The lost promise of heaven: An examination of gender in children's literature, 1790--1830

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THE LOST PROMISE OF HEAVEN: AN EXAMINATION OF GENDER IN
CHILDREN'S LITERATURE, 1790-1830

by

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Bachelor of Arts
University of Nevada, Las Vegas
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A thesis submitted in partial fulfillment
of the requirements for the

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ABSTRACT

The Lost Promise of Heaven: An Examination of Gender in Children’s Literature, 1790-1830

by

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The United States republic can be defined by its cultural, social, and political change. Historians like Linda Kerber contend that this moment magnified gender difference. This was in fact a time that gender expectations were further defined. However, representations of gender in children’s literature indicate that although some stories illustrated different roles and expectations for male and female readers, there were other stories that emphasized similarities between all children.

Analogous to Susan Juster’s findings from this period that men and women described religious conversion experiences similarly, religious children’s literature detailed the spiritual commonalities of boys and girls. Gender was insignificant in stories that emphasized piety. Stories addressed salvation, heaven, obedience to God, and prayer. However, as stories became worldlier and addressed social morality over piety, gender difference became increasingly central to the proposed messages. Despite the role of gender in certain texts, religious children’s literature continued to emphasize human sameness.
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Throughout the writing and revision process of this thesis, I kept one bible verse in mind: “If you speak to people in words they don't understand, how will they know what you are saying?” (1 Corinthians 14:9). As a scholar I have learned that clarity is paramount. I thank God for making all things possible and for granting me perseverance to complete this project.

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INTRODUCTION

PIETY, MORALITY, AND THE SIGNIFICANCE OF GENDER IN THE
REPUBLIC’S CHILDREN’S LITERATURE

Fostered by republican ideals, the United States relied less on religious dogma in
the 1790s as the country continued to grow both culturally and politically. However,
religious values were still considered the foundation of the country. James Hutson most
clearly explains the syllogism of this moment: religion promoted virtue, and virtue
promoted republicanism, and in turn, religion was indispensable for the success of
republicanism.¹ As the young republic expanded, cultural mores transformed.
Republican ideals called for people to fulfill different responsibilities to their community.
Although gender distinctions were made long before the republican period, cultural
changes in this moment provided new significance to gender difference.

Mary Beth Norton insists that by the 1780s and 1790s republican theorists and
writers impressed how important women were to the republic. In fact, many of these
writers believed that the “fate of the republic” relied on female involvement.² Women
were encouraged into the domestic realm. Instead of simply fulfilling household duties
and caring for the well being of their husband and children, women were thought of as
instructors of virtue. Women were appreciated as mothers and wives before this time.

¹ James Hutson, Religion and the Founding of the American Republic (Hanover and London: University
² Mary Beth Norton, Liberty’s Daughters: The Revolutionary Experience of American Women, 1750-1800
However, by the 1790s a mother’s role was considered invaluable. Many people believed that private virtue was interrelated with public virtue. Norton suggests, “By their adherence to strict moral standards, American households ensured the preservation of the whole.” 3 The republic placed considerable expectations on women. Men also had responsibilities to carry out.

Men defined citizenry and women were not regarded as full citizens. Mark E. Kann finds that contemporary historians such as Gordon Wood and Joyce Appleby argue that republican rhetoric regarding liberalism and materialism guided men’s actions. 4 Men were expected to participate in the marketplace, at home, and politically. Many men were encouraged to join social clubs. They also had an important role as a parent. As Kann suggests, men “headed the family partnership.” Husbands guided their wives' actions. Kann summarizes, “For most Americans, manhood, marriage, and stability were nearly synonymous.” 5 Whereas women headed the domestic realm, men managed everything else.

As the republic matured it became worldlier. Many people were primarily concerned with their social duties to their community rather than their responsibilities they used to believe they owed to God. Paul E. Johnson suggests that American society became consumerist, class based, and increasingly materialistic. Johnson notices that this period experienced an organic transformation from a religiously devout society to one that understood itself in far more secular terms. 6 Among other instruments for change,
literature was a cultural vehicle for the dissemination of both new and conventional ideals in the republic.

Representations of past and present ideals were found in different forms of literature: pamphlets, chapbooks, newspapers, and novels. All people, adult or child, were encouraged to read. In fact, improving literacy was a goal of the republic. The illiteracy problem was brought up among early nationals both in personal correspondences and legislative debate. Several people agreed that the bible was the foundation to teach literacy. All people were expected to learn how to read the bible beginning at a very early age. By evaluating literacy at this time, Lee Soltow and Edward Stevens notice the symbiotic relationship between religion and culture. They insist, “Both civic and religious models for literacy were linked in complementary fashion for some time...it is true the secularization of literacy had become increasingly apparent...but the synthesis of an evangelical Protestant tradition with a republican theory of government was still very much in evidence in the pedagogy.” By 1790 the literary marketplace quickly expanded and literacy was on the rise.

Children’s literature was one successful part of the ever-growing publishing industry in the United States. The Bible was decidedly the basis for a child’s literacy. However, the genre flourished with other books that introduced practical and moral lessons. Children’s books allowed authors to impose their beliefs. Several American children’s books were originally published in England. As time continued, however, more American authors published uniquely American texts. Despite this change, texts originally published in England often found new meaning in the United States. All texts

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8 Soltow and Stevens, *The Rise of Literacy and the Common*, 57.
frequently became a part of an American literary conversation taking place in children’s literature regarding culture, religion, republicanism, or gender.

