once in this study: A. S. Barnes, Century Co., Chautauga, Clark and Maynard, Coronado, D. Appleton, E. J. Hale, Harper, Ivison Blakeman and Taylor, J. B. Lippincott, J. H. Butler, Morse Co., Rand McNally, and Van

¹¹George Archibald, "Textbooks flunk test," *The Washington Times* [online], 28 March 2004; accessed 12 August 2004 <<http://washingtontimes.com/specialreport/20040328-125027-5592r.htm>>.

¹²Each of these publishers was joined with its parent or partner company.

¹³The personal and business papers of E. J. Hale's namesake are located at Chapel Hill, North Carolina; however, no other information was found. Henry Ivison was noted for publishing over three hundred schoolbooks. A. S. Barnes was noted for his Barnes' Series in several reference materials.

Antwerp. A list was compiled of current publishing partners along with the number of times one or more of those partners was used in this study (see table 1).

Table 1. Current Publishing Partners Used in this Study

Publisher	No. of Textbooks
Holt, Rinehart, Winston/H.B.J. & World	12
American Book Co.	8
Scott, Foresman/Addison-Wesley/Prentice Hall	8
Silver, Burdett, & Ginn/Allyn & Bacon	8
Heath/Houghton Mifflin	7
Macmillan/Laidlaw	5
Glencoe/McGraw-Hill	3

Once textbooks were collected, external and internal criticism (a physical examination of each book) validated textbooks to be used in this study. External criticism, the observation of the front and back matter of each book, was used to determine the relevancy of each book.¹⁴ The purpose of each textbook, approximate grade level, and year of publication were determined by observation of the title page, preface, and advertisements for each textbook.

The table of contents and preface of each textbook helped the researcher to determine if the primary purpose of the book was that of teaching American history. Internal criticism (observation of the contents of each book) was used to determine if the contents of each book were consistent with the purpose of teaching American history.¹⁵

¹⁴Gall, Borg, and Gall, *Educational Research*, 657-58.

¹⁵Ibid., 659.

All sixty-five of the textbooks used in this study were identified as textbooks designed to teach American history.

Between the 1910s and the 1990s, only high school American history textbooks were considered relevant to this study. Prior to 1910, an attempt was made to secure the most advanced American history textbooks used in schools (other than colleges) because of the lack of availability of textbooks published solely for high schools during that time period.

Several sources provide some light on the difficulty of finding high school American history textbooks during the nineteenth and early twentieth centuries. Elson noted that high schools during this period (prior to 1900) were not considered “a normal part of education of most Americans.”¹⁶ The mandate of boards of education, such as Chicago’s, requiring first and second graders as well as high school students to use the same textbook, “Seavey’s Goodrich’s U.S. History,” provided a natural obstacle to publishing a textbook solely for high school.¹⁷

Another factor to consider was the existence of few high schools throughout the nation, prior to 1910, that would give publishers incentive to produce works solely for a high school market. For example, Ginn and Co. sent one of their agents, Henry Hoyt Hilton, to the city of St. Louis shortly after 1894. Hilton stated, in Lawler’s work, that he found only one high school in the entire city; however, by 1937, there were at least

¹⁶Elson, *Guardians of Tradition*, viii.

¹⁷Board of Education, *Graded course of Instruction for the Public Schools of Chicago* [on-line] (Chicago: Board of Education, 1869), 98; accessed 2 July 2004 <<http://www.hti.umich.edu/t/text/gifcvtdir/ajb2560.0001.001/00050005.tifs.gif>>.

thirteen.¹⁸ A similar scenario was observed in the city of New York, where there were “no public high schools in the 1870s”; and throughout the United States, as late as 1910, there were only 915 high schools.¹⁹ A final influence on the shortage of high-school-level American history textbooks was the prevalence of the one-room schoolhouse throughout the nineteenth and early twentieth centuries in rural America, where fewer textbooks were available and multiple grades were often taught out of the same textbooks. These factors added together made for little demand for publication of American history textbooks written solely for the high-school-level, as there were few high schools and little incentive for investment by major publishing firms, prior to the 1900s.

In spite of these obstacles, of the sixty-five textbooks used in this study, forty-three were identified as high school level because of cataloging or internal printed information from the title, preface, foreword, advertisement, or other information. Another fifteen were identified as high school level by comparison with textbooks clearly identified as being written for the high school level or by external information from advertisements in other textbooks or other outside resources that stated a particular textbook was for use in a high school. The remaining seven were all published prior to 1910, and in most cases were identifiable as secondary level textbooks, except Eggleston (1888), where the preface stated that it was “an elementary Book.”²⁰

¹⁸Thomas Bonaventure Lawler, *Seventy Years of Textbook Publishing: A History of Ginn and Company 1867-1937* (Boston: Ginn & Co., 1938), 112-13.

¹⁹Harlow G. Unger, *Encyclopedia of American Education*, 2d ed., vol. 2 (New York: Facts on File, 2001), 524.

²⁰Edward Eggleston, *A History of the United States and Its People: for the use of Schools* (New York: American Book Co., 1888), iii.

Research Instrument

The “Document Analysis” form (located in appendix A) was used to record data on each American history textbook used in this study. This form included specific space to record the author/s of the textbook, the title of the textbook, other publication information, and the total number of pages and paragraphs dedicated to the treatment of the Puritans. Each textbook was analyzed for its treatment of the following nine categories: “Massachusetts Bay Company Charter,” “Reasons That Puritans Came to America,” “Government and Citizenship,” “Puritan Churches,” “Establishment of Connecticut,” “Roger Williams and Anne Hutchinson,” “New England Confederation,” “Puritan Relationship with Indians,” and “Puritan Emphasis on Education.” Under each main category was listed several topics (items) to be treated. Each of the thirty-one items was recorded as being treated or not treated. If a topic was addressed in the textbook, the topic was considered treated.

Each of these categories and individual topics were chosen based on an examination of two references: Lowman, Thompson, and Grussendorf’s *United States History: Heritage of Freedom* (1996), a traditional reference; and Miller and Johnson’s *The Puritans: A Sourcebook of Their Writings* (2001), a secular reference. Both of these works are referenced in chapter 3 under “Validity of Tool Content.” These two references were the final authorities for determining the standards and limitations for item inclusion on the “Document Analysis” form. These two references laid the foundation for a historically accurate understanding of the Puritans.

Presentation of Data

In presenting data from this study it was necessary to address the three research questions found in chapter 3.

Research Question One

The first research question stated, “What is an appropriate view of the Puritans?” Textbooks that treated one hundred percent of the items from the nine categories listed on the document analysis form (appendix A) defined an appropriate view of the Puritans, in answer to the first research question. The nine categories and their subsequent statements were based on examination of two sources cited in the previous chapter under the section entitled “Validity of Tool Content” that determined what was an appropriate view of the Puritans based on data gleaned from the work of Perry Miller, the foremost authority on the Puritans. When each category is addressed throughout this chapter the first research question will be answered specifically. The categories listed on the document analysis form were the following: “Massachusetts Bay Company Charter,” “Reasons That Puritans came to America,” “Government and Citizenship,” “Puritan Churches,” “Establishment of Connecticut,” “Roger Williams and Anne Hutchinson,” “New England Confederation,” “Puritan Relationship with the Indians,” and “Puritan Emphasis on Education.”

Research Question Two

The second research question stated, “What are the changes that have occurred in the treatment of the Puritans over the time span from the earliest high school American history textbooks until the end of the twentieth century?” As categories listed above are

addressed throughout this chapter, figures are included that plotted changes occurring in the textbooks between the 1870s and 1990s (see figures 1-43). Furthermore, comments preceding the figures highlight substantive changes between the 1870s and 1990s related to the categories and items being analyzed for treatment of the Puritans. These comments and figures provide answers to the second research question.

Overview

Cumulative item treatment for the entire study from the 1870s to the 1990s was plotted by decade (see figure 1). The results revealed a noticeable decline in the number of items treated by decade following the 1920s. The data was calculated based on the total number of items treated by each textbook added to the results from the other textbooks from a given decade, and the grand total divided by five resulted in the average number of items treated for that decade. A total of thirty-one was possible based on the number of potential items treated by any textbook.

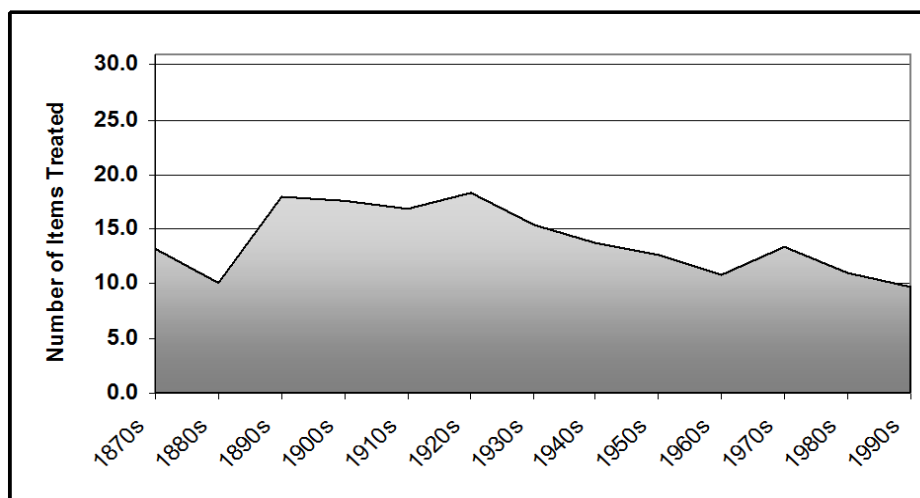


Figure 1. Cumulative item treatment of the Puritans by decade

Of the sixty-five textbooks used in this study, thirty-three (52%) of the textbooks, between the 1870s and 1990s, treated at least twelve of the thirty-one items surveyed in this study. The following list of items, provided in descending order, were treated by at least half of the sixty-five textbooks: Authorities Determined to Banish Roger Williams – 61 books (94%); Puritans Participated in Government – 54 books (83%); Charter Enabled Puritans to have Self-Government – 51 books (78%); Puritans Discriminated Against Non-Puritans – 51 books (78%); Puritan Law Mandated Education – 48 books (74%); Salem Witchcraft Trials Resulted from Superstition or Delusion – 46 books (71%); Puritans Emphasized Association Between Church and State – 41 books (63%); Puritans Came to America to Escape Persecution – 40 books (62%); Defense Against the Indians – 40 books (62%); Defense Against the Dutch and French – 37 books (57%); Fundamental Orders were Representative of the People – 37 books (57%); and Puritan Churches were Congregational – 34 books (52%). Of those same sixty-five textbooks, less than half treated the remaining nineteen items of the thirty-one items measured in this study (see table 2).

Cumulative page treatment of the Puritans for the entire study from the 1870s to the 1990s was plotted by decade (see figure 2). Results demonstrated a noticeable decline of the number of pages that treated the Puritans by decade beginning with the 1920s. The data obtained was an average number of pages dedicated to the Puritans based on totaling all pages found in textbooks of that decade, then dividing by five.

Cumulative paragraph treatment of the Puritans for the entire study from the 1870s to the 1990s was plotted by decade (see figure 3). These figures revealed a decline in paragraphs dedicated to the treatment of the Puritans starting in the 1920s. The basis

for the data was the average number of paragraphs dedicated to the Puritans for each respective decade.

Table 2. Items treated by less than fifty percent of the textbooks

Items Treated	No. of books	percent
Connecticut was established for economic reasons	32	49%
Puritans wanted to build society on God's truth	32	49%
Harvard was established for training ministers	31	48%
Acts of violence against Puritans committed by Indians	30	46%
Puritan literature was mentioned in the textbook	28	43%
Connecticut established for political or religious reasons	26	40%
Distinct beliefs were held by Anne Hutchinson	24	37%
Bible was mentioned as important to education	22	34%
Evangelism of the Indians	22	34%
John Eliot's work among the Indians	19	29%
New England Confederation precedent for union of colonies	18	28%
<i>New England Primer</i> was mentioned in the textbook	17	26%
Puritan Churches separated from the Church of England	16	25%
Efforts to treat Indians fairly	14	22%
<i>Bay Psalm Book</i> was mentioned in the textbook	13	20%
Charter enabled Puritans to have religious freedom	12	18%
<i>Hornbook</i> was mentioned in the textbook	7	11%
Williams wanted separation from the Church of England	5	8%
Heritage was gleaned from the Puritans (morality/work ethic)	4	6%

Based on amount of page and paragraph space given to the Puritans by the sixty-five textbooks, there was a trend toward less coverage of overall item treatment of the Puritans beginning sometime between 1910 and 1930.

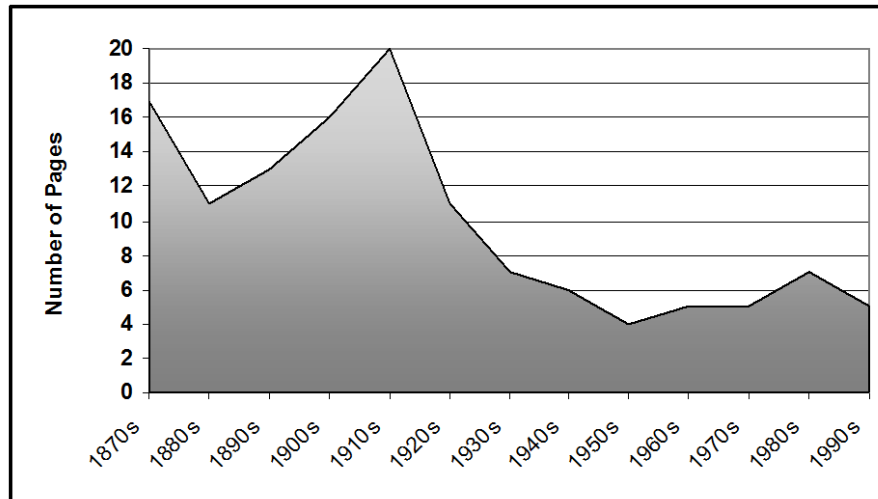


Figure 2. Cumulative pages dedicated to the Puritans by decade

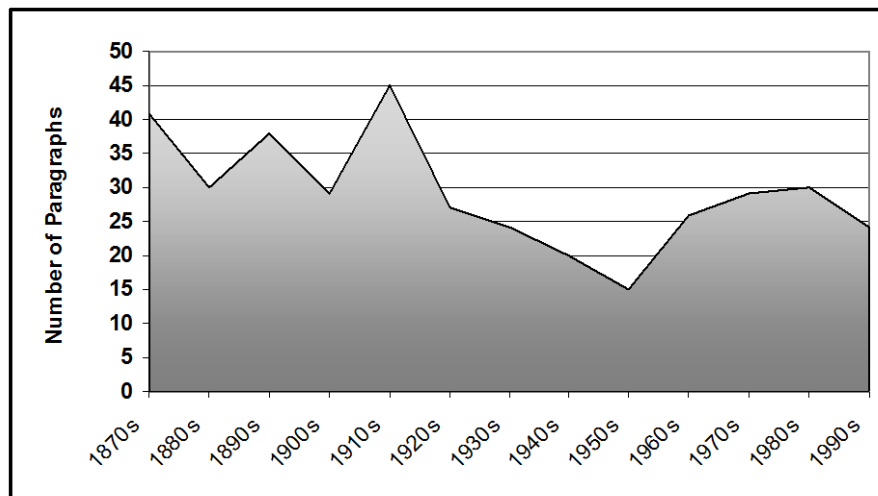


Figure 3. Cumulative paragraphs dedicated to the Puritans by decade

Massachusetts Bay Company Charter

An appropriate historical view of the Puritans, in answer to the first research question, included discussion in any textbook of the Massachusetts Bay Company Charter. Textbooks should have mentioned that the Charter enabled Puritans to have both religious freedom and the opportunity to have self-government. According to this

study, in answer to the second research question, historically most secular textbooks mentioned that the Charter enabled the Puritans to have self-government, though consistently less than one-in-five mentioned the Charter's connection to religious freedom.

Overall treatment of the category of the “Massachusetts Bay Company Charter” revealed an overall slow decline beginning in the 1920s (see figure 4). These results are derived from the treatment of two topics: “Charter Enabled the Puritans to have Religious Freedom” and “Charter Enabled the Puritans to have Self-Government.”

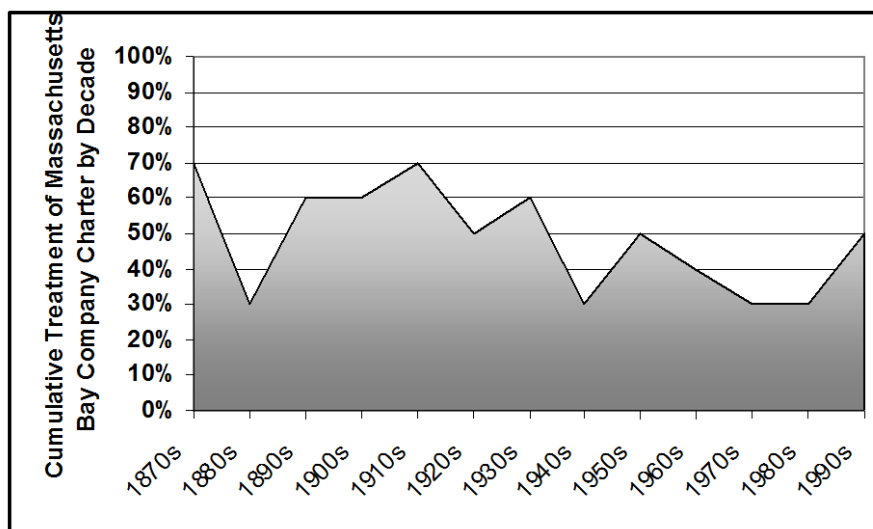


Figure 4. Massachusetts Bay Company Charter

Charter Enabled Puritans to Have Religious Freedom

Of the sixty-five textbooks used in this study, only twelve (18%) acknowledged that the charter enabled the Puritans to have religious freedom (see figure 5). Starting in the 1920s, no more than one textbook per decade treated this topic; however, neither was

this topic well represented prior to the 1920s. Of the textbooks that did treat this topic most only gave scant information.

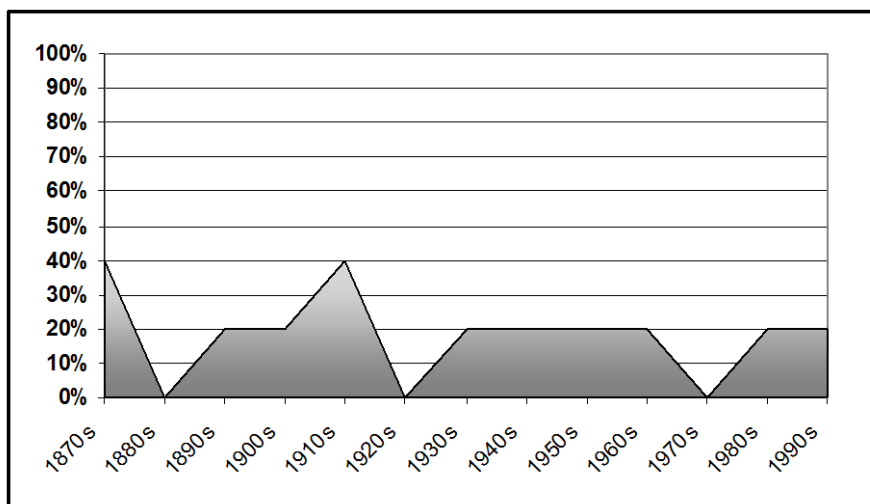


Figure 5. Charter enabled Puritans to have religious freedom

Charter Enabled Puritans to Have Self-Government

Of the sixty-five textbooks used in this study, fifty-one (78%) acknowledged that the charter enabled the Puritans to govern themselves (see figure 6). After the 1930s, there was decreased treatment of this topic. Prior to 1940, only 2 of 35 textbooks failed to cover this topic; from the 1940s on, 12 of 30 textbooks did not.

Reasons That Puritans Came to America

An appropriate historical view of the Puritans, in answer to the first research question, included discussion in any textbook of why the Puritans came to America. Textbooks should have mentioned that Puritans wanted to come to America to build society on their interpretation of God's truth as well as their desire to escape from

persecution in England. According to this study, in answer to the second research question, historically most secular textbooks mentioned that the Puritans wanted to escape persecution but less than half mentioned their corresponding desire to establish a society on God’s truth though there was a gradual increase in treatment of this topic since the 1950s.

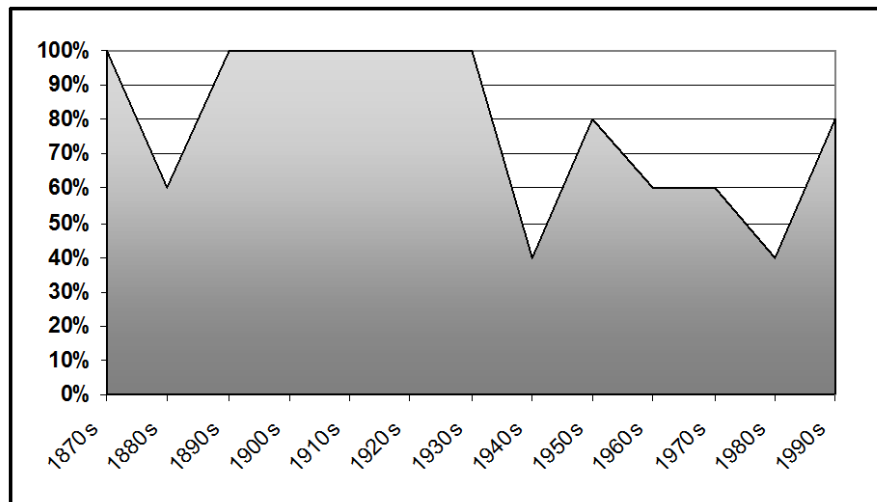


Figure 6. Charter enabled Puritans to have self-government

Overall treatment of the category of Reasons That Puritans Came to America revealed a noticeable upward trend over the decades observed in this study (see figure 7). These results were based on the treatment of two topics: “Puritans wanted to Build Society on God’s Truth,” and “Puritans Came to America to Escape Persecution.”

Puritans wanted to Build Society on God's Truth

Of the sixty-five textbooks used in this study, thirty-two (49%) acknowledged that the Puritans came to America to build a society on God's truth (see figure 8); additionally, after the 1920s there was a gradual increase in the number of textbooks that treated this topic, though usually the explanation was brief.

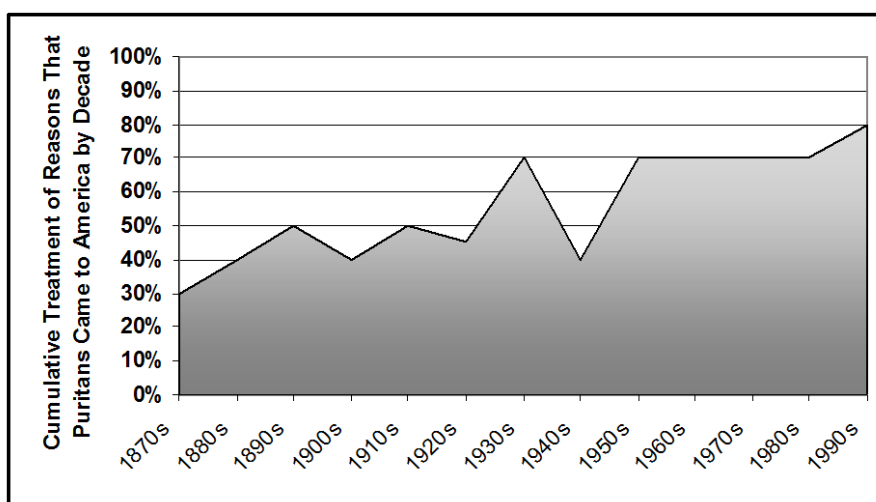


Figure 7. Reasons that Puritans came to America

Puritans Came to America to Escape Persecution

Of the sixty-five textbooks used in this study, forty (62%) acknowledged that the Puritans came to America due to religious persecution (see figure 9); however, prior to the 1910s less than half of the textbooks treated this topic.

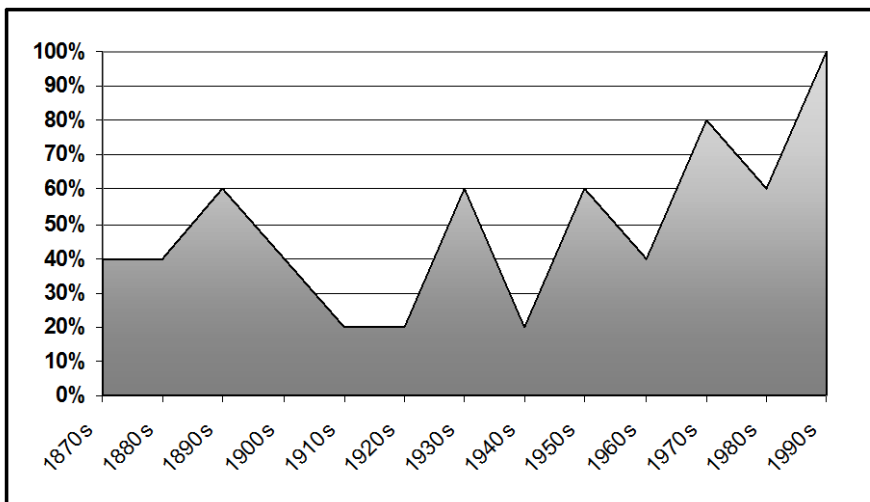


Figure 8. Puritans wanted to build society on God's truth.

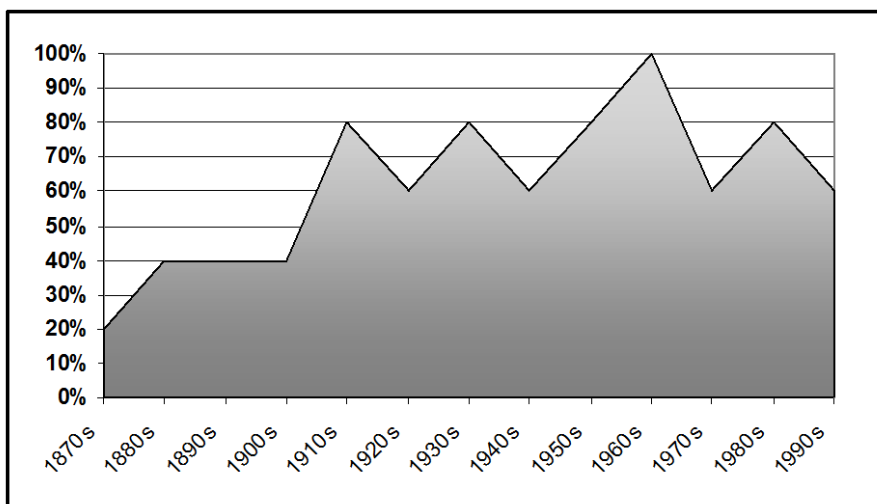


Figure 9. Puritans came to America to escape persecution.

Government and Citizenship

An appropriate historical view of the Puritans, in answer to the first research question, included discussion in any textbook of Puritan government and citizenship. Textbooks should have mentioned that Puritans participated in government, valued an association between church and state, discriminated against non-Puritans, and conducted

the Salem witchcraft trials in part based on superstition and delusion. According to this study, in answer to the second research question, historically the majority of secular textbooks used in this study mentioned all of these items under government and citizenship though often failing to present the Puritans' explanation for their policies based on their existing laws and their interpretation of Scripture. Additionally, after the 1940s there was a gradual decrease mentioning respective topics.

The category of Government and Citizenship received a noticeable decrease in treatment after the 1940s (see figure 10). The results were based on the treatment of four topics: "Puritans Participated in Government," "Puritans Emphasized Association Between Church and State," "Puritans Discriminated Against Non-Puritans," and "Salem Witch Trials Resulted from Superstition or Delusion."

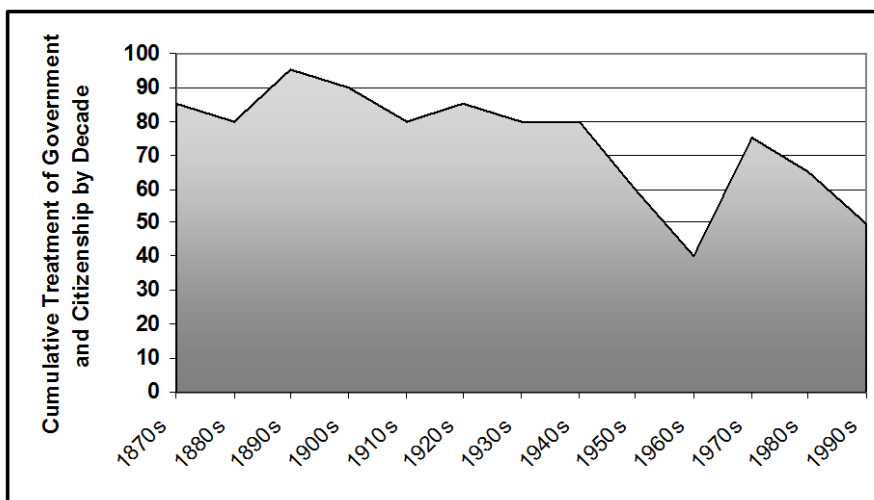


Figure 10. Government and citizenship

Puritans Participated in Government

Of the sixty-five textbooks used in this study, fifty-four (83%) acknowledged the Puritans participated in government (see figure 11); however, there were fluctuations in treatment throughout the time span.

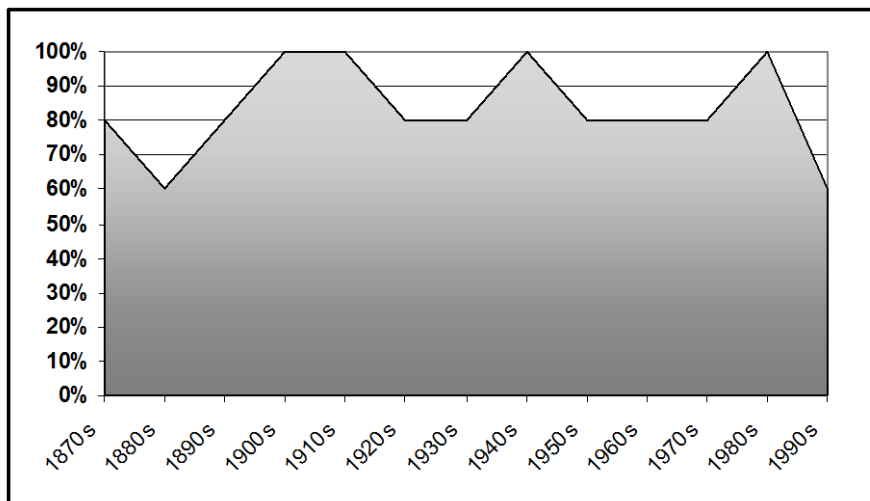


Figure 11. Puritans participated in government.

Puritans Emphasized Association Between Church and State

Of the sixty-five textbooks used in this study, forty-one (63%) recognized the Puritan emphasis on an association between church and state (see figure 12); however, there was a noticeable downward trend of textbooks that treated this topic after the 1940s.

Puritans Discriminated Against Non-Puritans

Fifty-one (78%) of the textbooks used in this study referred to discrimination by the Puritans against non-Puritans not including dissenters such as Roger Williams and Anne Hutchinson (see figure 13). The main focus of attention in the sixty-five textbooks

was Puritan persecution of Quakers, although in isolated textbooks Baptists, Catholics, Presbyterians, Jews, and Anglicans (members of the Church of England) were mentioned as victims of Puritan abuse. Overall, there was a more pronounced decrease in treatment of this topic between the 1920s and 1970s, especially during the 1960s.

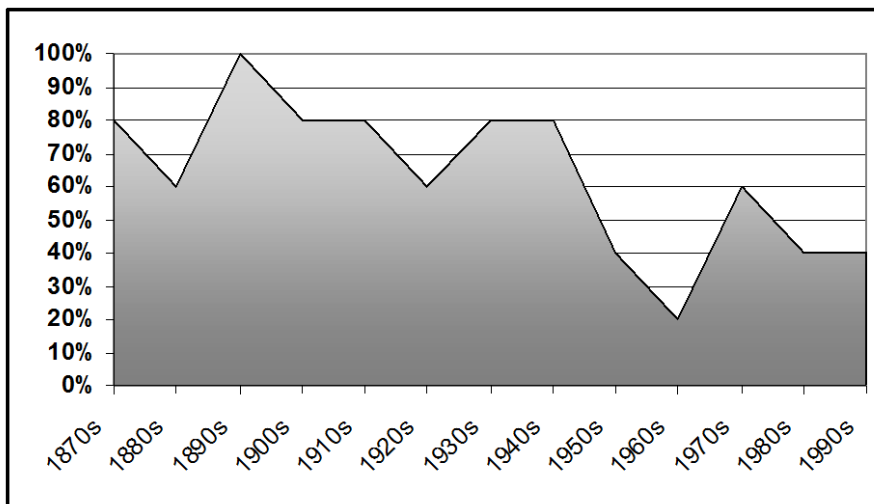


Figure 12. Puritans emphasized association between church and state.

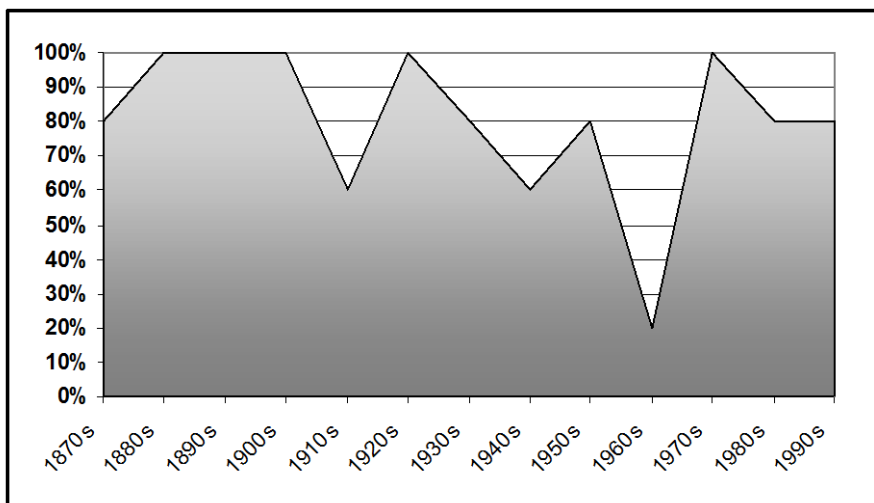


Figure 13. Puritans discriminated against non-Puritans.

Salem Witchcraft Trials Resulted From Superstition or Delusion

Of the sixty-five textbooks used in this study, forty-six (71%) treated the Salem witchcraft trials as the result of superstition or delusion (see figure 14). A trend of decreased treatment of this topic began after the 1920s. This decrease cannot be explained by textbooks acknowledging the existence of witchcraft; rather, there was no mention of anything concerning witchcraft or the trials that took place in 1692 in these textbooks.

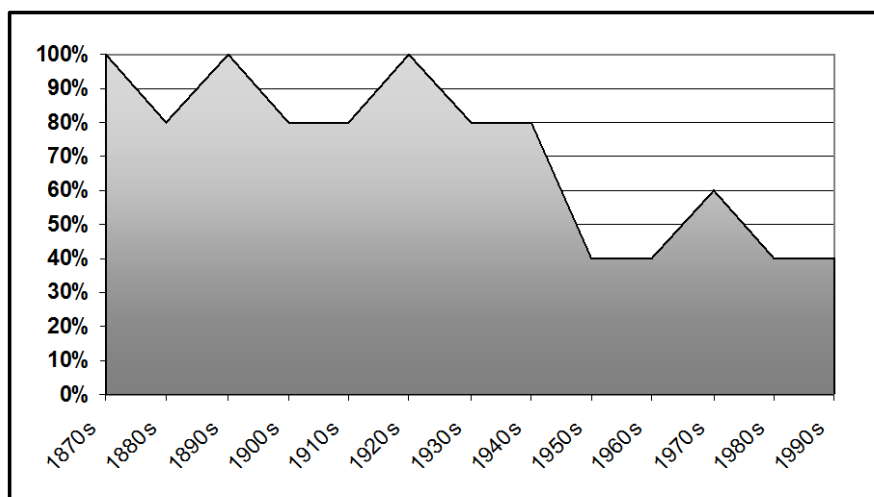


Figure 14. Salem witchcraft trials resulted from superstition or delusion.

Puritan Churches

An appropriate historical view of the Puritans, in answer to the first research question, included discussion in any textbook of “Puritan churches.” Textbooks should have mentioned that Puritan churches were congregational, that these churches separated from the Church of England, that the Puritans used the *Bay Psalm Book* in their services, and that these Puritan churches provided a moral and ethical framework for the future

establishment and development of the United States. According to this study, in answer to the second research question, historically the majority of secular textbooks used in this study mentioned that Puritan churches were congregational; however, twenty-five percent or less of those same textbooks mentioned the break with the Church of England or the use of the *Bay Psalm Book* in their worship services. Additionally, only three textbooks mentioned any heritage gleaned from the Puritans. Generally, secular textbooks after the 1920s no longer emphasized details regarding Puritan churches.

Generally, not many details were found related to the Puritan churches in the sixty-five textbooks used in this study; additionally, this study intended to examine only a few broad topics related to Puritan churches rather than specific church practices. However, it was observed that the textbooks usually dealt with all church practices collectively and rarely identified practices of a particular denomination.

Treatment of “Puritan Churches” peaked during the 1920s, followed afterward by a rapid decline in the number of textbooks that dealt with this category (see figure 15). The results were based on the treatment of four topics: “Puritan Churches were Congregational,” “Puritan Churches Separated from the Church of England,” “*Bay Psalm Book* Was Mentioned in the Textbook,” and “Heritage Gleaned from the Puritans (Morality/Work Ethic).”

Puritan Churches were Congregational

Of the sixty-five textbooks used in this study, thirty-four (52%) acknowledged that Puritan churches were Congregational (see figure 16) though few descriptions were

given of the churches, and after the 1920s there was a slow decline in treatment of this topic that proceeded more rapidly in the 1970s.