Samuel Pickering argues that the origin of a children’s book did not matter, because themes were often the same.\(^9\) Pickering contends that books were aimed solely to instruct behavior. Bob Dixon suggests that children’s fiction essentially taught children right from wrong and that children’s literature suggested how children should act.\(^10\) Similar to Paul E. Johnson’s assertion that religion was used as a tool of social control in an increasingly secular society, children’s literature presented the same possibility. Books instructed children regarding their behavior, duty, and ideals.

Beginning decades earlier, most published books were deeply religious. By the 1790s, bibles addressed to children and stories with biblical themes were mass produced. These stories taught piety and salvation. These religious texts promised heaven and salvation for all God’s children. At the turn of the century, children’s literature was secularized. Worldlier themes and beliefs were predominant markers in these children’s texts. Gender distinctions were magnified for each child. Books for children were published according to the gendered message: texts for girls were separated from those for boys. Children were taught how to act according to gendered expectations. Despite the emergence of secular themed literature a religious vein ran through several of the texts published at this moment. After forty years of different themes in children’s literature, the “promise” (as it was sometimes referred to) of heaven remained. Despite


the representations of gender distinctions in many children's texts, salvation was still offered up for all of God's children irrespective of sex.

A Nation Focused on the Other World

As James Hutson notes, the bible was the country's foundation. Beginning in the seventeen century, Calvinists turned to the bible for answers to everything they encountered. By the 1790s with the publishing boom in the United States, the Bible dominated the print marketplace. Subsequently, other religious texts with biblical messages were also mass produced. Paul C. Gutjahr deems this moment in the American literary marketplace the "religiously bent print industry." Gutjahr finds that common schools played an imperative role in biblical education for children. At this time the bible and biblical education was, essentially, the centerpiece for the republic's ideals. George Washington's inauguration was a prime example of the bible's significant role in American culture. In 1789 Washington's inauguration ushered in a hopeful era for a newly formed republic. During the inauguration Washington placed his hands on the bible swearing leadership to the country. In this moment, the bible and religion were invaluable symbols of the republic.

One year after Washington's inauguration children's literature flourished. In the 1790s, a genre once dominated by the bible and bible stories became a genre full of embellishments and fictionalizations. Bible stories were often cast as miniature dramas. Religious stories first published in England were republished several times in the United States. One of the most well known religious texts in this moment was John Bunyan's

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12 Gutjahr, An American Bible, 39.
The Pilgrim's Progress. Originally published in England in 1678, Bunyan's text was reprinted in the United States at least once each decade thereafter. However, in the United States in the 1790s his text was published at least seven different times within ten years. In this moment, writers would also embellish Bunyan's original text. Bunyan's story about a person trying to attain heaven placed the bible and its message regarding heaven as the foundation of the book. Other authors that wrote devoutly religiously material in this moment followed suit.

Salvation was the central theme of most religious, children's texts published in this period. Children were taught how to live pious lives. Boy or girl, heaven was promised to all of God's children. Whereas, this kind of literature emphasized children's spiritual commonalities, authors who discussed worldlier issues moved away from the notion of similarity. The United States was still primarily a Christian nation by the end of the eighteenth century; however, changing cultural attitudes transformed the country as represented in children's literature. The fictionalization of the bible allowed some authors to write about social morality rather than piety. At the turn of the century the stage was set for some writers to discuss worldly issues.

A Nation Focused on the Worldly

Some historians have deemed the United States in this moment the Christian Republic. The republic possessed Christian values and traditions at its core. Yet, at the turn of the century the republic began to redefine these values as virtues. Each person, man and woman, who fulfilled their responsibility to the country, would ensure the republic's survival. The early 1800s saw new themes that often mirrored cultural
developments in the country. Samuel Pickering suggests that “godly books” lost popularity in the publishing marketplace at the turn of the century. The religious foundation of most children’s texts was no longer as important. Instead, Pickering finds that many books inherited themes of “moral and worldly success.” Books were, in essence, secularized.

Social duty was at the center of many of the texts published at this time. Gender was significant to children’s stories that detailed individual expectation. Boys were shown their responsibilities as children and as men. Girls were provided lessons on how to become ladies. Sometimes stories illustrated how men and women could cooperate with one another to better their community together. There was also a strong sense of patriotism in these kinds of texts. Some texts portrayed how children’s diligence to duty benefited not simply their community and family, but also their country.

James Kloppenberg suggests civic virtue challenged people to respond to the common good. Children’s literature exemplified this ideal. All people had a duty to the republic that extended beyond religious beliefs. Children’s stories published at this time discussed some of the same themes regarding virtue: responsibility, community, and industry. Several authors’ decisions to move away from otherworldly themes to worldlier themes created new kinds of texts during this decade. Gender was often at the forefront of these lessons. The representation of gender in children’s stories would be further magnified over time.

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The Significance of Gender

In the early nineteenth century children’s texts combined ideals of the worldly and the otherworldly. Evangelical efforts of the Second Great Awakening began to revive the religious vein. Over time, the bible was no longer the unchallenged cultural center of the republic, but Protestant attitudes remained prevalent. Especially in the revival atmosphere, all people, men or women, were encouraged to convert. Salvation was at the heart of each religious experience. The genre of children’s literature accordingly reserved considerable space for stories that revived religious sentiment. Some of these texts fictionalized conversion experiences. But these narratives had to share their place with new sets of stories that were more concerned with outlining cultural expectations than effective salvation. After the turn of the century, authors more frequently published separate books targeted exclusively at boys or girls, further suggesting the distinctions between male and female. The stories that possessed a worldly context told children how to act according to a gendered message.

Susan Juster and Karin E. Hedge suggest that people in this period did not consider themselves in masculine and feminine terms. Cultural differences were based on being male or female. Children’s stories portray how contemporary authors defined exclusive male and female characteristics and expectations. Gender was significant and the representation of gender took new forms in different kinds of stories. The terms masculine and feminine were never mentioned in children’s texts published at this time; however, books with gendered messages often made references to manhood and womanhood. Yet, even as gendered expectations magnified in these texts and in society, religiously imbued literature emphasized human sameness between girls and boys.
The Promise of Heaven

The bible is composed of several complicated messages regarding gender. From the story of Adam and Eve to the Apostle Paul's command for women to remain silent in the Church, the bible has provided ammunition for misogynistic campaigns. However, its primary focus on otherworldly salvation also tended to blur gender distinctions. It was this universalizing element of the biblical message that was predominate in children's literature. Other historians have noted the egalitarian nature of this salvation emphasis. Susan Juster suggests that men and women experienced salvation similarly through conversion. Juster argues that after the conversion experience, women in particular experienced a sense of liberation and autonomy. In a republic that came to emphasize individualism as a virtue, salvation provided the equal opportunity to attain heaven based on similar responsibilities to God.

After decades of primarily religious children's literature, books began to lose their literary hegemony at the turn of the century. However, the concept of salvation was truly never lost. Many texts continued to emphasize a shared religious experience. This ideal was echoed in sermons. Many sermons from this period discussed the importance of heaven. There were a few published sermons that were specifically addressed to children. The sermons outlined what children's literature proposed: heaven was attainable for all children. In a sermon published in 1806, Reverend George Burden not only discussed heaven, but he addressed a popular children's book which did the same. He writes, "The worldly heart must be taken away, and you must have a heavenly, spiritual heart...Blessed be God, there have been many such children! Perhaps you have
read of them in Janeway’s ‘Token for Children’.”¹⁵ The sermon goes on to emphasize that salvation is attainable for all children as long as they possess a pure, Christian heart. Published narratives also detailed this belief. These narratives suggest that children understood the importance of salvation.

In a narrative about conversion and salvation published in 1792, the writer recalls the dying words of a girl named Euphemia Mitchell. Mitchell said: “I have told the Lord what a sinful creature I am, and prayed he would look upon me, shew me mercy, and cleanse me from my sins…now I can rest on his promise, which I know can never be broken, he will never leave me, no, nor ever forsake me.”¹⁶ The promise of salvation was central to a child’s understanding of piety. Whether a children’s book was devoutly religious or incorporated worldly and otherworldly themes, stories retold this promise in different ways for several years.

After 1830 the publication of religious texts for children found new life. Religious tract societies republished and created new children’s literature. The American Tract Society became the most influential group from this movement. With national interest in Sunday schools, the American Tract society reemphasized the importance of salvation for all children. Although the movement accomplished a few more years of camp meeting revivalism, the 1830s also experienced the decline of the Second Great Awakening. Both movements proposed that everyone could enter into heaven. They implied that salvation was meant for all of God’s children. Years later, one of the women’s movement’s greatest leaders, Elizabeth Cady Stanton, detailed how she became

a child of God in her youth at one of Charles Grandison Finney’s town meetings during the Awakening: “The way to salvation was short and simple....With the natural reaction from despair to hope, many of us imagined ourselves converted, prayed and gave our experiences in the meetings, and at times rejoiced in the thought that we were Christians—chosen children of God.”

Methodology

This study examines representations of gender in children’s literature. Devoutly religious literature for children downplayed distinctions between being male or female. Children’s texts that were not wholly religious detailed gender difference. This study suggests that religion and gender frequently functioned symbiotically in children’s texts. There was an array of differently themed stories. Even when publishers produced books meant only for girls or only for boys, a few of these texts contained religious connotations. However, whether the material was directed to boys or girls, universal salvation was the common concept in all religious texts.

My study examines literature published between 1790 and 1830 in the United States. The literature in this study was addressed to children. However, book reading was often a family activity. Some of the books examined in this research possessed adult themes and adult characters. Nevertheless, the books were intended for young readers. I evaluate children’s literature as a product of its culture and time. Through this lens, I trace the transition from religious piety to social morality. I contend that consistent discussions of salvation and heaven, even in secular children’s stories, suggested that

piety and morality could coexist. I do not assert that religious children’s literature offered temporal gender equality to children; however, I do argue that these kinds of texts tended to emphasize sameness rather than difference.

The generation of young people that read books addressed to them during this period became a part of significant cultural changes that took place over the next thirty years. Gender roles were further magnified with the introduction of Victorian morality in the United States. Eventually, separate spheres ideology not only promoted gender difference but motivated more women to advocate their equality to men. Susan Juster suggests, “Equality in the eyes of the Lord has never meant equality outside the religious community.” Despite the worldly changes that continued to magnify gender differences after 1830, the promise of another, heavenly world through salvation was made to every person in and outside of children’s literature for years to come.

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A MESSAGE TO ALL GOD'S CHILDREN: RELIGIOUS TEXTS PUBLISHED IN THE LAST DECADE OF THE EIGHTTEENTH CENTURY

Although the creation of the United States republic began a new political era, one characterized by deep political divisions, much of the country remained unified in its commitment to Christianity. Seven years after George Washington’s inauguration he suggested that religion was a “necessary spring of popular government.” The bible was significant to American culture before the creation of a national government. However, the bible’s importance was redefined in the republican era. By this time, the bible’s lessons were often not taken literally. The bible was interpreted to convey different messages according to contemporary issues and there was a renewed emphasis on the New Testament. Many ministers began teaching lessons exclusively from this section of the bible. Jay Fliegelman finds that from 1777 to 1800 there were thirty-three American editions of the bible, but nearly three times as many publications of the New Testament. Among the new editions of the bible, children’s bibles were also introduced.