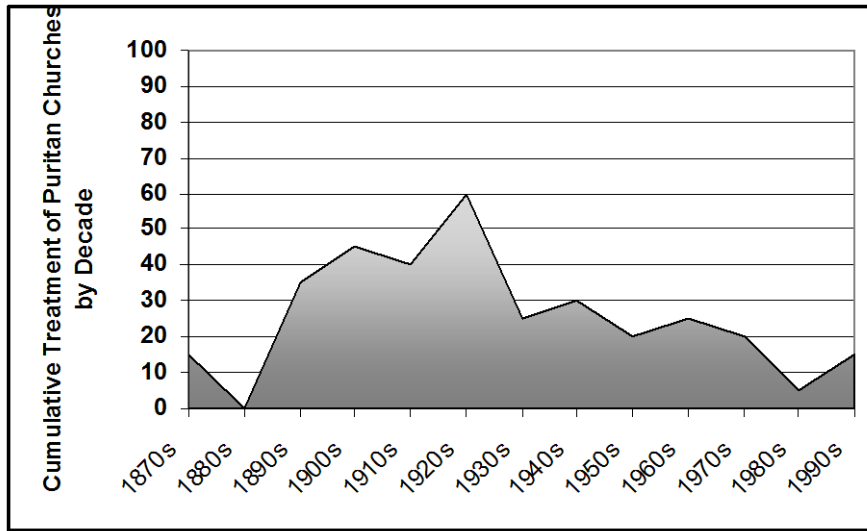


Figure 15. Puritan churches

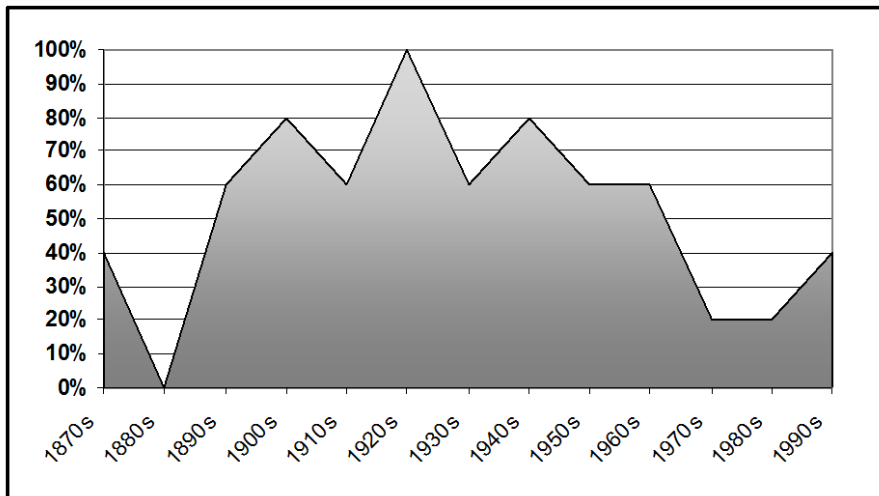


Figure 16. Puritan churches were congregational.

Puritan Churches Separated from the Church of England

Of those textbooks that gave information concerning this separation, the content was primarily centered on the religious persecution faced by the Puritans in England and their corresponding desire to immigrate to America. Of the sixty-five textbooks used in this study, sixteen (25%) explained that the Puritans separated from the Church of England. Most of the textbooks that covered this topic came primarily from the 1890s to the 1920s and provided few details (see figure 17).

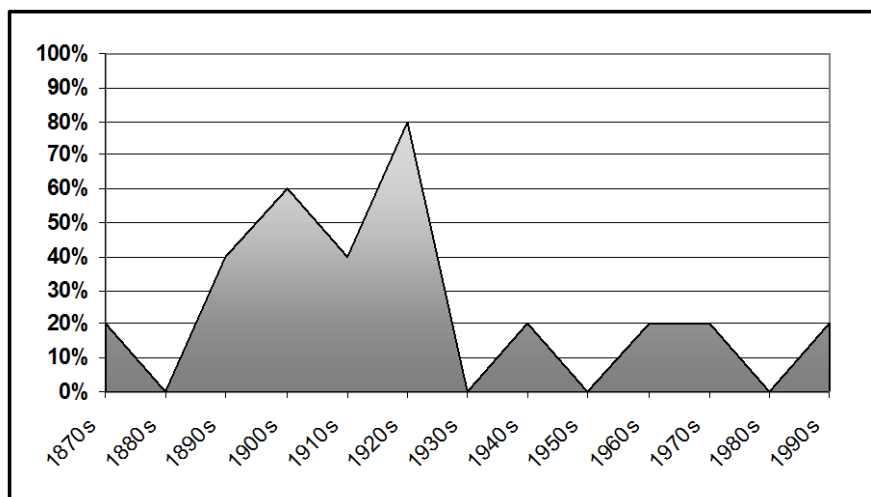


Figure 17. Puritan churches separated from the Church of England.

Bay Psalm Book Was Mentioned In the Textbook

Of the sixty-five textbooks used in this study, only thirteen (20%) even mentioned the *Bay Psalm Book*, and few of those gave any detail (see figure 18). Before the 1890s and after the 1960s, none of the textbooks mentioned the *Bay Psalm Book*.

Heritage Gleaned from the Puritans (Morality/Work Ethic)

Madgic et al.'s *American Experience* (1971) was the only textbook used in this study that mentioned the (Protestant) work ethic gleaned from the Puritans. A total of three (5%) of the sixty-five textbooks used in this study mentioned the Biblical heritage gleaned from the Puritans (see figure 19). The three textbooks were McLaughlin's *History of the American Nation* (1906), Carman et al.'s *Historic Currents in Changing America* (1940), and Curry et al.'s *Shaping of America* (1972).

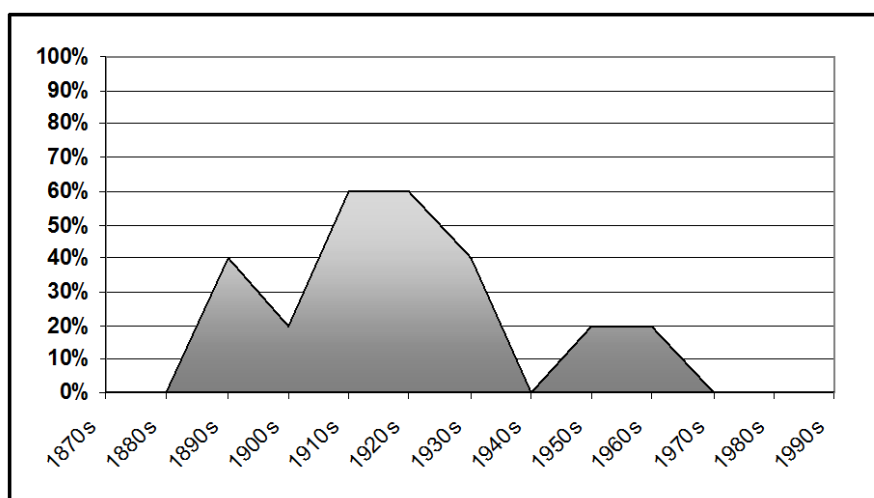


Figure 18. *Bay Psalm Book* was mentioned in the textbook

Establishment of Connecticut

An appropriate historical view of the Puritans, in answer to the first research question, included discussion in any textbook of the “Establishment of Connecticut” by Puritans. Textbooks should have included the fact that Connecticut was established for political, religious, and economic reasons. Textbooks should also have mentioned that

the Fundamental Orders (1639) were representative of the people. According to this study, in answer to the second research question, historically a majority of secular textbooks have mentioned that the Fundamental Orders were representative of the people; however, only a minority of the textbooks have mentioned that Connecticut was established for political, religious, or economic reasons. There was a gradual shift of decreased treatment of this category beginning in the 1920s.

Treatment of the “Establishment of Connecticut” peaked during the 1910s, followed afterward by a gradual decline that was at its lowest point during the 1970s (see figure 20). The results were based on the treatment of three topics: “Connecticut Was Established for Political or Religious Reasons,” “Connecticut Established for Economic Reasons,” and “Fundamental Orders were Representative of the People.”

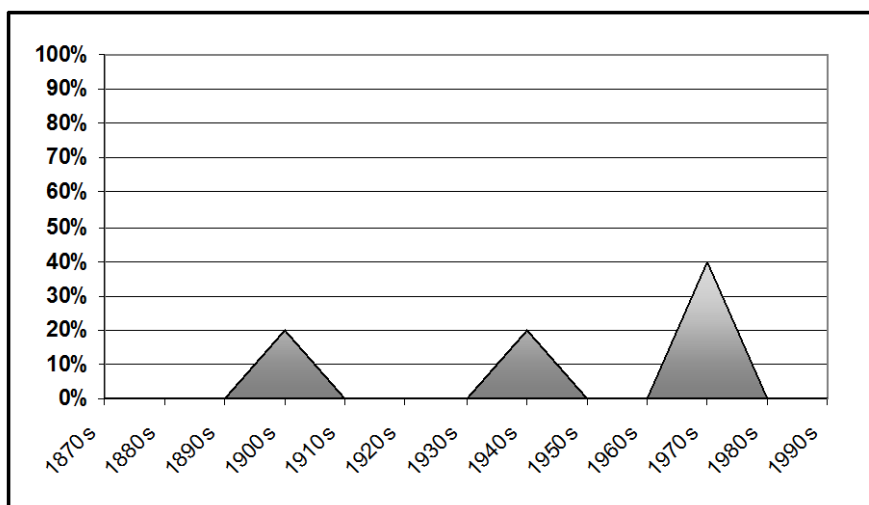


Figure 19. Heritage was gleaned from the Puritans (morality/work ethic).

Connecticut Was Established for Political or Religious Reasons

Of the sixty-five textbooks used in this study, only twenty-six (40%) mentioned that Puritan settlers, such as Thomas Hooker, traveled west and settled in Connecticut for either political or religious reasons (see figure 21). Although this topic had not been frequently mentioned before 1910, there was also a recognizable downward trend of textbook treatment of this topic after the 1920s.

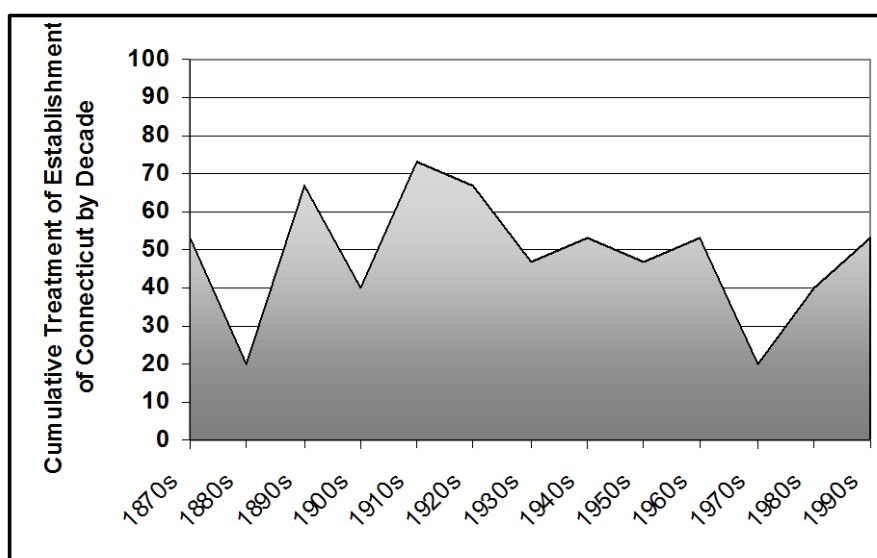


Figure 20. Establishment of Connecticut

Connecticut Established for Economic Reasons

Of the sixty-five textbooks used in this study, thirty-two (49%) mentioned that the Puritans settled in Connecticut for economic reasons (see figure 22). There was much variability in the treatment of this topic with the greatest treatment in the 1870s and 1990s. Additionally, there was heightened treatment from the 1940s to the 1960s.

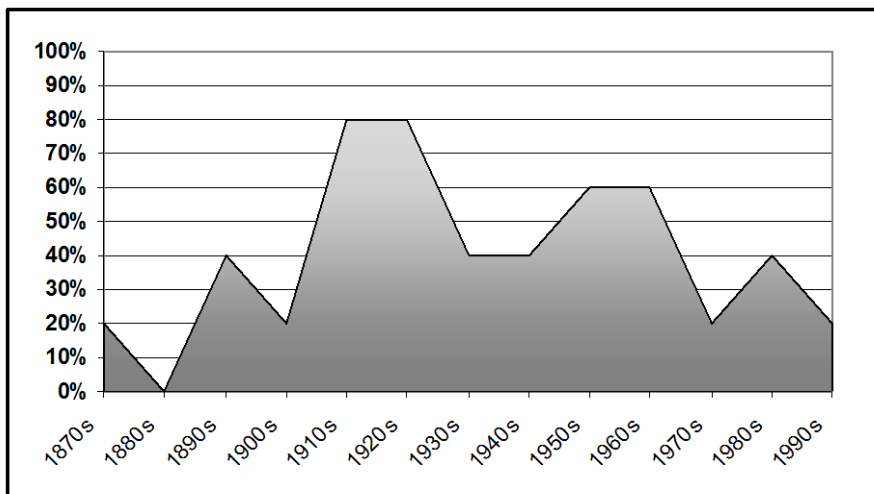


Figure 21. Connecticut was established for political or religious reasons.

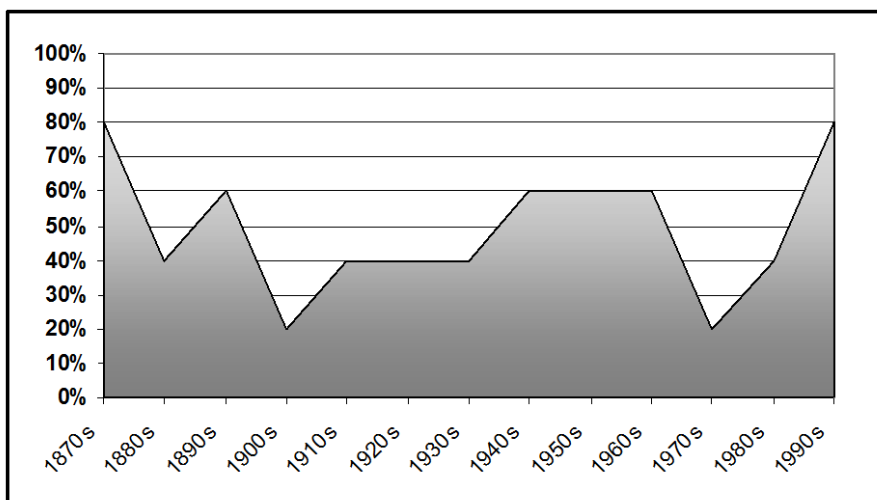


Figure 22. Connecticut was established for economic reasons.

Fundamental Orders were Representative of the People

Of the sixty-five textbooks used in this study, thirty-seven (57%) mentioned that the Fundamental Orders of Connecticut was representative of the people (see figure 23). There was a downward trend in treatment of this topic starting in the 1920s.

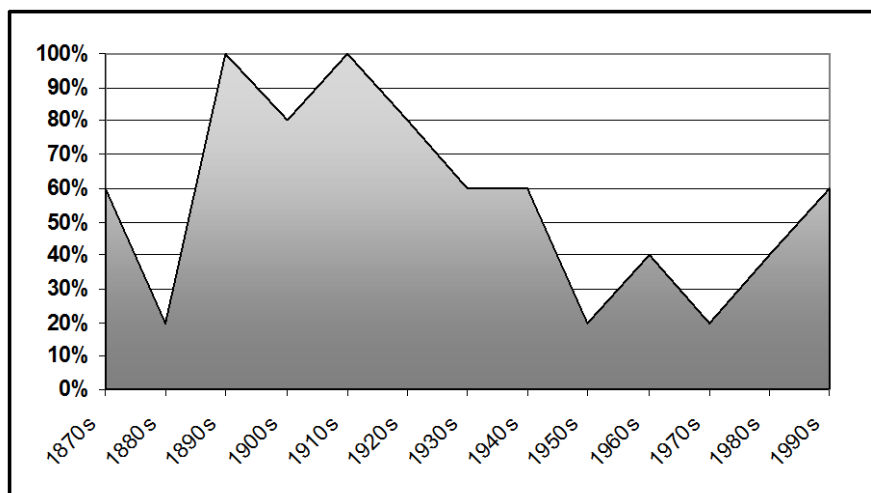


Figure 23. Fundamental Orders were representative of the people.

Roger Williams and Anne Hutchinson

An appropriate historical view of the Puritans, in answer to the first research question, included discussion in any textbook of “Roger Williams and Anne Hutchinson.” Textbooks should have mentioned that Williams wanted the Puritans to separate from the Church of England and that his differences with the Puritan authorities convinced them to banish him from Massachusetts Bay Colony. Textbooks should have also presented the distinct beliefs held by Anne Hutchinson. According to this study, in answer to the second research question, historically almost all of the textbooks recognized that Roger Williams was banished from Massachusetts Bay; however, only a few give much detail concerning his life among the Puritans and his desire for the Puritans to separate from the Church of England. Furthermore, only a minority of the secular textbooks mentioned any distinct beliefs held by Anne Hutchinson. There was a gradual decrease in treatment of this category that bottomed out in the 1950s and then peaked again in the 1990s.

The least treatment of “Roger Williams and Anne Hutchinson” occurred during the 1950s; however, peak treatment of this category was in the 1990s (see figure 24).

These results were based on the treatment of three topics: “Williams wanted Separation from the Church of England,” “Authorities Determined to Banish Roger Williams,” and “Distinct Beliefs Were Held By Anne Hutchinson.”

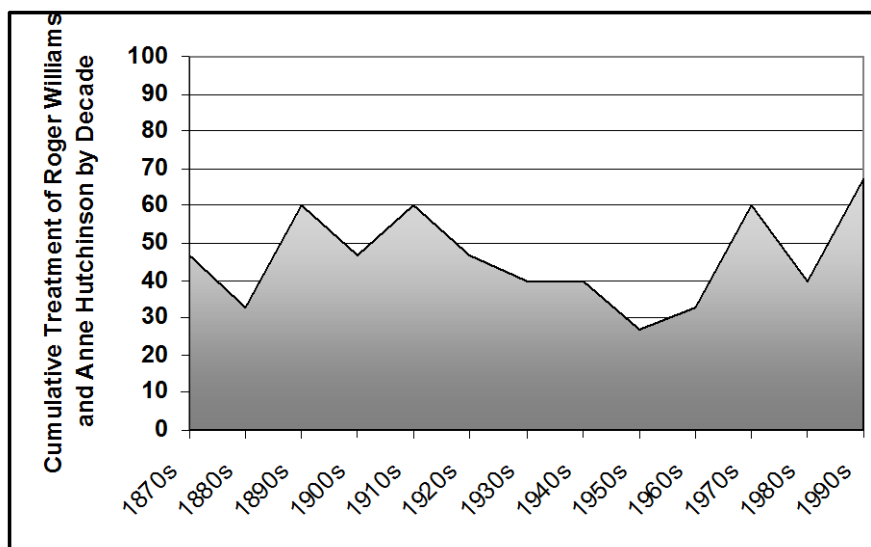


Figure 24. Roger Williams and Anne Hutchinson

Williams wanted Separation from the Church of England

Of the sixty-five textbooks used in this study, only five (8%) acknowledged that Roger Williams wanted the Puritan churches to separate from the Church of England (see figure 25). Those textbooks were the following: *History of the American People* (1918), *Adventure of the American People* (1965), *American Experience* (1971), *Shaping of America* (1972), and *America* (1991).