Devoutly religious children’s texts were mass produced by the 1790s. The American children’s bible set a precedent for other bible-centric literature that was published during the decade. Authors retold biblical stories and lessons, and they

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eventually stepped further away from scripture. Popularly held truths of the bible became fictional stories for children that emphasized faith, salvation, and heaven. Authors used less scripture and emphasized biblical ideology. These stories proposed a “promise” universal to all children: a life of piety would lead to salvation and heaven. These devoutly religious texts emphasized the spiritual commonalities of all God’s children and downplayed gender difference. All of God’s children, girl or boy, could someday attain heaven.

A Child’s Bible

The bible was the essential part of Christian education. By the late eighteenth century, technological developments in publishing allowed more people to own a personal copy of the bible. The bible was accessible for adults and children alike, but it was full of complicated messages. Gender was one of the most complex messages of the bible. The first story of the bible, Adam and Eve, introduced gender roles. In the story, Adam is given dominion over all living things. God reminds Eve that Adam will “rule” over her. Adam is given control and Eve is subservient. This part of the bible suggests difference.

Yet, other parts of the bible stressed the spiritual similarities of all God’s believers. An excerpt from Galatians reads: “But the scripture hath concluded all under sin, that the promise, by the faith of Jesus Christ, might be given to those who believe...for ye are all children of God by faith in Jesus Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female.”

bible such as this emphasized the idea of a promise meant for “all children of God,” male or female. The promise referred to salvation.

Other bibles printed in this moment were lengthy and wordy. The introduction of a children’s bible simplified and sentimentalized the bible for younger readers. Originally published in the United States in 1782, the 1790 publication of *The Holy Bible abridged: or, The History of the Old and New Testament* came at the conclusion of a decade of devoutly religious material. The bible was published with the subtitle, “For the use of children.” The children’s bible included illustrations and simplified stories from the bible and was shortened from the original text. Each chapter summarized a biblical episode.

In the children’s bible Adam and Eve were not simply a man and woman, but it deemed them “Our first parents.” The children’s bible transformed the traditional story. In the children’s bible, the story treated Adam and Eve’s experience of sin and salvation equally. The bible referred to Adam and Eve as God’s people. In fact, the children’s bible addressed all children as one Christian body. One section discussed the prospect of heaven for people who chose salvation: “With him there will be no respect of persons, the monarch and the peasant will be upon a level. Small and great shall stand before him...Then will the righteous be carried by angels of light to their seat of bliss in heaven.” In subsequent stories and narratives published during the decade, boys and girls were addressed as a unified Christian body.

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In 1799, John Stanford published a sermon titled, “The Conversion of Youth: A Sermon on the Death of Charles I.S. Hazzard.” The sermon detailed excerpts from I.S. Hazzard’s memoirs. Hazzard died from illness at the age of eighteen. In the sermon, Stanford encouraged children to learn about salvation from the bible. He believed every child could learn and love God. In a moment where the nation’s future relied on the youngest generation, Stanford stressed that the future of the church and country was dependent upon Christian boys and girls. Stanford wrote: “It is confessed, that the hopes of a nation, in a very considerable degree, are built upon the rising generation...Infinitely more so, the visible church of Christ look to converted youth for a succession of members; nor can they posses greater evidence of the Lord...than the effusions of his Spirit upon their sons and daughters.”

The religious elements of Republican Christianity suggested that men and women might participate on more equal terms than political elements proposed. Protestant churches emphasized the importance of the next generation for the success and expansion of Christian ideology.

Children’s literature exemplified this emphasis. Patricia Demers argues that children’s texts proposed the “promise of heaven” to all children. Demers finds that a 1785 pamphleteer praised all children as “a tribe of embryo-angels training for the skies.”

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24 John Stanford, The goodness of God in the conversion of youth: a sermon on the death of Charles I.S. Hazzard, son of the late Alderman Hazzard, who died of the late epidemic, aged 18 years. In which are introduced, an account of his very early enjoyment of the grace of God, and the exercise of his mind to the period of his death. Transcribed from the diary written with his own hand (New York: T and J Swords, 1799), 20.

25 Stanford, The goodness of God in the conversion of youth: a sermon on the death of Charles I.S. Hazzard, son of the late Alderman Hazzard, who died of the late epidemic, aged 18 years. In which are introduced, an account of his very early enjoyment of the grace of God, and the exercise of his mind to the period of his death. Transcribed from the diary written with his own hand, 27.

to attain eternal life. Taking precedence from the bible’s ambivalence toward gender, religious children’s literature proposed universal messages. These texts often detailed the similarities between all Christian children. Boy or girl, heaven waited for everyone who was faithful.

Bible Stories

In 1791, author John Macgowan wrote *The Life of Joseph the Son of Israel.* Macgowan’s subtitle suggests that his work was “chiefly designed to allure young minds to a love of the Sacred Scripture.” Macgowan believed that children should learn “bible subjects” because their minds were “calculated for those capacities.” Macgowan’s story fictionalized a bible narrative. Macgowan admitted that he fictionalized the common bible story to entertain children. In Macgowan’s opinion, his efforts reemphasized and redefined a key part of the bible.²⁷

Macgowan’s account of Joseph’s life did not resemble the traditional version. His story was written in novel-style not as scripture. The book illustrates Joseph’s relationship with his family, acquaintances, and God. In other narratives of Joseph’s life, he was renowned for his prophetic dreams, colorfully stained coat, and unaltering faith. However, in Macgowan’s account, Joseph is not a humble man. During Joseph’s time in Egypt, Macgowan describes Joseph’s experiences as triumphant rather than wearisome. Macgowan portrays Joseph as a godly man satisfied by his control over an ungodly city.

and its leader. Macgowan’s account of Joseph portrays drama. His story illustrates how bible stories were radically changed and dramatized for the sake of entertainment."

*The History of the Holy Jesus* was republished the following year after Macgowan’s text. Originally published in the middle of the eighteenth century, it was the foundation of devoutly religious material for several years. The author, who used the pen name “A Lover of Their Precious Souls,” stated that the story was a “pleasant and profitable companion for children; composed on purpose for their use.” The narrative was short, included illustrations, and detailed the life of the bible’s most significant character, Jesus. Similar to Macgowan, the author did not transcribe bible verses. Instead, the author used quips and simplistic rhyme to recall Jesus’ life, death, and resurrection; these three features were considered essential to Christian ideology.

Similar to other authors of fiction, the writer embellished several scenes from Jesus’ life. For example, Jesus’ resurrection is an elaborate episode. In the story Jesus is whisked away. The author writes, “And now behold our Savior rise, Who conquered when he fell, And His Glorious Chariot Wheels, Let captive Death and Hell.” In this scene, Jesus’ expired body is carried away from the tomb by a chariot. This kind of exaggeration was commonplace in children’s texts.

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28 Macgowan, *The life of Joseph, the son of Israel. In eight books. Chiefly designed to allure young minds to a love of the sacred Scriptures*, 167-177.

29 By a Lover of Their Precious Souls, *The history of the Holy Jesus. Containing, a brief and plain account of his birth, life, death, resurrection and ascension into heaven; and his coming again at the great and last Day of Judgment. Being a pleasant and profitable companion for children; compos'd on purpose for their use. By a lover of their precious souls* (Boston: 1792), title page. Originally published in Massachusetts in 1746.

30 By a Lover of Their Precious Souls, *The history of the Holy Jesus. Containing, a brief and plain account of his birth, life, death, resurrection and ascension into heaven; and his coming again at the great and last Day of Judgment. Being a pleasant and profitable companion for children; compos'd on purpose for their use. By a lover of their precious souls*, 31.
Both of these stories addressed all children. These stories involved the bible but did not incorporate scripture. *The History of the Holy Jesus* not only fictionalized the bible, but detailed some spiritual commonalities shared by all children of God. For example, the author emphasizes that Christian boys and girls pray. At the conclusion of the text, an illustration reasserts the author’s sentiments. The subtitle of the illustration states, “A Little boy and girl at Prayers.”31 Both texts paraphrased and embellished biblical episodes to better suit young readers. And both books were republished multiple times during the 1790s.

In 1800 another bible story was retold. *The Fall of Adam* was the story about Adam and Eve. The author of the book was unknown but the publisher, B. and J. Johnson, included a brief introduction about the creation of the world. However, the majority of the text focused on Adam and Eve. In the narrative, Adam and Eve are considered biologically different. However, the story suggests that the fall, the first sin, made Adam and Eve spiritually the same in their fallen but redeemable relation to God. The author believes that Adam and Eve were united by faith. The author writes, “If we are Christians we may joyfully say, ‘as we have borne the image of the earthly, also shall we bear the image of the heavenly.’”32 The story suggests that in the prospect of salvation from sin, Adam and Eve find common ground. They both sin and they both seek salvation. After their fall, they are both committed to leading a life of faith. Just as Adam and Eve’s faith was challenged, the author hopes readers will overcome “trials of faith.” The author writes, “Let us remember when we see some forbidden pleasure

31 By a Lover of Their Precious Souls, *The history of the Holy Jesus. Containing, a brief and plain account of his birth, life, death, resurrection and ascension into heaven; and his coming again at the great and last Day of Judgment. Being a pleasant and profitable companion for children; compos’d on purpose for their use. By a lover of their precious souls*, 42. See Illustration 1.
within our reach, that we are not to touch it; but it is placed there for the trial of our faith, just as the tree of knowledge of good and evil was placed within the sight of Adam’s eye.”

These authors and others illustrated old bible stories for a contemporary, young mind. The authors did not use biblical scripture, but emphasized biblical ideals such as salvation, prayer, and faith. These stories downplayed gender difference for children and promoted the universality of salvation. Other authors in the genre focused on biblical messages rather than specific bible stories. Biblical lessons were based on religious dogma, and they were primarily interpretations of bible lessons. These children’s stories were also often fictional. Similar to bible stories, bible lessons addressed young readers as a unified Christian body.

Bible Lessons

Fictionalized bible lessons were another chance to step away from the traditional scripture. Each lesson was detailed differently. Some stories were uplifting and hopeful and others were disturbing and terrifying. Lessons that had darker themes described how all children who disobeyed God would experience horrific fates. Similar to Adam and Eve’s experience in the fall, girl or boy, sinful children faced the same consequences. However, the point of these stories was that all of these children could be saved. James Janeway’s book, *A Token for Children*, detailed the relationship between sin and salvation for all children.

Republished in 1791, Janeway’s book was a fictionalization of accounts about children who experienced conversion. In the book, many children both male and female

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33 *The Fall of Adam*, 10.
die. Some of the children act sinfully and die in sadness, but the children who experience salvation before their inevitable deaths die “joyfully.” Janeway’s book accentuates human commonalities in the prospect of the other world.

Janeway admitted that his accounts were fiction based on hearsay. Similar to other authors in the genre, Janeway suggested that his work aimed to entertain children. Despite this claim, Janeway’s work was not lighthearted text. Instead, many of his accounts were shocking, sad, and frightening. In the book, Janeway emphasizes that all children may be subject to the challenges of sin and the joy of salvation. He writes, “You see they are not subjects incapable of the Grace of God. They are not too little to die, they are not too little to go to hell. They are not too little to serve their greater master, too little to go to heaven...let them read this book over a hundred times.”