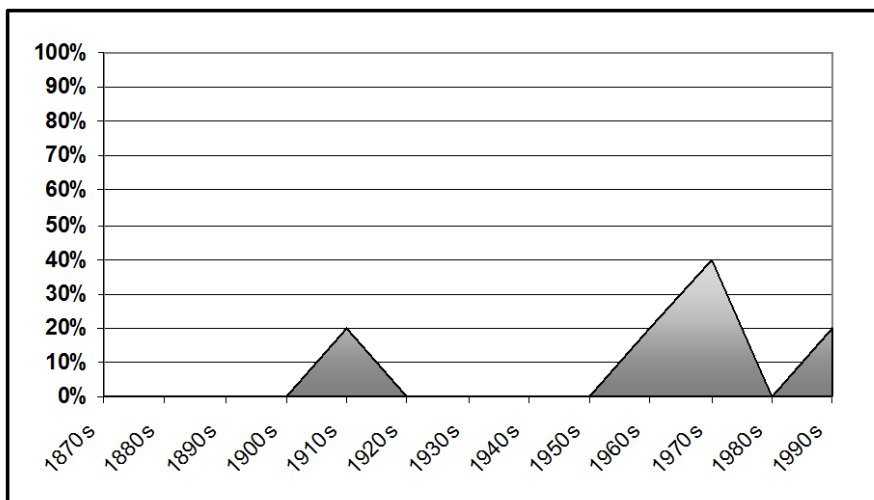


Figure 25. Williams wanted separation from the Church of England.

Authorities Determined to Banish Roger Williams

Of the sixty-five textbooks used in this study, only four (6%) did not mention that the Puritan authorities banished Roger Williams (see figure 26). Those textbooks were *Story of America* (1953), *United States History* (1967), *A New History of the United States* (1969), and *United States History* (1988).

Distinct Beliefs Were Held by Anne Hutchinson

Of the sixty-five textbooks used in this study, twenty-four (37%) treated one or more of the distinct beliefs of Anne Hutchinson (see figure 27). Of the remaining 41 (63%) textbooks, thirty-two percent did not even mention Anne Hutchinson by name. Treatment of this topic varied widely throughout the time span.

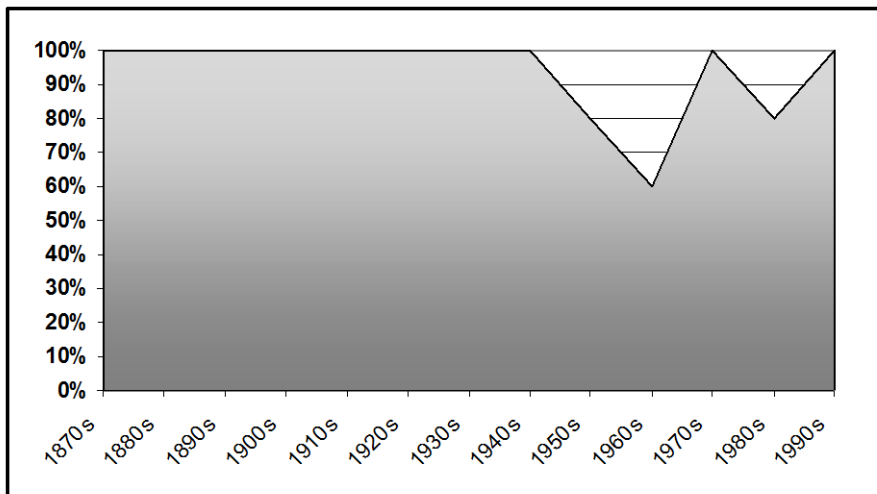


Figure 26. Authorities determined to banish Roger Williams.

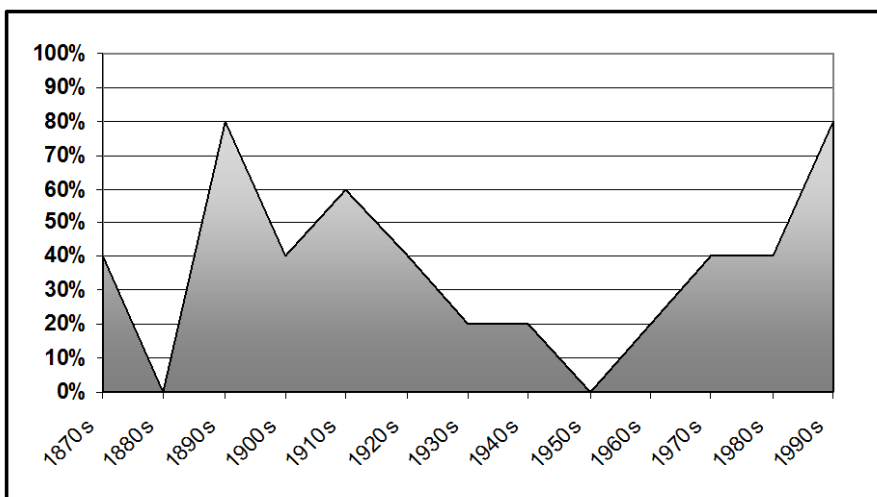


Figure 27. Distinct beliefs were held by Anne Hutchinson

New England Confederation

An appropriate historical view of the Puritans, in answer to the first research question, included discussion in any textbook of the “New England Confederation.”

Textbooks should have mentioned that the Confederation was established for the purpose

of defense not only against the Indians but also against the Dutch and French.

Furthermore, textbooks should have recognized that the Confederation established a precedent for the future union of the colonies. According to this study, in answer to the second research question, a majority of the secular textbooks recognized that the purpose of the Confederation was for defense against the Indians, Dutch, and French; however, less than thirty percent recognized the significance of the document for the precedent it established for future union of the colonies. Since the 1950s there was diminishing treatment of this topic in secular textbooks.

Treatment of the “New England Confederation” was high from the 1890s to the 1930s but fell dramatically in the 1940s. After a marked recovery in the 1950s, treatment continued to diminish until it was nonexistent (see figure 28). These results were based on the treatment of three topics: “Defense Against the Indians,” “Defense Against the Dutch and French,” and “Precedent for Union of Colonies.”

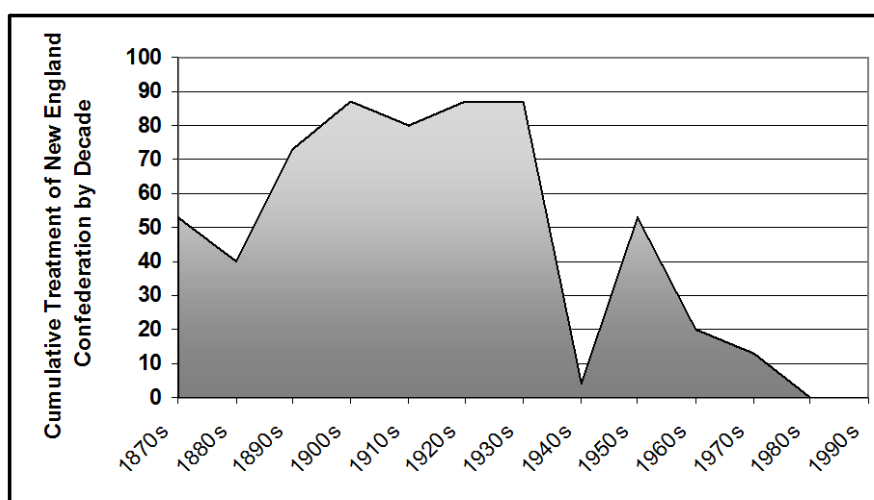


Figure 28. New England Confederation

Defense Against the Indians

Of the sixty-five textbooks used in this study, forty (62%) acknowledged that the New England Confederation was formed for the purpose of defense against the Indians (see figure 29). After the 1930s, there was a sharp decrease in the treatment of this topic.

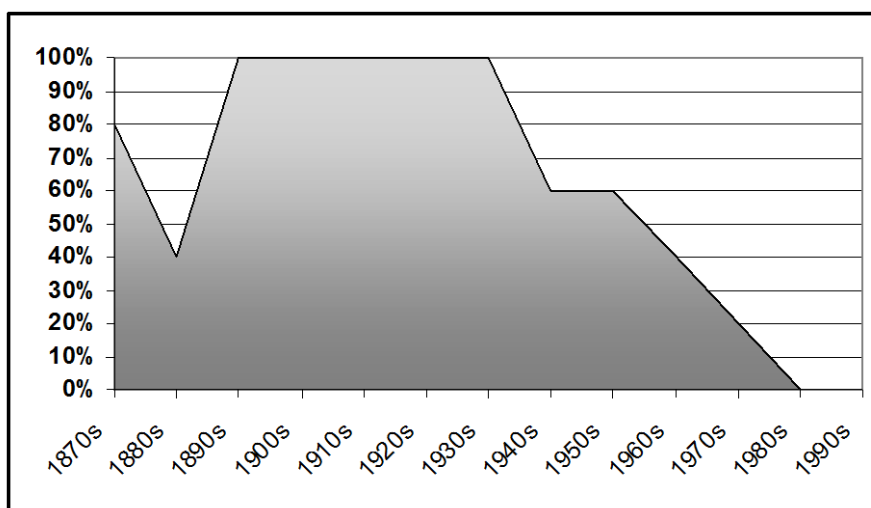


Figure 29. Defense against the Indians

Defense against the Dutch and French

Though defense against the Indians was the most popular reason given for why the Puritans united in the New England Confederation, a slightly smaller number of textbooks mentioned that the purpose of the Confederation was for defense against the Dutch or the French, although fewer of these textbooks included any detail. Of the sixty-five textbooks used in this study, thirty-seven (57%) mentioned that the purpose of the New England Confederation was for defense against either the Dutch or French (see figure 30). Of that number, less than half mentioned that the Confederation was

intending to defend the colonists against the intrusions of both the Dutch and the French.

Additionally, there was a marked decline in treatment of this topic after the 1930s.

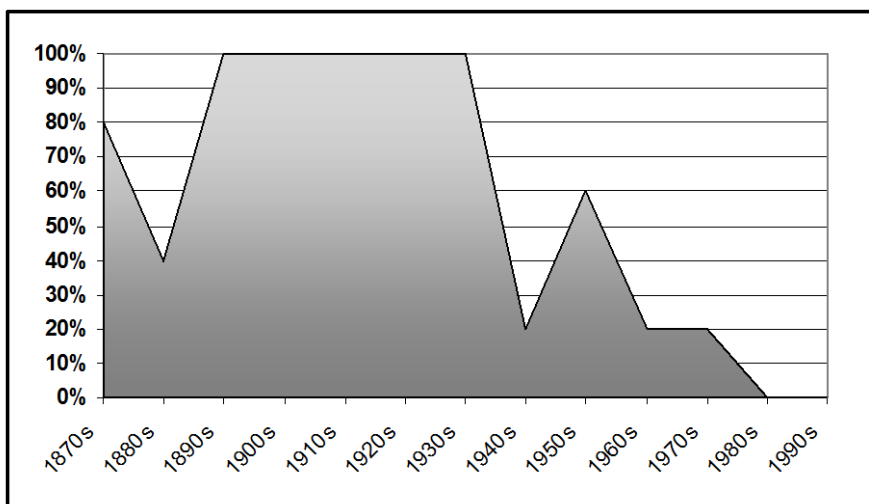


Figure 30. Defense against the Dutch and French

Precedent for Union of the Colonies

Of the sixty-five textbooks used in this study, only eighteen (28%) mentioned that the Confederation established a precedent for future union of the colonies (see figure 31).

After the 1950s, none of the textbooks mentioned this topic.

Puritan Relationship with Indians

In answer to the first research question, textbooks presenting an appropriate view of the Puritan relationship to the Indians included Puritan efforts to treat Indians fairly along with their evangelistic efforts among Indians, especially by notable missionaries such as John Eliot. Finally, textbooks should not have overlooked that Indians at times were known to have committed unwarranted acts of violence against the Puritans. In

answer to the second research question, there was minimal effort to represent a historically accurate presentation of the Puritan relationship to the Indians. Overall, less than 33% of the secular textbooks mentioned any particular item noted above. Furthermore, only 28% of the secular textbooks showed favorable treatment of the Indians by the Puritans or evangelistic efforts among them. The tendency of secular textbooks, especially in the twentieth century, presented Indians as victims of the Puritan presence.

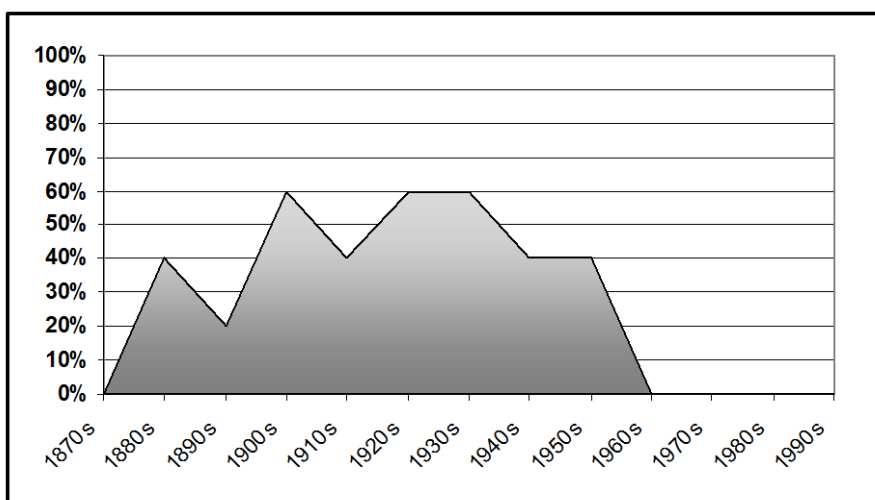


Figure 31. Precedent for union of the colonies

Fewer than half of the sixty-five textbooks used in this study covered any of the topics under this category. The least treatment of the “Puritan Relationship with the Indians” occurred during the 1940s; peak treatment of this category occurred during the 1890s (see figure 32). The results were based on the treatment of four topics: “Efforts to Treat Indians Fairly,” “Evangelism of the Indians,” “John Eliot’s Work among the Indians,” and “Acts of Violence Against Puritans Committed by Indians.”

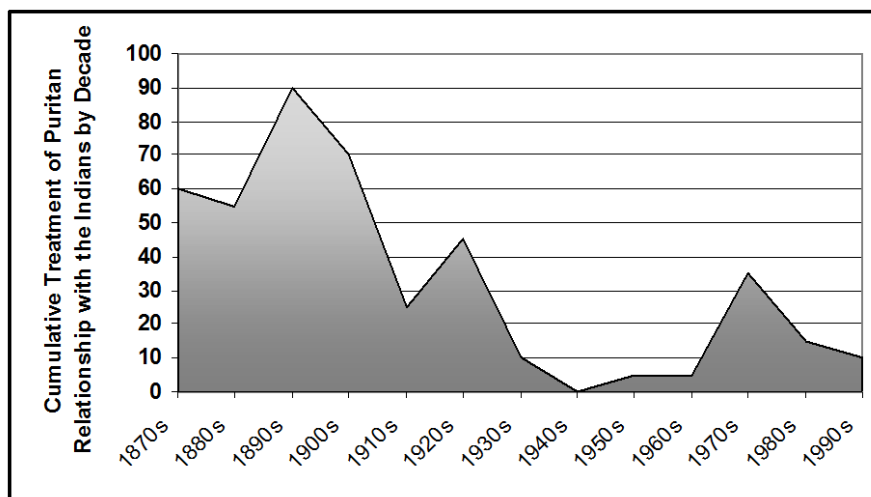


Figure 32. Puritan relationship with Indians

Efforts to Treat Indians Fairly

Of the sixty-five textbooks used in this study, fourteen (22%) acknowledged that the Puritans made an attempt to treat the Indians with fairness (see figure 33). Only two textbooks mentioned this topic after 1909. Those two textbooks were Fiske's *History of the United States for Schools* (1923) and Madgic et al.'s *American Experience* (1971).

Evangelism of the Indians

Of the sixty-five textbooks used in this study, twenty-two (34%) mentioned Puritan efforts to evangelize the Indians (see figure 34). Most of the textbooks treating this topic centered their treatment on John Eliot. There was a downward trend of treatment of this topic after the 1890s until the 1970s.

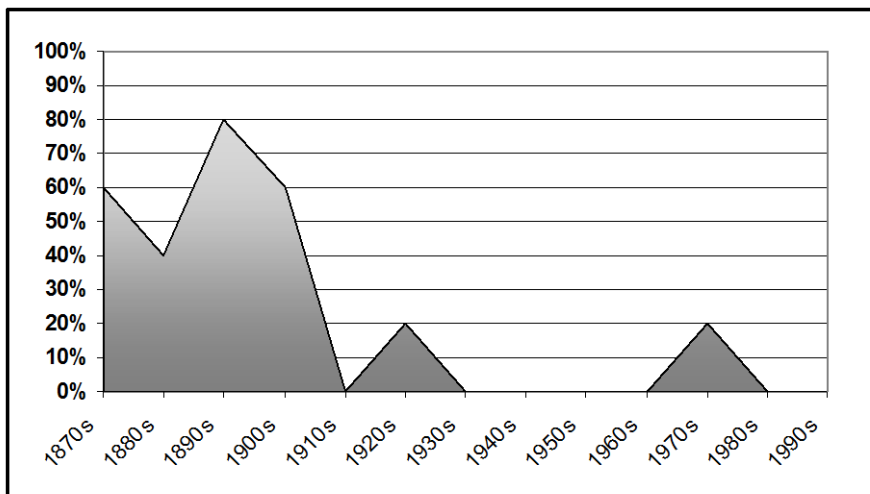


Figure 33. Efforts to treat Indians fairly

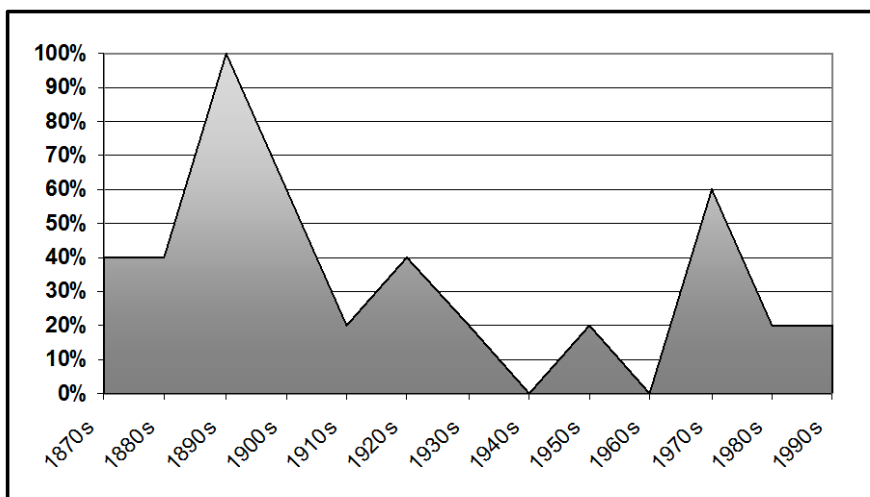


Figure 34. Evangelism of the Indians

John Eliot's Work among the Indians

None of the sampled textbooks from the 1940s to the 1960s mentioned John Eliot. Of the sixty-five textbooks used in this study, nineteen (29%) mentioned some aspect of John Eliot's missionary work (see figure 35). Throughout the twentieth century there was minimal treatment of this topic.