Janeway masterfully created drama to seemingly shock his audience into obedience to God.

Janeway interpreted the bible’s lessons regarding salvation, but did not utilize scripture in his text. Similar to the bible, Janeway’s book materializes the devil in several sections. He reminds children that the devil is constantly challenging them. Janeway suggests that all God’s children should be confident about their salvation. For instance, in one story, a young girl refuses the assistance of a physician because she believes that God will help her through death. This child exemplifies the “joyful” death Janeway describes. Janeway reminded readers that heaven waited for the children who died saved from their worldly sins.


John Bunyan detailed some of the same points as Janeway. *A Book for Boys and Girls* was originally published in London in 1686. His book was republished in the United States in 1794. Bunyan’s republished text now joined other devoutly, religious American children’s literature at the turn of the century. Bunyan was already a celebrated author of religious literature both in the United States and England. His most popular book, *The Pilgrim’s Progress* was advertised for children, but it was widely read by adults. Bunyan’s *A Book for Boys and Girls* was exclusively addressed to children. Bunyan proved in *The Pilgrim’s Progress* that his lessons were grounded in Christian ideals not scripture. Bunyan, like Janeway, was extremely creative both in *The Pilgrim’s Progress* and *A Book for Boys and Girls.* Janeway was a literary master of drama, but Bunyan mastered metaphor.

Bunyan detailed each metaphor that he made in his book so that the lesson was clarified. In one section Bunyan describes a plain, blank piece of paper. Bunyan compares the paper to a pure mind and soul. He believed that a pure mind did not let sin overcome it. In the story, Bunyan suggests that if the pure soul is penetrated by wickedness it is destroyed. Similar to Janeway, Bunyan also describes sin. Bunyan rarely mentioned the devil the way Janeway did. Instead, Bunyan’s devil is described as another creature. Bunyan depicts the devil as a spider. The spider’s venom is a symbol of the challenges the devil makes for each person. Through this image, Bunyan metaphorically warned children about sin.

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36 John Bunyan, *Book for boys and girls or Divine emblems: or, Temporal things spiritualized. Fitted for the use of boys and girls* (New York: James Carrey, 1794), 83.
37 Bunyan, *Book for boys and girls or Divine emblems: or, Temporal things spiritualized. Fitted for the use of boys and girls*, i-84.
Bunyan's story also includes features of the bible. Bunyan outlines the "Lord's Prayer." He also describes the prospect of heaven and who may go there. In the book, Bunyan asserts that heaven is meant for boys and girls. He writes, "But by their play things I would them entice, That they might raise their thoughts from childish toys, To heaven, for that's prepared for girls and boys." Bunyan suggests that children who disregard their worldly pleasures will someday enjoy the other world that waits for them.

Bunyan discussed several lessons to children. Similar to Janeway, Bunyan focused on sin and salvation. Other authors detailed different subjects such as faith, salvation, forgiveness, and piety. *Bear Ye One Another's Burden*, written by Hannah More, portrayed some of these issues. More became one of the most prominent female authors both in England and the United States. Her books were known for the conservative values they suggested. More claimed that *Bear Ye One Another's Burden* was a fictionalization of a spiritual vision.

More's text depicts both male and female characters and describes an ideal Christian community. Similar to Bunyan, More also writes in metaphor. More describes the community as a group of travelers journeying toward heaven. Each traveler carries different baggage. They are required to let go of their baggage before entering heaven. The baggage represents certain personal characteristics. For example in the story, one man leaves selfishness behind before he walks through heaven's gate. Although the metaphorical baggage differs from male to female, More does not indicate that these traits are based on gender.

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38 Bunyan, *Book for boys and girls or Divine emblems: or, Temporal things spiritualized. Fitted for the use of boys and girls*, iv-v.
Unlike many authors who neglected to use any biblical scripture whatsoever, More utilizes some passages. For instance, as each Christian enters into eternal salvation, More interjects scripture to emphasize the relationship between her fictional text and the scripture: “Well done good and faithful servant, enter thou into the joy of the Lord.” More emphasized the importance of piety in order to achieve salvation. Each Christian, man and woman, would enter heaven regardless of their worldly differences. More’s story suggests that being a Christian unites each person in the prospect of eternal salvation.

Although several authors utilized less scripture in this moment, the bible was still the foundation of children’s literature. Authors such as Hannah More made the bible and its lessons essential to fictional, religious works. Being a young believer downplayed gender distinctions. Each child of God was called a Christian; being male or female did not matter in the promise of the other world. John Bunyan’s *The Christian Pilgrim* further described what it meant to be a Christian.

Bunyan’s book was originally published as *The Pilgrim’s Progress* in England in 1678. His text was reproduced several times over the next century, but the publication of *The Christian Pilgrim* was the first time it was re-titled. It was republished in 1798, a hundred years after its original publication. It was edited for young readers by Isaiah Thomas who published several children’s stories during this period. The republication and refurbishing of Bunyan’s work played a decisive role during this decade in two ways. First, his text added to the other devoutly religious literature that children were exposed to. Second, similar to *A Book for Boys and Girls*, his text contributed to the other biblical lessons published in this moment.

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40 More, *Bear ye one another's burdens; or, The valley of tears: a vision*, 34-36.
In the introduction, publisher and editor Isaiah Thomas’ states, “To the Youth of America: The following pages Calculated to Inspire You with an Early Attachment to Religion and Virtue.”\(^{41}\) The Christian Pilgrim was a book comprised of religious lessons. Bunyan’s work included illustrations. His book was significantly longer than most children’s literature published in this period. Even though Bunyan’s text was devoutly religious, it did not revolve around bible stories. The Christian Pilgrim characterized what it meant to be a devout believer.

Bunyan’s story follows a traveler who encounters several characters along his way. Similar to More’s text, the journey ends with heaven. Bunyan refers to heaven as the New Jerusalem. Bunyan’s traveler is named “Christian.” As Christian travels he meets characters like ‘Mr. Legality,’ ‘Mr. Civility,’ the ‘Worldly Wiseman,’ and visits towns like ‘Morality.’ Analogous to other texts written by Bunyan, understanding metaphor was imperative to his lessons. All of the characters teach Christian different lessons. Most of the lessons revolve around the wickedness of the world. The characters show Christian that through piety he will overcome sins and attain heaven. As Christian’s values grow stronger, he draws closer to the “celestial city.”\(^{42}\)

In the second part of Bunyan’s book, Christian continues to meet characters that both help and hinder him from reaching heaven. In one section he encounters ‘Vanity,’ ‘Self Interest,’ and ‘Avarice.’\(^{43}\) These are sins that present obstacles toward his destination. Christian’s most valued companion is Faithful. In the story, Bunyan

\(^{41}\) John Bunyan, The Christian pilgrim: containing an account of the wonderful adventures and miraculous escapes of a Christian, in his travels from the land of destruction to the New Jerusalem (Massachusetts: Isaiah Thomas, 1798), 3.
\(^{42}\) Bunyan, The Christian pilgrim: containing an account of the wonderful adventures and miraculous escapes of a Christian, in his travels from the land of destruction to the New Jerusalem, 92-97.
\(^{43}\) Bunyan, The Christian pilgrim: containing an account of the wonderful adventures and miraculous escapes of a Christian, in his travels from the land of destruction to the New Jerusalem, 166-168.
suggests that faith is quintessential to being a Christian. At the conclusion of the story, Christian and his fellow traveler Faithful discover heaven. Bunyan writes, “As the two pilgrims entered the gate they were transfigured, and had raiment put on them that shone like gold. There were also brought unto them harps and crowns...The bells of the city rang again in joy, and numerous voices were heard to say, *Enter ye into the joy of Your Lord.* The universal reward for being Christian is heaven.

Bunyan’s story describes how to become a Christian Pilgrim. Bunyan’s Christian Pilgrim character is a man; however, Bunyan believed that Christian was representative of any person. In the prospect of the other world Christian is described similarly to other texts that disregarded gender difference. *The Christian Pilgrim* possesses spiritual values: faithfulness, hope, and perseverance. Analogous to other children’s stories, Christian achieves eternal salvation. Bunyan’s book proposes that all Christians will someday reach heaven by their unfaltering obedience to God.

Bunyan’s newly named book joined other works that detailed who a Christian was and what kind of values he or she possessed. Bunyan illustrated that heaven was attainable through piety and neglecting worldly temptations. Among literature that used less scripture to emphasize religious lessons, there were still books that detailed the importance of biblical scripture. These books were often non-fictional literature. These publications were called catechisms. Catechisms were a separate literary style, but some of these texts were addressed to children. Similar to other children’s books, the catechistic emphasis on the bible relayed lessons applicable to both girls and boys.

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Many children's books were not rooted in scripture the way a traditional catechism was. Ministers were most commonly the authors of catechisms. Catechisms were published in different styles. Two of the most frequently published catechistic styles were sermons and religious conversations. The conversations often dealt with religious conversion. In a series of questions and answers, the authors would encourage salvation, piety, and forgiveness; these were the same subjects of other children's texts published in this moment. In one catechism addressed to children, *The Missionary's Short Catechism*, conversation is used to detail different religious lessons such as the Ten Commandments, Jesus' resurrection, and the Old and New Testaments. The minister Alexander Miller writes, "Q. 85 - What will become of the righteous and the wicked after the final judgment? 'The wicked shall go away into everlasting punishment: but the righteous into eternal life.'" Similar to other children's texts, in this catechism the Christian child is granted eternal life.

A few authors used catechistic style in their stories. Joseph Lathrop's book, *A Familiar Discourse to Little Children, On the Fear of God* utilized conversation to describe Christian qualities. Lathrop's story was short but contained personal opinions based on biblical lessons. Lathrop's text was practical and uncomplicated. The conversational style created clarity. While other authors used metaphors that might be lost in translation, Lathrop was simplistic. He utilized the bible as the foundation for his work, but did not overemphasize scripture like a traditional catechism would.

Lathrop believed that all children should fear God. In Lathrop's opinion, fearing God was essential to being a Christian. Throughout his work, Lathrop describes how the

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fear of God derives from understanding biblical values. The bible encouraged children to obey their parents. Thus, Lathrop’s work suggests that a child does not know how to fear God until he or she is obedient to their parents. Lathrop’s lessons were grounded in the promise of salvation. He believed that if children complied with bible based lessons they could experience salvation. In the book, Lathrop depicts God as a powerful being with total control. He writes, “Consider now, what the good king of Israel promised to teach children. He says, ‘I will teach you the fear of the Lord.’ You cannot fear and serve him until you know him.” Lathrop urged all children to become a child of God and submit to his control.

A minister named Reverend P. Doddridge was another writer who addressed Christian children. Doddridge believed that Christian children and their religious education ensured the future of a post-Calvinist society. Authors such as Doddridge emphasized that the bible was imperative to Christian education for children. Doddridge’s *The Principles of the Christian Religion* was similar to Lathrop’s work. Doddridge wrote straightforwardly. He used images and stories to make his book compelling and portrayed a clear message throughout. Doddridge conveyed his own biblical message without using scripture to support his points.