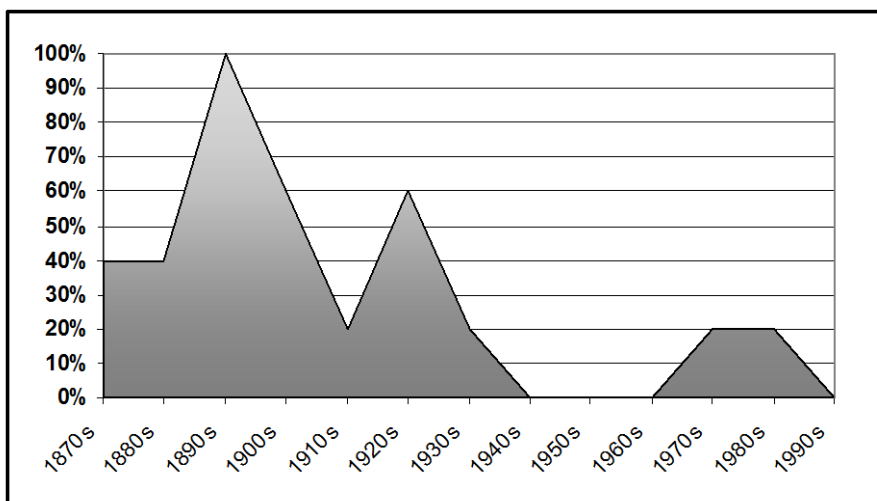


Figure 35. John Eliot's work among the Indians

Acts of Violence against Puritans Committed by Indians

Many of the early textbooks gave elaborate descriptions of this topic; however, many of the modern (twentieth century) textbooks ignored this topic of Indian violence against the Puritans. Of the sixty-five textbooks used in this study, thirty (46%) mentioned violence committed by the Indians against the Puritans (see figure 36). After the 1920s, there was a significant lack of treatment of this topic.

Puritan Emphasis on Education

An appropriate historical view of the Puritans, in answer to the first research question, included discussion of the Puritan emphasis on education. Textbooks should have included that Harvard was established for training ministers, that the Puritans emphasized the importance of the Bible in education, that Puritan law mandated education, that the Puritans produced and used works such as the *Hornbook* and *New England Primer* as well as other literature. According to this study, in answer to the

second research question, a majority of secular textbooks have acknowledged that the Puritans made laws that mandated education; however, only a minority of textbooks mentioned any of the other topics listed above. Treatment of this category by secular textbooks gradually increased until the 1940s, then gradually decreased since that time.

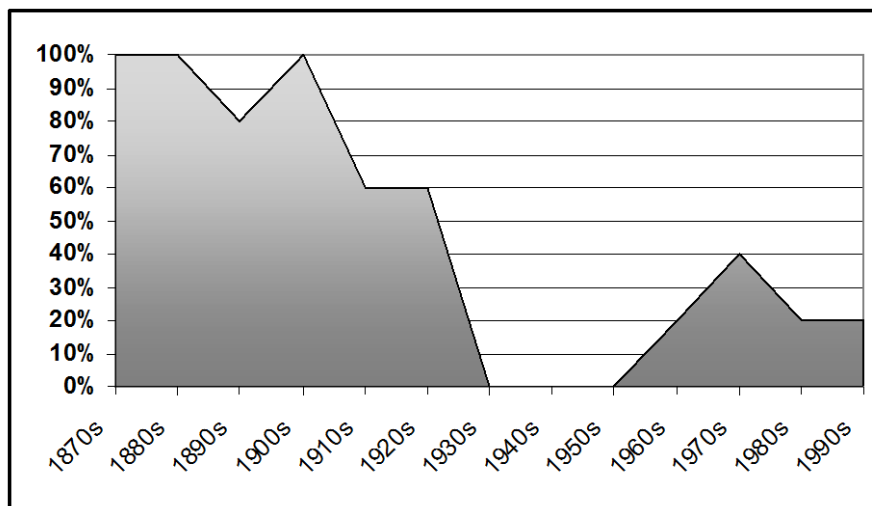


Figure 36. Acts of violence against Puritans committed by Indians.

Treatment of the “Puritan Emphasis on Education” gradually increased during the early twentieth century until it peaked during the 1940s (see figure 37). After the 1940s a gradual decline in treatment can be seen. These results were based on the treatment of six topics: “Harvard Established for Training Ministers,” “Bible Was Mentioned As Important to Education,” “Puritan Law Mandated Education,” “*Hornbook* Was Mentioned in the Textbook,” “*New England Primer* Was Mentioned in the Textbook,” and “Puritan Literature Was Mentioned in the Textbook.”

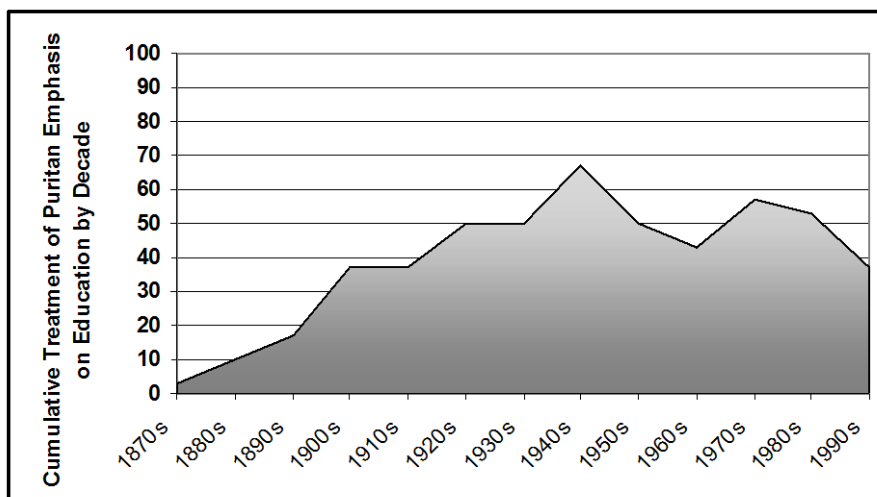


Figure 37. Puritan emphasis on education

Harvard Was Established for Training Ministers

Of the sixty-five textbooks used in this study, thirty-one (48%) mentioned that Harvard was established for training ministers (see figure 38). Prior to the twentieth century none of the textbooks treated this topic.

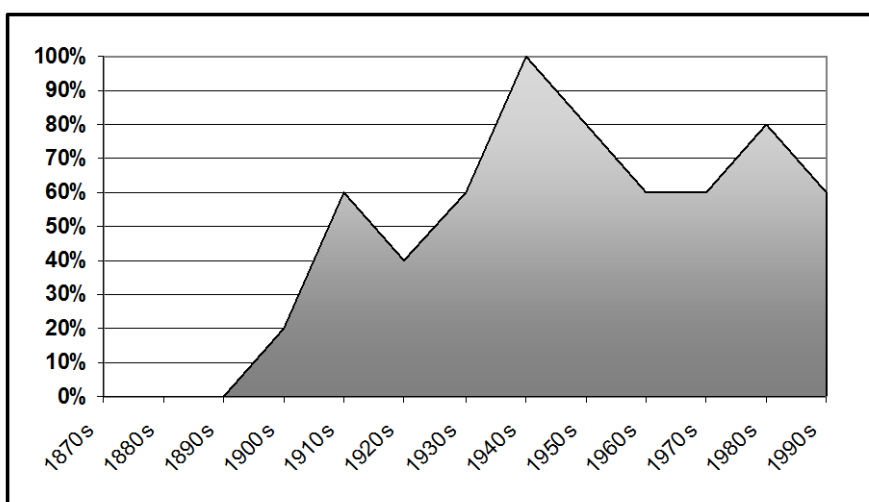


Figure 38. Harvard was established for training ministers

Bible Was Mentioned As Important to Education

Of the sixty-five textbooks used in this study, twenty-two (34%) mentioned that the Puritans placed importance on the Bible in education (see figure 39). Throughout the twentieth century there was greater treatment of this topic than in the late nineteenth century.

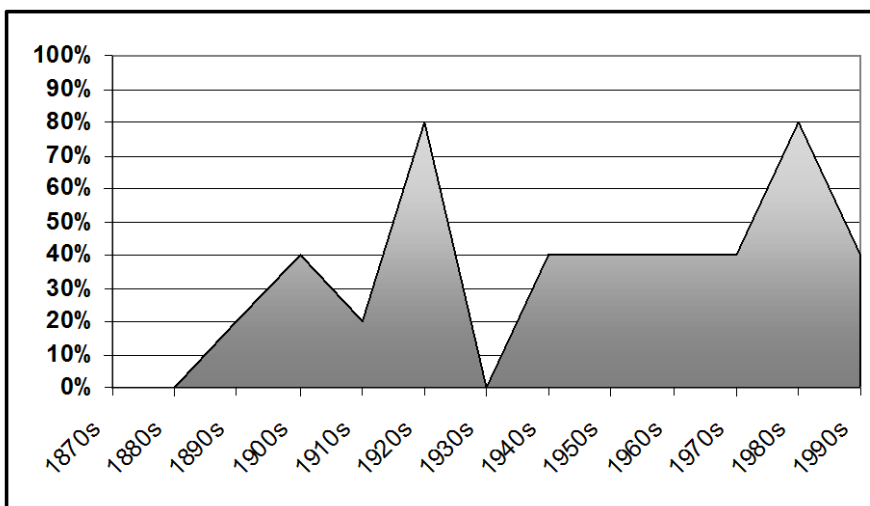


Figure 39. Bible was mentioned as important to education

Puritan Law Mandated Education

Under the category of Puritan education, more textbooks treated the topic of Puritan law mandating education than any of the other topics. Noticeably, only the 1647 law received significant coverage by the textbooks that treated this topic. Several textbooks that treated the topic never mentioned any specific laws passed by the Puritans. Those six textbooks were Anderson (1881), Fite (1919), Hart (1933), Beard (1949), Faulkner (1950), and Boorstin (1990). West's *History of the American People* (1918) mentioned several laws and ordinances passed to forward education in the following

years: 1635, 1637, 1645, 1647 and 1649.²¹ Of the sixty-five textbooks used in this study, forty-eight (74%) mentioned that the Puritans passed education laws (see figure 40). There was a noticeable trend of increased treatment of this topic throughout the examined time span.

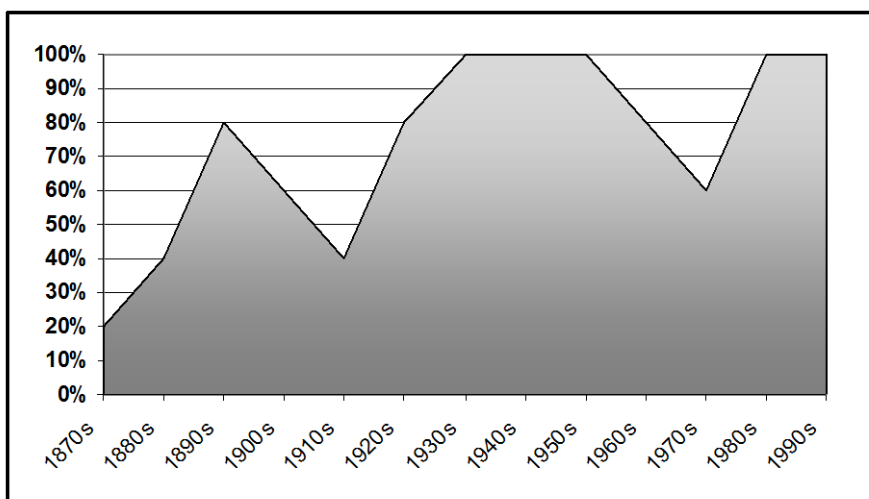


Figure 40. Puritan law mandated education

***Hornbook* Was Mentioned in the Textbook**

Of the sixty-five textbooks used in this study, only seven (11%) mentioned the *Hornbook* (see figure 41). One textbook from each decade beginning with the 1920s to the 1970s and one from the 1990s treated this topic. Those textbooks were Hughes (1927), Wirth (1937 and 1952 editions), Gavian and Hamm (1945), Todd and Curti (1966 and 1977 editions), and Berkin et al. (1995).

²¹Willis Mason West, *History of the American People*, 1918.

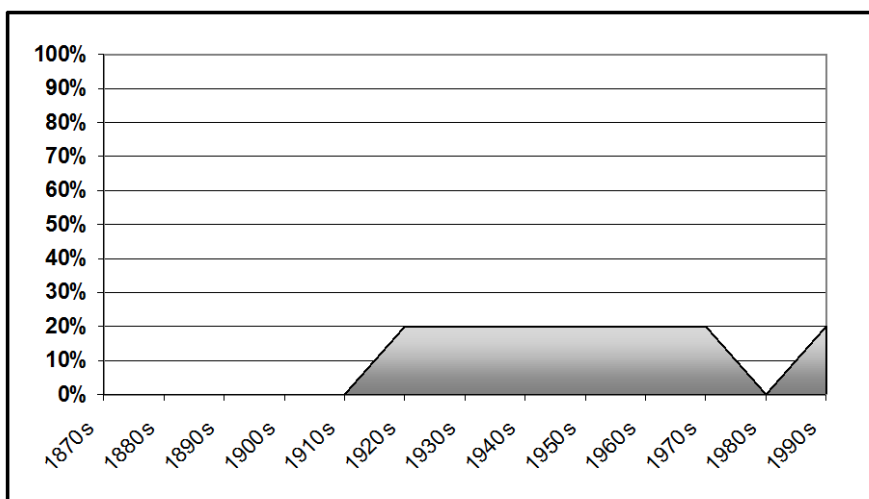


Figure 41. *Hornbook* was mentioned in the textbook

***New England Primer* Was Mentioned in the Textbook**

Of the sixty-five textbooks used in this study, seventeen (26%) mentioned the *New England Primer* (see figure 42). After the 1890s, there was a gradual upward trend through the 1970s, followed by a rapid decline of textbooks that treated this topic.

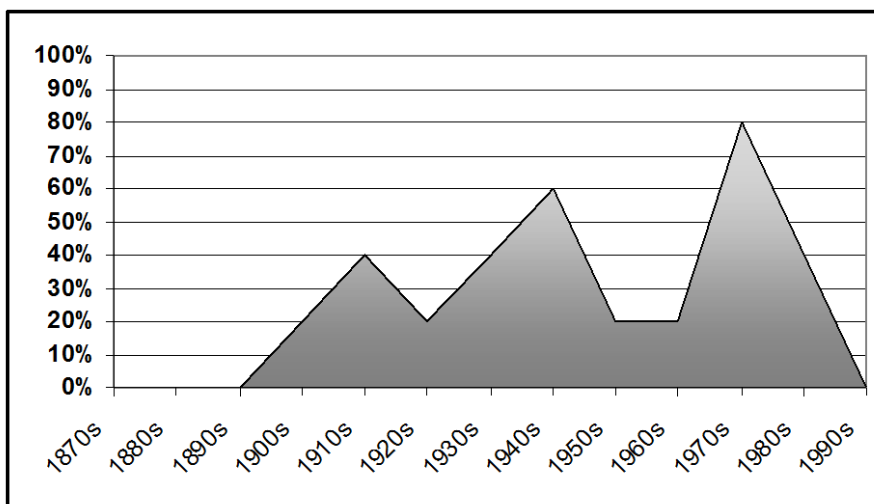


Figure 42. *New England Primer* was mentioned in the textbook

Puritan Literature Was Mentioned in the Textbook

In assessing Puritan literature, the *Hornbook* and *New England Primer* were not counted separately but were treated separately. The following list of Puritan literature was mentioned by more than one textbook along with the percentage of textbooks that referred to each work in descending order: John Winthrop's *History of New England* – 13 books (20%), Cotton Mather's *Magnalia Christi Americana* – 5 books (7%), Michael Wigglesworth's *The Day of Doom* – 5 books (7%), and Samuel Sewall's *The Selling of Joseph* – 4 books (6%).

Of the sixty-five textbooks used in this study, twenty-eight (43%) mentioned literature of Puritan authorship (see figure 43). Nine of the textbooks that treated this topic mentioned more than one piece of Puritan literature. Of the textbooks that treated this topic all were from the twentieth century except Thalheimer's *Eclectic History of the United States* (1881).

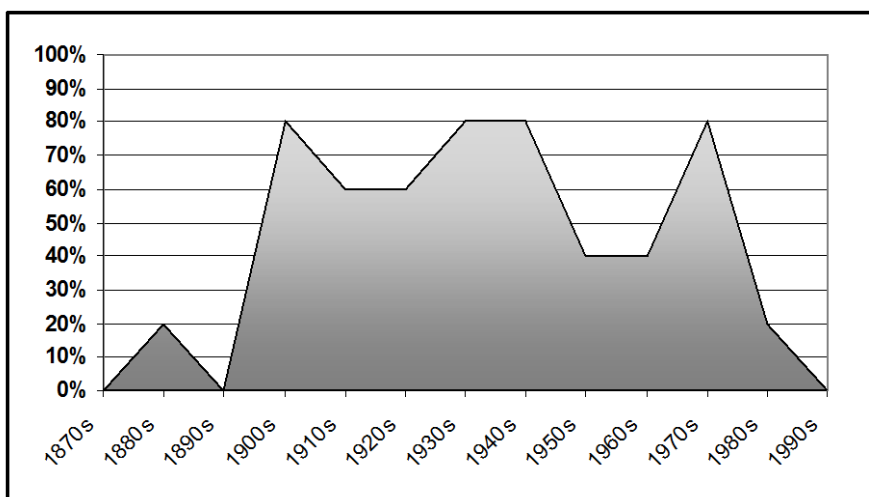


Figure 43. Puritan literature was mentioned in the textbook

The third research question stated, “What is the impact of secular education (revisionism) on the portrayal of the Puritans?” This question is analyzed as results are presented in this chapter and findings and their interpretation are presented in chapter 5.

Summary

Findings recorded above conclude the evaluation of the high school American history textbooks from the 1870s to the 1990s by this researcher. Evidence was documented indicating the existence of historical revisionism. A definite trend of decreasing treatment of the Puritans was shown in twenty-seven categories or individual topics: seven after the 1890s, six after the 1910s, seven after the 1920s, five after the 1930s, and two after the 1940s. These research findings warrant interpretation of the results and discussion of their implications that will follow in chapter five.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

Summary of Research Problems and Methods

Finding information about high school American history textbooks was complex. Several resources dealing with secondary education, high schools, and textbooks were examined; however, most sources lacked significant information relevant to this study. Treatment of American history as a subject was glossed over or reinvented under the heading of “social studies,” where actual examination of textbooks was lacking. Emphasis was instead placed on discussion of assessments, standards, methodology, and philosophy without dealing with textbooks. Few resources actually broached the subject of textbooks: examining them, giving pertinent history, or providing useful bibliographic material at any grade level.

Finding textbooks that fit into the study for each of the respective decades was a challenge as some were not available or were disqualified from use in this study. Some libraries held textbooks but were unable to send them through ILL (inter-library loan) for a variety of reasons that included damage to the textbook, age of the textbook, textbook already loaned, or unspecified. A few textbooks were disqualified after examination because internal evidence proved they were not designed for use in high schools even though a library identified them as high school level. One textbook was disqualified because it was written from a Roman Catholic perspective. Other textbooks were

disqualified because they could not be positively identified as high school level. Some older textbooks were also discarded after examination because pages were missing in the section dealing with the Puritans.

There was difficulty in determining whether a textbook was high school level. Many textbooks failed to identify themselves with any particular grade level. Thorough examination and comparison with other similar textbooks did not entirely alleviate this problem. In those situations it was necessary to consult outside resources; however, the resources could not be considered wholly valid, as they often failed to provide further evidence to establish claims that a particular textbook was high school level.¹

Another problem was discerning revisionism in the textbooks in their treatment of the Puritans. The presentation of diversity and multiculturalism were not prominent themes in most of these textbooks concerning the Puritans; however, the textbooks that were teacher's editions did have information promoting those ideas to be used in discussing the Puritans. The greatest evidence of revisionism in textbooks was revealed by their lack of treatment of the categories and individual items located on the Document Analysis form (see Appendix A).

To maintain objectivity and enhance reliability a rather narrow assessment of revisionism was used rather than submitting the textbooks to more subjective analysis. Rather than looking for emotionally charged interpretations or symbolic language, this study concentrated on examining the facts of whether respective categories or items were mentioned in the textbooks. In doing so, the study minimized the effect of researcher subjectivity and enhanced intra-rater reliability.

¹See pages 12-14 as well as pages 65-67 where a variety of resources are listed in conjunction with history textbooks that helped the writer in determining whether a textbook was high school level.

Interpretation of Results

There was a move beginning in the early twentieth century to change the content of high school American history textbooks, evidenced by the overall trend of diminishing treatment of the Puritans. This diminishing trend was indicated by the change in the number of items treated in each respective decade beginning sometime between 1910 and 1930 (see figure 44). Not only were fewer measured items treated but the overall treatment of the Puritans diminished as evidenced by the number of pages and paragraphs dedicated to the Puritans (see figures 45 and 46).



Figure 44. Combined number of items, pages, and paragraphs (1870s-1990s)

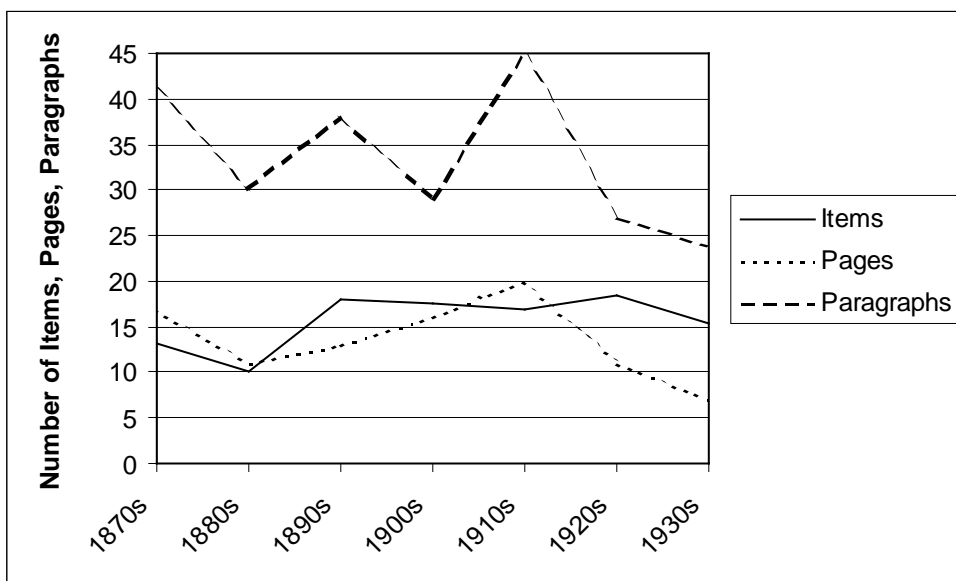


Figure 45. Combined number of items, pages, and paragraphs (1870s-1930s)

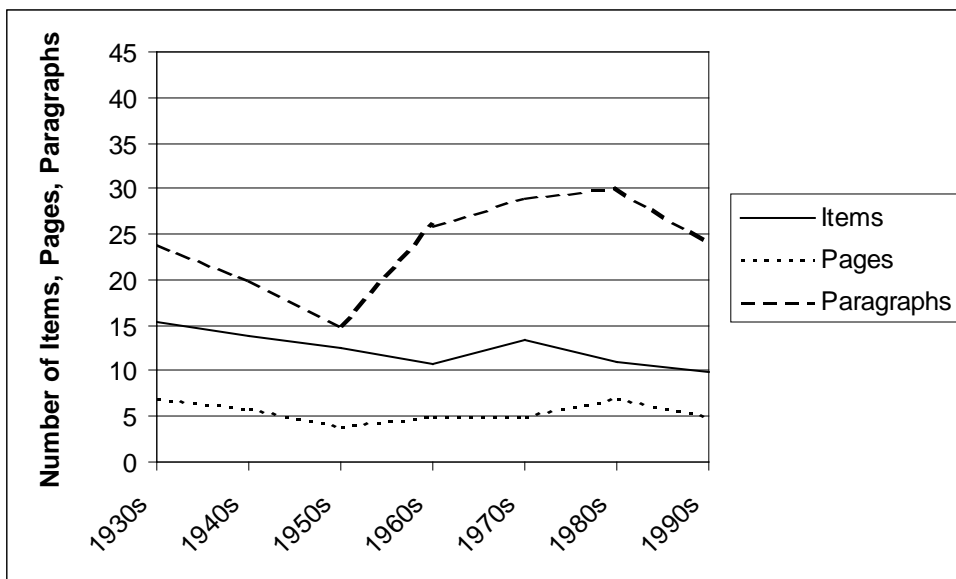


Figure 46. Combined number of items, pages, and paragraphs (1930s-1990s)

Prior to the twentieth century, however, the 1880s was shown to be the least responsive to the Puritans in textbooks as fewer overall items were treated during this

time than any decade observed in the study besides the 1990s (see figures 44 and 45). Fourteen topics addressed in this study received diminished treatment during the 1880s, when compared to the 1870s and 1890s. Seven of those topics dealt with religious substance (see figures 5, 12, 14, 16, 17, 27, 33). The other seven topics dealt with issues and practices associated with government (see figures 6, 11, 21, 22, 23, 29, 30). Perhaps the most likely reason why the Puritans received so little treatment during this decade reflected the attempt by textbook writers to reduce references to treatment of sectional differences in America as the country recovered from the turmoil associated with Reconstruction in the aftermath of the Civil War. However, there is also a strong possibility that the Christianity of the Puritans was no longer considered worthy of serious consideration as religious liberalism was on the rise that would give way to the social gospel of the early twentieth century. Adoption of religious liberalism therefore necessitated a departure from emphasizing contributions of the Puritans to American history.

After the First World War it was also noticeable that the overall number of pages and paragraphs dedicated to the Puritans diminished and never recovered to earlier recorded levels (see figures 45 and 46). This level of treatment was possibly due to a general departure from a traditional portrayal of history in textbooks as writers increasingly came under the hegemony of progressives and disciples of John Dewey in institutions of higher learning such as Columbia University and the University of Chicago. Thus history textbooks became more “scientific” and less traditional narratives as readers were oriented toward modern interpretations of issues deemed relevant to current societal needs.

It was also during the 1920s and 1930s that Puritans were viewed as “the source of everything that had proved wrong, frustrating, inhibiting, [and] crippling in American culture.”² Additionally, many Americans embraced the Jazz Age hedonism of the 1920s, then suffered through the Depression and New Deal socialism of the 1930s, and the rise of Nazism and the Second World War. Thus, textbooks were focused on nationalism and internationalism while the Puritans were relegated to the outmoded status of a sectional/regional group.

Following the tumultuous 1940s, however, there was a resurgence of interest in the Puritans likely due to the publication of Perry Miller’s *The New England Mind: From Colony to Province* (1953) and the reissue of his *The New England Mind: The Seventeenth Century* (1954) both of which were later published in paperback in 1961. These works likely precipitated additional treatment of the Puritans in the textbooks by the 1960s and 1970s than had been previously the case.

During the 1980s a continued interest in the Puritans may have reflected the resurgence of political conservatism of the Reagan Era along with the cultural Christianity personified by the formation of the Moral Majority in the later 1970s. These political-religious movements emphasized America’s heritage that originated with the Puritans, the original Yankees, and antecedents of many Founding Fathers and their ideas. Thus some of the textbooks clung to this heritage for another decade following America’s bicentennial celebration. However, by the 1990s liberal elements probably overshadowed conservative influences on textbook writers and caused a return to revisionist (1920s and 1930s) interpretations of the Puritans. Puritans were cast as those

²Perry Miller, *The New England Mind: The Seventeenth Century* (New York: Macmillan, 1939; reprint, Boston: Beacon Press, 1961), xii.

who inhibited and crippled cultural evolution, while liberalism reigned supreme with the Puritans seen as an outmoded sectional/regional group in the face of rising pluralism, multiculturalism, and globalism.

Religion

Specifically, textbooks were revised to exclude or diminish the influence of Christian oriented content as that content conflicted with the growth of an increasingly secularized society. Revisionism was evident in the treatment of the Puritans as the following “religious” topics or entire categories all received little or diminishing treatment: “Charter enabled Puritans to Have Religious Freedom,” “Puritans Emphasized Association between Church and State,” “Puritan Churches,” “Connecticut Was Established for Political or Religious Reasons,” “Williams Wanted Separation from the Church of England,” “Distinct Beliefs Were Held by Anne Hutchinson,” “Evangelism of the Indians,” “John Eliot’s Work among the Indians,” and the “*Hornbook* Was Mentioned in the Textbook.”

These topics demonstrate a highpoint in the treatment of religion sometime between the 1890s and 1920s followed by a downward trend. Several factors may have contributed to this historical trend. Prior to the 1890s, higher criticism made headway in religious circles and challenged Biblical Christianity. Higher criticism may have contributed to diminishing treatment of religious issues and groups such as the Puritans who held to the Bible as the final authority for life and practice. Another factor was the overshadowing of sectionalism in the post-reconstruction period following the Centennial of the United States, as there was an emphasis on union of the nation. This may have produced a purposeful lapse in treatment of the Puritans by textbook writers to court the

sensitivities of Southerners, still wincing from abuse suffered during reconstruction at the hands of the Republican-dominated federal government. These Southerners may have viewed the Puritans as nothing more than New England Yankees.

By the 1890s, Higher Criticism dwindled as people experienced the last full decade of the Victorian Era with a renewed emphasis on religious reform to alleviate the growing ethnic and labor tensions of an industrializing America. This interest in religion was exemplified by large crowds, which flocked to see Billy Sunday between 1897 and the early 1920s. This stimulated genuine revival that paralleled the desire of early Puritans to establish “a city upon a hill.” However, others embraced modernism and a “social gospel,” calling themselves political progressives and advocating government regulation of the economy and education. Indeed, historians refer to this time as the Progressive Era when John Dewey’s theories became the staple of the state normal schools – schools established to train public school teachers. Progressives were willing to support government controls to stimulate prosperity and usher in a utopia similar to the Puritan “city upon a hill” but without the true Gospel.

Beginning in the 1920s, following the Scopes Trial (1925), many turned away from their cultural Christian roots and welcomed the plethora of “isms” such as socialism, communism, nihilism, Darwinism, Dadaism, and Surrealism. These movements invigorated a growing hopelessness emerging from the carnage of WWI and the “Lost Generation” hedonism of the 1920s Jazz Age.

By the 1930s there was little interest in the past and very little interest in religion as exemplified by the Puritans. The Puritans’ descendants, the Unitarians, abandoned the old-time religion and embraced a “new” religion expressed by the tenets of the *Humanist*

Manifesto (1933). Thus, the traditional Biblical religion of the Puritans was no longer compatible with the secular-socialist tendencies of John Dewey, James Harvey Robinson, and Harold Ruggs who among others influenced textbook content.

Education

There was a general trend of increased treatment of the category of Puritan Education from 1900 through the 1940s. This treatment emphasized the importance of education to life, paralleling the secular philosophy of education espoused by John Dewey's maxim "Education is life." Of specific interest was the textbook emphasis on the Puritans establishing laws mandating education that reinforced the importance of public (government) education. Those same textbooks inconsistently treated other educational topics such as the *New England Primer* or the importance of the Bible to education. Textbooks during these decades emphasized the importance of education while diminishing the Christian influence on education promoted by the Puritans.

By examining figure 37, one recognizes an increase in emphasis on Puritan education with the height of treatment being the 1940s. The first noticeable increase in treatment of Puritan education in the textbooks came during the first decade of the 1900s after the introduction of a scientific approach to education in America. Textbooks that embraced this scientific approach included more detailed treatment of subjects such as the Puritans, those who emphasized education. This was the beginning of the Progressive Era in education spelled out in the philosophy of John Dewey who saw education as the sole means of reforming society towards socialism. Thus, any topic related to education in textbooks became useful to forward the progressive agenda.

The elevated treatment of Puritan education in the 1940s corresponded with World War II and its aftermath. Understanding the roots of America by studying such groups as the Puritans bolstered Americanism against the moral bankruptcy found in the Nazism of Germany, the Fascism of Italy, and the Imperialism of Japan. Thus during this national crisis the treatment of Puritan education helped enhance and encourage the American tradition of education.

America emerged a victor from World War II only to face a Cold War. As America began to compromise its stand against Communism, it likewise capitulated to socialist demands to make education relevant to current society once again. Thus there was a shift away from the treatment of Puritan education in textbooks that corresponded to a lapse in emphasis on American education during the 1950s and 1960s. This was epitomized by public outcry after the launch of Sputnik (1957) to fix the education system.

The 1970s showed a temporary increase in the treatment of Puritan education as a reflection of a renewed interest in traditional values highlighted by the Moral Majority. However, this increase was followed by decreased treatment for the remainder of the century with redoubled efforts by progressive educators during the 1980s and 1990s to concentrate on social learning outcomes.

Government

Textbooks tended to give strong treatment to items pertaining to government since those items could influence and reflect modern interpretations of democracy and representative government. The following items and categories were given strong treatment by the textbooks: "Charter Enabled Puritans to Have Self-Government,"

“Government and Citizenship,” “Puritans Participated in Government,” and “Puritan Churches Were Congregational.” The Puritans provided a historic precedent for representative government in ecclesiastical and civil matters; however, the textbooks failed to emphasize the importance of a moral foundation necessary for that representative government to be successful (see figure 5, 8, and 19).

By examining figure 6 one can see a great emphasis on Puritan content related to self-government between the 1890s and the 1930s. This is a reflection of several factors. At the turn of the century the progressive era was underway with leaders such as Theodore Roosevelt, who identified with a spirit of rugged individualism. Progressivism was also represented in a growing push for more independence in the status of women, highlighted by the passage of the Nineteenth Amendment (1920) which gave women the right to vote. Additionally, Darwinism and higher criticism became vogue in America, encouraging the rejection of authority and traditional values. This rejection culminated in the Roaring Twenties. These progressivistic trends reverberated in the textbooks promoting self-government; however, those textbooks did not promote the restrained self-government mandated in the Bible and practiced by the Puritans. The Puritan emphasis on political reform was secularized to include loyalty to the civil authority of government.

Democracy during the Depression, World War II, and FDR presidency was re-interpreted with an orientation towards socialism. Individual freedoms were lost in the name of the social welfare state and national security, programs directed by an all-encompassing centralized government. Thus, a sharp decline in the mention of a more localized or federalist Puritan “self-government” at the end of this period in textbooks

mirrored what was happening in American society and governmental policy. This coincided with the philosophical beliefs of John Dewey that “education is life,” a maxim now implemented in the textbooks to support this collectivist thought.

Indians

There was little content in the textbooks to examine the relationship between the Puritans and the Indians. The textbooks failed overall to address factual content that the Puritans made contact with many of the local Indian tribes, treating them with fairness for the purchase of lands or as trading partners. Nor did the textbooks discuss the evangelistic outreach of the Puritans to the Indians. Overall, the textbooks minimized the violence and depravity of Indian culture, instead focusing on the response of the Puritans to violence committed by the Indians. Additionally, most of the textbooks failed to mention the clear spiritual conflict between the Christian culture of the Puritans and the paganism (nature worship) of the Indians that motivated both sides to react as they did to each another.

By examining figure 32 one can see the trend concerning the decreased treatment of the “Puritan Relationship With Indians.” This was the result of many time-related factors. By the 1880s most Indian tribes in America were on reservations and no longer posed a significant threat to westward expansionism. The American Indian was reduced to an object of nostalgia, exemplified by William F. Cody’s Wild West Show (circa 1883). Others wanted to forget the recent loss to the Sioux and Cheyenne at the Battle of Little Bighorn River (1876) in which Custer and his soldiers were routed. Thus textbooks removed content related to the Indians.

The Battle of Wounded Knee (1890) symbolized the end of the ghost dance and the Indian way of life making the American Indian an entirely conquered people and objects of pity. In part, this condition of the Indians bothered the progressives who wanted to spark renewed interest in the Old West before it was lost forever; additionally, progressives wanted to integrate the Indian, converting him to an ecumenical social gospel with his culture as an outlet for handicrafts and folklore studies. This was the time of the Rough Riders (1898), the Teddy Bear (1902), the national forests (1907), the Bull Moose Party (1912) and a revival of interest in Indian culture and lore. However, with the defeat of Theodore Roosevelt's progressive platform (1912) the new nationalism died and attention shifted to the international scene with the developments surrounding World War One. Frederick Jackson Turner's *The Frontier in American History* (1920) spoke of the American character being formed on the frontier sparking renewed interest once again in the American Indian as part of that frontier life during the 1920s. Thus, some textbooks revived their portrayal of the Puritan-Indian relationship.

After the 1920s interest in the American Indian continued but not in relationship to the Puritans. The American Indian was to be integrated into American life as a political interest group retaining its cultural and religious distinctiveness. Initially, evangelism had been viewed as a positive factor in this process explaining why textbooks mentioned Puritan evangelism of the Indians in the 1890s (see figure 34). However, the adoption of religious liberalism (social gospel) meant that continued treatment of evangelism would only upset the goal of national unity under the rubric of multiculturalism. During the 1930s, the federal government instituted the Indian Reorganization Act (1934), supposedly giving tribes more self-government. During

World War II, several Navajos were used in military intelligence to encode messages. During the late 1940s and into the 1950s the emphasis was on strengthening the economy, fighting Communism at home (McCarthyism) and abroad (Korean War), and a renewed emphasis on the family. These political, economic, and social issues may explain why textbooks minimized or eliminated discussion of the Puritan relationship to the Indians.

By the 1970s there was renewed interest in the Indians. However, that interest was not tied to the Puritans except as scholars read the Yale scholar of Puritan New England, Perry Miller. Rather, treatment of the Indians was a means of portraying Native Americans as victims of white paternalism conveniently linked to the Puritans in textbooks. The federal government even shifted its policies giving Indian tribes more self-determination (autonomy). Additionally, with the rising popularity of Eastern religion mixed with the popularity of rock music and alternative lifestyles, the American Indian became a popular symbol of rebellion against traditional values and the establishment.

Supernatural

Textbooks ignored the supernatural in terms of such things as the “Puritan Relationship With Indians,” “Puritan Churches,” or “Reasons That Puritans Came to America.” Textbooks generally admitted that the Puritans wanted to build society based on their religious views; however, that connection was rarely described as a spiritual (supernatural) one. Often Puritan religious views were presented as the result of persecution, the result of a socially engineered planned society, or simply an opportunity

for economic remuneration. Textbooks even used religion to expose the Puritans for their refusal to allow freedom of others to worship and do as they pleased.

Limitations of the Study

This study was limited to examination of high school American history textbooks from the 1870s to the 1990s. Elementary, junior high, college, or the most recent high school American history textbooks were not included in this study; therefore, findings in this study did not necessarily reflect what would be found in textbooks from those respective grade levels or time periods. This study was limited to an examination of five high school American history textbooks per decade. Use of a greater number of books from each decade may have resulted in differences in the findings since the representativeness of the five books could not be adequately evaluated, especially for the earlier decades.

Results of this study concerning the Puritans did not necessarily reflect how respective textbooks would treat other groups or individuals, or how other equivalent textbooks would treat the Puritans. This study was limited by the categories and topics included on the Document Analysis form (see Appendix A) which was not an exhaustive list. Categories and topics were limited to areas emphasized in *The Puritans: A Sourcebook of Their Writings* and *United States History: Heritage of Freedom*. This study did not examine the amount of treatment nor the quality of treatment for each category or topic but only the presence or absence of treatment of the Puritans in each respective textbook concerning the number of pages and paragraphs of content.

These limitations set the stage for further research related to the focus of this study. As noted earlier in this chapter, the 1880s proved to be an anomaly where

decreased treatment of the Puritans was prominent, and this decade bears further consideration for study. There could also be further examination of more qualitative aspects of each topic found in these respective textbooks for each decade addressing such items as how many sentences, paragraphs, and pages are dedicated to each individual topic. A study could examine the educational background of textbook writers revealing any relationship to the absence or presence of specific topics treated in this study.

Publishers could also be examined in more detail to discern any ties to the presence or absence of revisionism concerning topics addressed in this dissertation. Moreover, the results of this dissertation could be compared with findings found in publishers of Christian school curriculums (such as Bob Jones, A Beka Book, ACSI, etc.) to compare treatment of the Puritans. Additionally, treatment of the Puritans in secular textbooks prior to the 1870s or after the 1990s could be examined as an extension of the present study showing the entire history of treatment of the Puritans in American history textbooks both at the high school level and including elementary, middle school, and college level textbooks.

These limitations also set the stage for further study in other areas of history to determine if a trend exists to revise the story of other religious groups in American history such as the Pilgrims or Baptists. Furthermore, this study could be applied to the treatment of several notable religious figures in American history such as Roger Williams, Isaac Backus, Jonathan Edwards, D. L. Moody, and Billy Sunday, etc. A study could also examine world history textbooks dealing with trends of revisionism concerning religious groups and movements such as the Old Testament Israelites, the early New Testament church, the Hussites, the Reformation, the Anabaptists, and the

Huguenots. Furthermore, a study could expand beyond revisionism concerning religious groups or individuals in history to other categories of revisionist history such as politics, science, or economics. If a trend of revisionism was present in the treatment of the Puritans in high school American history textbooks, it could also manifest itself elsewhere.

Implications

Secular textbooks are not created equal. There was a marked deviation in material covering the Puritans in these high school American history textbooks. Each textbook therefore must be examined on its own merits. It is not prudent to expect that one textbook will be like another whether it was a new or revised edition, published in the same year, by the same publisher, or by the same author.

Textbooks influence student understanding. There was an inconsistent presentation of the Puritans in these secular textbooks. Furthermore, the limited information presented in these textbooks will lead a student to an incomplete and distorted understanding of the Puritans.

Textbooks have an agenda. The inconsistent or diminished treatment of the Puritans reflected the worldview of the authors and publishers, a worldview that was not neutral but biased. By looking at the treatment of the Puritans one can easily discern a modern movement to denigrate, diminish, or nullify the contribution made by the Puritans on the pages of secular high school American history textbooks. Each parent, teacher, or school must be responsible to ensure that the textbook they allow their children or students to use meets with their respective worldview and philosophy of education.

Textbooks have changed to meet lowered standards. If standards were raised textbooks would be revised to include more content and to clarify content concerning the Puritans to ensure that students have a knowledgeable understanding of them. However, as evidenced from this study the amount of material concerning the Puritans has decreased over time, thus creating an environment where students have a weakened understanding of the Puritans and their impact on American history.

Conclusion

Historical revisionism is a by-product of secular educational philosophy. In this study of sixty-five high school American history textbooks it is evident that historical revisionism has influenced the treatment of the Puritans. The most prominent means of revising the story of the Puritans is the elimination of material concerning their beliefs and practices. The removal of this history serves to diminish the presence of a Biblical worldview while promulgating an alternate secular worldview. The result of this revisionism is biased, superficial textbooks promoting ignorance of America's rich Christian heritage.

APPENDIX A
DOCUMENT ANALYSIS

Author(s): _____ Publication date: _____

Textbook title: _____

Publisher information: _____

Library/Location: _____

Pages dedicated to topic: _____ Paragraphs dedicated to topic: _____

PURITAN HISTORY	Treated	Not Treated
Massachusetts Bay Company Charter		
Charter enabled Puritans to have religious freedom		
Charter enabled Puritans to have self-government		
Reasons That Puritans Came to America		
Puritans wanted to build society on God's truth		
Puritans came to America to escape persecution		
Government and Citizenship		
Puritans participated in government		
Puritans emphasized association between church and state		
Puritans discriminated against non-Puritans		
Salem witchcraft trials resulted from superstition or delusion		
Puritan Churches		
Puritan churches were congregational		
Puritan churches separated from the Church of England		
<i>Bay Psalm Book</i> mentioned in the textbook		
Heritage gleaned from the Puritans (morality/work ethic)		
Establishment of Connecticut		
Connecticut established for political or religious reasons		
Connecticut established for economic reasons		
Fundamental Orders were representative of the people		
Roger Williams and Anne Hutchinson		
Williams wanted separation from the Church of England		
Authorities determined to banish Roger Williams		
Distinct beliefs held by Anne Hutchinson		

PURITAN HISTORY	Treated	Not Treated
New England Confederation		
Defense against the Indians		
Defense against the Dutch and French		
Precedent for union of the colonies		
Puritan relationship with Indians		
Efforts to treat Indians fairly		
Evangelism of the Indians		
John Eliot's work among the Indians		
Acts of violence against Puritans committed by Indians		
Puritan Emphasis on Education		
Harvard established for training ministers		
Bible mentioned as important to education		
Puritan law mandated education		
<i>Hornbook</i> mentioned in the textbook		
<i>New England Primer</i> mentioned in the textbook		
Puritan literature mentioned in the textbook		
Comments:		

APPENDIX B
PERCENTAGE TABLES AND HIGH SCHOOL AMERICAN
HISTORY TEXTBOOKS BY DECADE

Included with each table is a list of the American history textbooks read for each decade, from the 1870s to the 1990s. The textbooks are listed in the order of publication. The table that follows each list contains the percentages found treating each category and subtopic or not treating the category and subtopic.

1870s

Scott, David B. *A School History of the United States: From the Discovery of America to the Year 1870*. New York: Harper & Brothers, 1870.

Stephens, Alexander H. *A Compendium of the History of the United States from the Earliest Settlements to 1872*. New York: E. J. Hale & Son, 1872. Reprint, Bridgewater, Va.: American Foundation Publications, 1999.

Goodrich, S. G. *A Pictorial History of the United States: With Notices of other Portions of America North and South*. New Edition. Philadelphia: J.H. Butler & Co., 1874.

Doyle, J.A. *History of the United States*. Freeman's Historical Course for Schools. Edited by E.A. Freeman. New York: Henry Holt & Co., 1876.

Steele, Joel D., and Esther Baker Steele. *A Brief History of the United States for Schools*. Barnes's One-Term History. New York: A.S. Barnes & Co., 1879.

TABLE A1
TREATMENT OF THE PURITANS IN THE 1870s

PURITAN HISTORY	Treated %	Not Treated %
Massachusetts Bay Company Charter:	70%	30%
Charter enabled Puritans to have religious freedom	40	60
Charter enabled Puritans to have self-government	100	0
Why Puritans came to America:	30%	70%
Puritans wanted to build society on God's truth	40	60
Puritans came to America to escape persecution	20	80
Government and Citizenship:	85%	15%
Puritans participated in government	80	20
Puritans emphasized association between church and state	80	20
Puritans discriminated against non-Puritans	80	20
Salem witchcraft trials resulted from superstition or delusion	100	0
Puritan Churches:	15%	85%
Puritan churches were congregational	40	60
Puritan churches separated from the Church of England	20	80
<i>Bay Psalm Book</i> mentioned in the textbook	0	100
Heritage gleaned from the Puritans (morality/work ethic)	0	100
Establishment of Connecticut:	53%	47%
Connecticut established for political or religious reasons	20	80
Connecticut established for economic reasons	80	20
Fundamental Orders were representative of the people	60	40
Roger Williams and Anne Hutchinson:	47%	53%
Williams wanted separation from the Church of England	0	100
Authorities determined to banish Roger Williams	100	0
Distinct beliefs held by Anne Hutchinson	40	60
New England Confederation:	53%	47%
Defense against the Indians	80	20
Defense against the Dutch and French	80	20
Precedent for union of the colonies	0	100
Puritan Relationship with Indians:	60%	40%
Efforts to treat Indians fairly	60	40
Evangelism of the Indians	40	60
John Eliot's work among the Indians	40	60
Acts of violence against Puritans committed by Indians	100	0
Puritan Emphasis on Education:	3%	97%
Harvard established for training ministers	0	100
Bible mentioned as important to education	0	100
Puritan law mandated education	20	80
<i>Hornbook</i> mentioned in the textbook	0	100
<i>New England Primer</i> mentioned in the textbook	0	100
Puritan literature mentioned in the textbook	0	100

1880s

- Willson, Marcius. *History of the United States from the Earliest Discoveries to the Close of the Great Rebellion, in 1865*. New York: Ivison, Blakeman, Taylor & Co., 1880.
- Anderson, John J. *A Popular School History of the United States*. Anderson's Historical Series. New York: Clark & Maynard, 1881.
- Thalheimer, M. E. *The Eclectic History of the United States*. Cincinnati: Van Antwerp, Bragg & Co., 1881.
- Eggleston, Edward. *A History of the United States and Its People: for the Use of Schools*. New York: American Book Co., 1888.
- Johnston, Alexander. *A History of the United States for Schools: with an Introductory History of the Discovery and English Colonization of North America*. New York: Henry Holt & Co., 1889.

TABLE A2
TREATMENT OF THE PURITANS IN THE 1880s

PURITAN HISTORY	Treated %	Not Treated %
Massachusetts Bay Company Charter:	30%	70%
Charter enabled Puritans to have religious freedom	0	100
Charter enabled Puritans to have self-government	60	40
Why Puritans came to America:	40%	60%
Puritans wanted to build society on God's truth	40	60
Puritans came to America to escape persecution	40	60
Government and Citizenship:	80%	20%
Puritans participated in government	60	40
Puritans emphasized association between church and state	60	40
Puritans discriminated against non-Puritans	100	0
Salem witchcraft trials resulted from superstition or delusion	100	0
Puritan Churches:	0%	100%
Puritan churches were congregational	0	100
Puritan churches separated from the Church of England	0	100
<i>Bay Psalm Book</i> mentioned in the textbook	0	100
Heritage gleaned from the Puritans (morality/work ethic)	0	100
Establishment of Connecticut:	20%	80%
Connecticut established for political or religious reasons	0	100
Connecticut established for economic reasons	40	60
Fundamental Orders were representative of the people	20	80
Roger Williams and Anne Hutchinson:	33%	67%
Williams wanted separation from the Church of England	0	100
Authorities determined to banish Roger Williams	100	0
Distinct beliefs held by Anne Hutchinson	0	100
New England Confederation:	40%	60%
Defense against the Indians	40	60
Defense against the Dutch and French	40	60
Precedent for union of the colonies	40	60
Puritan Relationship with Indians:	55%	45%
Efforts to treat Indians fairly	40	60
Evangelism of the Indians	40	60
John Eliot's work among the Indians	40	60
Acts of violence against Puritans committed by Indians	100	0
Puritan Emphasis on Education:	10%	90%
Harvard established for training ministers	0	100
Bible mentioned as important to education	0	100
Puritan law mandated education	40	60
<i>Hornbook</i> mentioned in the textbook	0	100
<i>New England Primer</i> mentioned in the textbook	0	100
Puritan literature mentioned in the textbook	20	80

1890s

Montgomery, D.H. *The Leading Facts of American History*. Chautauqua ed. New York: Chautauqua Press, 1891.

Mowry, William A. and Arthur May Mowry. *A History of the United States for Schools; including a Concise Account of the Discovery of the Land, and the Revolutionary War*. New York: Silver, Burdett & Co., 1897.

Prentis, Noble L. and Edward Taylor. *The Model History: a Brief Account of the American People for Schools: with a Short History of Kansas*. Revised Edition. Chicago: Scott, Foresman & Co., 1897.

Morris, Charles. *A History of the United States of America: Its People and Its Institutions*. Philadelphia: J.B. Lippincott, 1898.

Fiske, John. *A History of the United States for Schools*. Boston: Houghton Mifflin, 1899.

TABLE A3
TREATMENT OF THE PURITANS IN THE 1890s

PURITAN HISTORY	Treated %	Not Treated %
Massachusetts Bay Company Charter:	60%	40%
Charter enabled Puritans to have religious freedom	20	80
Charter enabled Puritans to have self-government	100	0
Why Puritans came to America:	50%	50%
Puritans wanted to build society on God's truth	60	40
Puritans came to America to escape persecution	40	60
Government and Citizenship:	95%	5%
Puritans participated in government	80	20
Puritans emphasized association between church and state	100	0
Puritans discriminated against non-Puritans	100	0
Salem witchcraft trials resulted from superstition or delusion	100	0
Puritan Churches:	35%	65%
Puritan churches were congregational	60	40
Puritan churches separated from the Church of England	40	60
<i>Bay Psalm Book</i> mentioned in the textbook	40	60
Heritage gleaned from the Puritans (morality/work ethic)	0	100
Establishment of Connecticut:	67%	33%
Connecticut established for political or religious reasons	40	60
Connecticut established for economic reasons	60	40
Fundamental Orders were representative of the people	100	0
Roger Williams and Anne Hutchinson:	60%	40%
Williams wanted separation from the Church of England	0	100
Authorities determined to banish Roger Williams	100	0
Distinct beliefs held by Anne Hutchinson	80	20
New England Confederation:	73%	27%
Defense against the Indians	100	0
Defense against the Dutch and French	100	0
Precedent for union of the colonies	20	80
Puritan Relationship with Indians:	90%	10%
Efforts to treat Indians fairly	80	20
Evangelism of the Indians	100	0
John Eliot's work among the Indians	100	0
Acts of violence against Puritans committed by Indians	80	20
Puritan Emphasis on Education:	17%	83%
Harvard established for training ministers	0	100
Bible mentioned as important to education	20	80
Puritan law mandated education	80	20
<i>Hornbook</i> mentioned in the textbook	0	100
<i>New England Primer</i> mentioned in the textbook	0	100
Puritan literature mentioned in the textbook	0	100

1900s

Chancellor, William Estabrook. *A Textbook of American History*. 1st ed. Boston: Morse Co., 1903.

Hart, Albert Bushnell. *Essentials in American History: from the Discovery to the Present Day*. Essentials in History. New York: American Book Co., 1905.

McLaughlin, Andrew C. *A History of the American Nation*. Twentieth Century Text-Books. Edited by A.F. Nightingale. New York: D. Appleton & Co., 1906.

Ashley, Roscoe Lewis. *American History for Use in Secondary Schools*. New York: Macmillan, 1907.

Adams, Charles Kendall and William P. Trent. *A History of the United States*. Allyn and Bacon's Series of School Histories. Rev. ed. Boston: Allyn & Bacon, 1909.

TABLE A4
TREATMENT OF THE PURITANS IN THE 1900s

PURITAN HISTORY	Treated %	Not Treated %
Massachusetts Bay Company Charter:	60%	40%
Charter enabled Puritans to have religious freedom	20	80
Charter enabled Puritans to have self-government	100	0
Why Puritans came to America:	40%	60%
Puritans wanted to build society on God's truth	40	60
Puritans came to America to escape persecution	40	60
Government and Citizenship:	90%	10%
Puritans participated in government	100	0
Puritans emphasized association between church and state	80	20
Puritans discriminated against non-Puritans	100	0
Salem witchcraft trials resulted from superstition or delusion	80	20
Puritan Churches:	45%	55%
Puritan churches were congregational	80	20
Puritan churches separated from the Church of England	60	40
<i>Bay Psalm Book</i> mentioned in the textbook	20	80
Heritage gleaned from the Puritans (morality/work ethic)	20	80
Establishment of Connecticut:	40%	60%
Connecticut established for political or religious reasons	20	80
Connecticut established for economic reasons	20	80
Fundamental Orders were representative of the people	80	20
Roger Williams and Anne Hutchinson:	47%	53%
Williams wanted separation from the Church of England	0	100
Authorities determined to banish Roger Williams	100	0
Distinct beliefs held by Anne Hutchinson	40	60
New England Confederation:	87%	13%
Defense against the Indians	100	0
Defense against the Dutch and French	100	0
Precedent for union of the colonies	60	40
Puritan Relationship with Indians:	70%	30%
Efforts to treat Indians fairly	60	40
Evangelism of the Indians	60	40
John Eliot's work among the Indians	60	40
Acts of violence against Puritans committed by Indians	100	0
Puritan Emphasis on Education:	37%	63%
Harvard established for training ministers	20	80
Bible mentioned as important to education	40	60
Puritan law mandated education	60	40
<i>Hornbook</i> mentioned in the textbook	0	100
<i>New England Primer</i> mentioned in the textbook	20	80
Puritan literature mentioned in the textbook	80	20

1910s

Muzzey, David Saville. *An American History*. Boston: Ginn & Co., 1911.

Cousins, R. B. and J. A. Hill. *American History for Schools*. Boston: D.C. Heath & Co., 1913.

Hart, Albert Bushnell. *Essentials in American History*. Rev. New York: American Book Co., 1916.

West, Willis Mason. *History of the American People*. Boston: Allyn & Bacon, 1918.

Fite, Emerson David. *History of the United States*. 2d ed. rev. New York: Henry Holt & Co., 1919.

TABLE A5
TREATMENT OF THE PURITANS IN THE 1910s

PURITAN HISTORY	Treated %	Not Treated %
Massachusetts Bay Company Charter:	70%	30%
Charter enabled Puritans to have religious freedom	40	60
Charter enabled Puritans to have self-government	100	0
Why Puritans came to America:	50%	50%
Puritans wanted to build society on God's truth	20	80
Puritans came to America to escape persecution	80	20
Government and Citizenship:	80%	20%
Puritans participated in government	100	0
Puritans emphasized association between church and state	80	20
Puritans discriminated against non-Puritans	60	40
Salem witchcraft trials resulted from superstition or delusion	80	20
Puritan Churches:	40%	60%
Puritan churches were congregational	60	40
Puritan churches separated from the Church of England	40	60
<i>Bay Psalm Book</i> mentioned in the textbook	60	40
Heritage gleaned from the Puritans (morality/work ethic)	0	100
Establishment of Connecticut:	73%	27%
Connecticut established for political or religious reasons	80	20
Connecticut established for economic reasons	40	60
Fundamental Orders were representative of the people	100	0
Roger Williams and Anne Hutchinson:	60%	40%
Williams wanted separation from the Church of England	20	80
Authorities determined to banish Roger Williams	100	0
Distinct beliefs held by Anne Hutchinson	60	40
New England Confederation:	80%	20%
Defense against the Indians	100	0
Defense against the Dutch and French	100	0
Precedent for union of the colonies	40	60
Puritan Relationship with Indians:	25%	75%
Efforts to treat Indians fairly	0	100
Evangelism of the Indians	20	80
John Eliot's work among the Indians	20	80
Acts of violence against Puritans committed by Indians	60	40
Puritan Emphasis on Education:	37%	63%
Harvard established for training ministers	60	40
Bible mentioned as important to education	20	80
Puritan law mandated education	40	60
<i>Hornbook</i> mentioned in the textbook	0	100
<i>New England Primer</i> mentioned in the textbook	40	60
Puritan literature mentioned in the textbook	60	40

1920s

Fiske, John. *A History of the United States for Schools*. Boston: Houghton Mifflin, 1923.

Guitteau, William Backus. *Our United States: A History*. New York: Silver, Burdett & Co., 1923.

Halleck, Reuben Post. *History of Our Country for Higher Grades*. Halleck's American History Series. New York: American Book Co., 1923.

Forman, S.E. *Advanced American History*. Rev. ed. New York: Century Co., 1925.

Hughes, R.O. *The Making of Our United States*. Boston: Allyn & Bacon, 1927.

TABLE A6
TREATMENT OF THE PURITANS IN THE 1920s

PURITAN HISTORY	Treated %	Not Treated %
Massachusetts Bay Company Charter:	50%	50%
Charter enabled Puritans to have religious freedom	0	100
Charter enabled Puritans to have self-government	100	0
Why Puritans came to America:	40%	60%
Puritans wanted to build society on God's truth	20	80
Puritans came to America to escape persecution	60	40
Government and Citizenship:	85%	15%
Puritans participated in government	80	20
Puritans emphasized association between church and state	60	40
Puritans discriminated against non-Puritans	100	0
Salem witchcraft trials resulted from superstition or delusion	100	0
Puritan Churches:	60%	40%
Puritan churches were congregational	100	0
Puritan churches separated from the Church of England	80	20
<i>Bay Psalm Book</i> mentioned in the textbook	60	40
Heritage gleaned from the Puritans (morality/work ethic)	0	100
Establishment of Connecticut:	67%	33%
Connecticut established for political or religious reasons	80	20
Connecticut established for economic reasons	40	60
Fundamental Orders were representative of the people	80	20
Roger Williams and Anne Hutchinson:	47%	53%
Williams wanted separation from the Church of England	0	100
Authorities determined to banish Roger Williams	100	0
Distinct beliefs held by Anne Hutchinson	40	60
New England Confederation:	87%	13%
Defense against the Indians	100	0
Defense against the Dutch and French	100	0
Precedent for union of the colonies	60	40
Puritan Relationship with Indians:	45%	55%
Efforts to treat Indians fairly	20	80
Evangelism of the Indians	40	60
John Eliot's work among the Indians	60	40
Acts of violence against Puritans committed by Indians	60	40
Puritan Emphasis on Education:	50%	50%
Harvard established for training ministers	40	60
Bible mentioned as important to education	80	20
Puritan law mandated education	80	20
<i>Hornbook</i> mentioned in the textbook	20	80
<i>New England Primer</i> mentioned in the textbook	20	80
Puritan literature mentioned in the textbook	60	40

1930s

Hart, Albert Bushnell. *New American History*. New York: American Book Co., 1933.

Muzzey, David Saville. *A History of Our Country: a Textbook for High-School Students*. Boston: Ginn & Co., 1936.

Harlow, Ralph Volney. *Story of America*. N.Y.: Henry Holt, 1937.

Wirth, Fremont P. *The Development of America*. Boston: American Book Co., 1937.

Hamm, William A. *The American People*. Heath's Correlated Social Studies. Boston: D.C. Heath & Co., 1938.

TABLE A7
TREATMENT OF THE PURITANS IN THE 1930s

PURITAN HISTORY	Treated %	Not Treated %
Massachusetts Bay Company Charter:	60%	40%
Charter enabled Puritans to have religious freedom	20	80
Charter enabled Puritans to have self-government	100	0
Why Puritans came to America:	70%	30%
Puritans wanted to build society on God's truth	60	40
Puritans came to America to escape persecution	80	20
Government and Citizenship:	80%	20%
Puritans participated in government	80	20
Puritans emphasized association between church and state	80	20
Puritans discriminated against non-Puritans	80	20
Salem witchcraft trials resulted from superstition or delusion	80	20
Puritan Churches:	25%	75%
Puritan churches were congregational	60	40
Puritan churches separated from the Church of England	0	100
<i>Bay Psalm Book</i> mentioned in the textbook	40	60
Heritage gleaned from the Puritans (morality/work ethic)	0	100
Establishment of Connecticut:	47%	53%
Connecticut established for political or religious reasons	40	60
Connecticut established for economic reasons	40	60
Fundamental Orders were representative of the people	60	40
Roger Williams and Anne Hutchinson:	40%	60%
Williams wanted separation from the Church of England	0	100
Authorities determined to banish Roger Williams	100	0
Distinct beliefs held by Anne Hutchinson	20	80
New England Confederation:	87%	13%
Defense against the Indians	100	0
Defense against the Dutch and French	100	0
Precedent for union of the colonies	60	40
Puritan Relationship with Indians:	10%	90%
Efforts to treat Indians fairly	0	100
Evangelism of the Indians	20	80
John Eliot's work among the Indians	20	80
Acts of violence against Puritans committed by Indians	0	100
Puritan Emphasis on Education:	50%	50%
Harvard established for training ministers	60	40
Bible mentioned as important to education	0	100
Puritan law mandated education	100	0
<i>Hornbook</i> mentioned in the textbook	20	80
<i>New England Primer</i> mentioned in the textbook	40	60
Puritan literature mentioned in the textbook	80	20

1940s

Canfield, Leon H., Howard B. Wilder, Frederic L. Paxson, Ellis Merton Coulter, and Nelson P. Mead. *The United States in the Making*. Boston: Houghton Mifflin, 1940.

Carman, Harry J., William G. Kimmel, and Mabel G. Walker. *Historic Currents in Changing America*. Philadelphia: John C. Winston Co., 1940.

Gavian, Ruth Wood and William A. Hamm. *The American Story: A History of the United States of America*. Boston: D.C. Heath, 1945.

Beard, Charles A., and Mary R. Beard. *History of the United States: a Study in American Civilization*. Rev. ed. New York: Macmillan Co., 1949.

Wirth, Fremont P. *United States History*. New York: American Book Co., 1949.

TABLE A8
TREATMENT OF THE PURITANS IN THE 1940s

PURITAN HISTORY	Treated %	Not Treated %
Massachusetts Bay Company Charter:	30%	70%
Charter enabled Puritans to have religious freedom	20	80
Charter enabled Puritans to have self-government	40	60
Why Puritans came to America:	40%	60%
Puritans wanted to build society on God's truth	20	80
Puritans came to America to escape persecution	60	40
Government and Citizenship:	80%	20%
Puritans participated in government	100	0
Puritans emphasized association between church and state	80	20
Puritans discriminated against non-Puritans	60	40
Salem witchcraft trials resulted from superstition or delusion	80	20
Puritan Churches:	30%	70%
Puritan churches were congregational	80	20
Puritan churches separated from the Church of England	20	80
<i>Bay Psalm Book</i> mentioned in the textbook	0	100
Heritage gleaned from the Puritans (morality/work ethic)	20	80
Establishment of Connecticut:	53%	47%
Connecticut established for political or religious reasons	40	60
Connecticut established for economic reasons	60	40
Fundamental Orders were representative of the people	60	40
Roger Williams and Anne Hutchinson:	40%	60%
Williams wanted separation from the Church of England	0	100
Authorities determined to banish Roger Williams	100	0
Distinct beliefs held by Anne Hutchinson	20	80
New England Confederation:	40%	60%
Defense against the Indians	60	40
Defense against the Dutch and French	20	80
Precedent for union of the colonies	40	60
Puritan Relationship with Indians:	0%	100%
Efforts to treat Indians fairly	0	100
Evangelism of the Indians	0	100
John Eliot's work among the Indians	0	100
Acts of violence against Puritans committed by Indians	0	100
Puritan Emphasis on Education:	67%	33%
Harvard established for training ministers	100	0
Bible mentioned as important to education	40	60
Puritan law mandated education	100	0
<i>Hornbook</i> mentioned in the textbook	20	80
<i>New England Primer</i> mentioned in the textbook	60	40
Puritan literature mentioned in the textbook	80	20

1950s

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TABLE A9
TREATMENT OF THE PURITANS IN THE 1950s

PURITAN HISTORY	Treated %	Not Treated %
Massachusetts Bay Company Charter:	50%	50%
Charter enabled Puritans to have religious freedom	20	80
Charter enabled Puritans to have self-government	80	20
Why Puritans came to America:	70%	30%
Puritans wanted to build society on God's truth	60	40
Puritans came to America to escape persecution	80	20
Government and Citizenship:	60%	40%
Puritans participated in government	80	20
Puritans emphasized association between church and state	40	60
Puritans discriminated against non-Puritans	80	20
Salem witchcraft trials resulted from superstition or delusion	40	60
Puritan Churches:	20%	80%
Puritan churches were congregational	60	40
Puritan churches separated from the Church of England	0	100
<i>Bay Psalm Book</i> mentioned in the textbook	20	80
Heritage gleaned from the Puritans (morality/work ethic)	0	100
Establishment of Connecticut:	47%	53%
Connecticut established for political or religious reasons	60	40
Connecticut established for economic reasons	60	40
Fundamental Orders were representative of the people	20	80
Roger Williams and Anne Hutchinson:	27%	73%
Williams wanted separation from the Church of England	0	100
Authorities determined to banish Roger Williams	80	20
Distinct beliefs held by Anne Hutchinson	0	100
New England Confederation:	53%	47%
Defense against the Indians	60	40
Defense against the Dutch and French	60	40
Precedent for union of the colonies	40	60
Puritan Relationship with Indians:	5%	95%
Efforts to treat Indians fairly	0	100
Evangelism of the Indians	20	80
John Eliot's work among the Indians	0	100
Acts of violence against Puritans committed by Indians	0	100
Puritan Emphasis on Education:	50%	50%
Harvard established for training ministers	80	20
Bible mentioned as important to education	40	60
Puritan law mandated education	100	0
<i>Hornbook</i> mentioned in the textbook	20	80
<i>New England Primer</i> mentioned in the textbook	20	80
Puritan literature mentioned in the textbook	40	60

1960s

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TABLE A10
TREATMENT OF THE PURITANS IN THE 1960s

PURITAN HISTORY	Treated %	Not Treated %
Massachusetts Bay Company Charter:	40%	60%
Charter enabled Puritans to have religious freedom	20	80
Charter enabled Puritans to have self-government	60	40
Why Puritans came to America:	70%	30%
Puritans wanted to build society on God's truth	40	60
Puritans came to America to escape persecution	100	0
Government and Citizenship:	40%	60%
Puritans participated in government	80	20
Puritans emphasized association between church and state	20	80
Puritans discriminated against non-Puritans	20	80
Salem witchcraft trials resulted from superstition or delusion	40	60
Puritan Churches:	25%	75%
Puritan churches were congregational	60	40
Puritan churches separated from the Church of England	20	80
<i>Bay Psalm Book</i> mentioned in the textbook	20	80
Heritage gleaned from the Puritans (morality/work ethic)	0	100
Establishment of Connecticut:	53%	47%
Connecticut established for political or religious reasons	60	40
Connecticut established for economic reasons	60	40
Fundamental Orders were representative of the people	40	60
Roger Williams and Anne Hutchinson:	33%	67%
Williams wanted separation from the Church of England	20	80
Authorities determined to banish Roger Williams	60	40
Distinct beliefs held by Anne Hutchinson	20	80
New England Confederation:	20%	80%
Defense against the Indians	40	60
Defense against the Dutch and French	20	80
Precedent for union of the colonies	0	100
Puritan Relationship with Indians:	5%	95%
Efforts to treat Indians fairly	0	100
Evangelism of the Indians	0	100
John Eliot's work among the Indians	0	100
Acts of violence against Puritans committed by Indians	20	80
Puritan Emphasis on Education:	43%	57%
Harvard established for training ministers	60	40
Bible mentioned as important to education	40	60
Puritan law mandated education	80	20
<i>Hornbook</i> mentioned in the textbook	20	80
<i>New England Primer</i> mentioned in the textbook	20	80
Puritan literature mentioned in the textbook	40	60

1970s

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TABLE A11
TREATMENT OF THE PURITANS IN THE 1970s

PURITAN HISTORY	Treated %	Not Treated %
Massachusetts Bay Company Charter:	30%	70%
Charter enabled Puritans to have religious freedom	0	100
Charter enabled Puritans to have self-government	60	40
Why Puritans came to America:	70%	30%
Puritans wanted to build society on God's truth	80	20
Puritans came to America to escape persecution	60	40
Government and Citizenship:	75%	25%
Puritans participated in government	80	20
Puritans emphasized association between church and state	60	40
Puritans discriminated against non-Puritans	100	0
Salem witchcraft trials resulted from superstition or delusion	60	40
Puritan Churches:	20%	80%
Puritan churches were congregational	20	80
Puritan churches separated from the Church of England	20	80
<i>Bay Psalm Book</i> mentioned in the textbook	0	100
Heritage gleaned from the Puritans (morality/work ethic)	40	60
Establishment of Connecticut:	20%	80%
Connecticut established for political or religious reasons	20	80
Connecticut established for economic reasons	20	80
Fundamental Orders were representative of the people	20	80
Roger Williams and Anne Hutchinson:	60%	40%
Williams wanted separation from the Church of England	40	60
Authorities determined to banish Roger Williams	100	0
Distinct beliefs held by Anne Hutchinson	40	60
New England Confederation:	13%	87%
Defense against the Indians	20	80
Defense against the Dutch and French	20	80
Precedent for union of the colonies	0	100
Puritan Relationship with Indians:	35%	65%
Efforts to treat Indians fairly	20	80
Evangelism of the Indians	60	40
John Eliot's work among the Indians	20	80
Acts of violence against Puritans committed by Indians	40	60
Puritan Emphasis on Education:	57%	43%
Harvard established for training ministers	60	40
Bible mentioned as important to education	40	60
Puritan law mandated education	60	40
<i>Hornbook</i> mentioned in the textbook	20	80
<i>New England Primer</i> mentioned in the textbook	80	20
Puritan literature mentioned in the textbook	80	20

1980s

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TABLE A12
TREATMENT OF THE PURITANS IN THE 1980s

PURITAN HISTORY	Treated %	Not Treated %
Massachusetts Bay Company Charter:	30%	70%
Charter enabled Puritans to have religious freedom	20	80
Charter enabled Puritans to have self-government	40	60
Why Puritans came to America:	70%	30%
Puritans wanted to build society on God's truth	60	40
Puritans came to America to escape persecution	80	20
Government and Citizenship:	65%	35%
Puritans participated in government	100	0
Puritans emphasized association between church and state	40	60
Puritans discriminated against non-Puritans	80	20
Salem witchcraft trials resulted from superstition or delusion	40	60
Puritan Churches:	5%	95%
Puritan churches were congregational	20	80
Puritan churches separated from the Church of England	0	100
<i>Bay Psalm Book</i> mentioned in the textbook	0	100
Heritage gleaned from the Puritans (morality/work ethic)	0	100
Establishment of Connecticut:	40%	60%
Connecticut established for political or religious reasons	40	60
Connecticut established for economic reasons	40	60
Fundamental Orders were representative of the people	40	60
Roger Williams and Anne Hutchinson:	40%	60%
Williams wanted separation from the Church of England	0	100
Authorities determined to banish Roger Williams	80	20
Distinct beliefs held by Anne Hutchinson	40	60
New England Confederation:	0%	100%
Defense against the Indians	0	100
Defense against the Dutch and French	0	100
Precedent for union of the colonies	0	100
Puritan Relationship with Indians:	15%	85%
Efforts to treat Indians fairly	0	100
Evangelism of the Indians	20	80
John Eliot's work among the Indians	20	80
Acts of violence against Puritans committed by Indians	20	80
Puritan Emphasis on Education:	53%	47%
Harvard established for training ministers	80	20
Bible mentioned as important to education	80	20
Puritan law mandated education	100	0
<i>Hornbook</i> mentioned in the textbook	0	100
<i>New England Primer</i> mentioned in the textbook	40	60
Puritan literature mentioned in the textbook	20	80

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TABLE A13
TREATMENT OF THE PURITANS IN THE 1990s

PURITAN HISTORY	Treated %	Not Treated %
Massachusetts Bay Company Charter:	50%	50%
Charter enabled Puritans to have religious freedom	20	80
Charter enabled Puritans to have self-government	80	20
Why Puritans came to America:	80%	20%
Puritans wanted to build society on God's truth	100	0
Puritans came to America to escape persecution	60	40
Government and Citizenship:	50%	50%
Puritans participated in government	60	40
Puritans emphasized association between church and state	40	60
Puritans discriminated against non-Puritans	60	40
Salem witchcraft trials resulted from superstition or delusion	40	60
Puritan Churches:	15%	85%
Puritan churches were congregational	40	60
Puritan churches separated from the Church of England	20	80
<i>Bay Psalm Book</i> mentioned in the textbook	0	100
Heritage gleaned from the Puritans (morality/work ethic)	0	100
Establishment of Connecticut:	53%	47%
Connecticut established for political or religious reasons	20	80
Connecticut established for economic reasons	80	20
Fundamental Orders were representative of the people	60	40
Roger Williams and Anne Hutchinson:	67%	33%
Williams wanted separation from the Church of England	20	80
Authorities determined to banish Roger Williams	100	0
Distinct beliefs held by Anne Hutchinson	80	20
New England Confederation:	0%	100%
Defense against the Indians	0	100
Defense against the Dutch and French	0	100
Precedent for union of the colonies	0	100
Puritan Relationship with Indians:	10%	90%
Efforts to treat Indians fairly	0	100
Evangelism of the Indians	20	80
John Eliot's work among the Indians	0	100
Acts of violence against Puritans committed by Indians	20	80
Puritan Emphasis on Education:	37%	63%
Harvard established for training ministers	60	40
Bible mentioned as important to education	40	60
Puritan law mandated education	100	0
<i>Hornbook</i> mentioned in the textbook	20	80
<i>New England Primer</i> mentioned in the textbook	0	100
Puritan literature mentioned in the textbook	0	100

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He attended Washington Baptist Bible College, graduating with a degree in history and Bible. In 1995, James married his college sweetheart Carolyn and began teaching at a Christian high school in Tacoma, Washington. He earned a master's degree in 1998 from Pensacola Christian College. After six years of high school teaching, ministry opportunities in India prompted him to pursue further education. James began his doctoral work in the summer of 2002 at Pensacola Christian College. He graduated with a doctorate of education degree in 2005. James and his wife currently teach at Pensacola Christian College.