In the texts, Doddridge illustrates episodes and values from the bible that describe Christian ideology. Doddridge outlines the Ten Commandments. Similar to Lathrop’s text, Doddridge encourages young readers to honor their parents. He also urges children

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46 Joseph Lathrop, *A familiar discourse to little children, on the fear of God. To which is added, a prayer adapted to the capacity of children* (West Springfield: Richard Davison, 1796), 12-13.
47 Lathrop, *A familiar discourse to little children, on the fear of God. To which is added, a prayer adapted to the capacity of children*, 4.
to respect their neighbors. Honoring one’s parents and neighbors were two important parts of the Ten Commandments. Similar to other authors from the genre that discussed sin, Doddridge reminds young readers that all children experience temptation. Similar to the bible and other literature, Doddridge also discusses how all people can experience salvation from sin. He tells children that Jesus was sacrificed for the sins of the entire world. Doddridge’s story emphasizes how Jesus’ sacrifice unified all people of faith.

The book also details traits of a Christian child. Doddridge defines a Christian child by the content of what he or she believes. Doddridge suggests that heaven is offered to people through their faith in God. He writes, “Tis God’s own Spirit from above Fixes our faith, inflames our love; And makes a life divine begin In wretched souls long dead in sin. That most important gift of heaven to those who ask and seek is given.” Doddridge reminds his readers that faith is significant for Christian devotion. He believed all devout children would someday go to heaven.

Along with the preceding books published in this moment, a small text titled *Poems* was also published. The book is comprised of poems, hymns, and short stories addressed to children. One short story simplistically details Christian values. “The Christian Uniform” explicitly aimed to “improve and edify Young Christians.” This short, fictional story called all Christians soldiers. The soldiers are defined similarly to the way all Christians were described in other texts. Soldiers experience salvation through piety and Jesus’ forgiveness regarding their sins.

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51 *Poems, on different subjects: calculated to improve and edify young Christians* (Albany: Charles R. and George Webster, 1790), title page.
Throughout the story, the anonymous author details the difference between the superficial and the heavenly. The author suggests that when a soldier wears a Christian uniform he or she is defined by the other world. As the bible proposes, in the prospect of heaven, male and female are insignificant. The author writes, “Dress uniform the soldiers wear, when duty calls abroad; Not purchased at their cost or care. But by their prince bestowed. Christ’s soldiers too, if Christ-like bred, Have regimental dress; Tis’ linen white and faced with red, Tis’ Christ’s own righteousness.” In the world, a soldier was often considered a masculine duty; however, in the prospect of entering the other world as a soldier of Christ, women and men all shared this responsibility. In the story, a soldier of Christ is not a soldier of war. As the author recognizes, a Christian soldier’s only struggle is to overcome sin. Similar to other texts, all people encounter the challenge of sin.

“The Christian Solider” like other stories published in this moment discussed similar themes like sin, salvation, and mercy. Each lesson was suggested to be universally experienced. Posing similar discussions with biblical foundations, children’s literature further defined Christian ideology apart from the scripture. These texts also implied that gender was relatively insignificant through faith. Like Christian ideology itself, religious children’s literature emphasized human commonalities regardless of gender difference.

The Secularization of Children’s Texts

The final decade of the eighteenth century provided children access to religious literature apart from scripture. Books published during this moment took another half-

52 Poems, on different subjects: calculated to improve and edify young Christians, 9-10.
step away from the bible—thus perhaps foreshadowing the arrival of more secular children's literature into the American marketplace—but for now these works remained thoroughly imbued with religious imagery and ideals. These kinds of books often dealt with worldly themes through the lens of a Christian person. These books continued to focus on spiritual ideals. These books held scripture at an arm's length and advised children to remain faithful to God while living in a superficial world. By maintaining a sense of religious convention without overwhelming scripturalism, these children's texts focused on human sameness by declaring common religious ideals.

Many authors who wrote devoutly religious texts expressed hope that children would remember their religious roots when they entered the world as adults. *Choice Emblems* written by John Huddleston Wynne was exemplary of these kinds of texts. Different from Bunyan and others who utilized bible-centric lessons, Wynne's work did not include any biblical scripture. His lessons were not biblical lessons. Wynne's ideals expressed representations of Christian actions: benevolence, charity, love, and forgiveness. Wynne's text was innately religious. Wynne's book included several scenarios where an "emblem" (an illustration accompanied by its literal description) was representative of a symbol of faith.

Wynne believed in many of the same features of Christian devotion as his literary contemporaries. In the book, Wynne suggests that faithful children obey their parents. In "Emblem XLV: Of Heavenly Love," Wynne describes the unconditional love parents have for their children. Wynne creates a literary emblem to further explain this ideal. Wynne depicts a mother pelican taking care of her children. He writes, "She had made an opening in her breast, and nourished them with her blood; and from thence occasion
has been taken to make it a symbol of Christianity...the Pelican...an Emblem of the cares of Heaven...and our parents." In the story, Wynne explains that children thrive and learn by being obedient to their parents. Similar to God's control over his children, parents will continually nurture their children.

Wynne was one of a few authors published in this moment who introduced "virtues" in religious texts. In his book, Wynne defines Christian virtues as the attributes of a Christian child. Wynne believed that silence was a virtue. He emphasized the virtues of confidence and perseverance. Wynn's rhetoric represented a contemporary turn. Different connotations of virtue were imperative to republican discourse. Wynne's text addressed new subjects in the genre and also showed the new course of secularization. Wynne discussed childhood realities like friendship. He told children how they could be good friends to others. While many children's texts published in this decade were devout, Wynne delved into worldly scenarios.

Wynne's work signaled the subtle secularization of children's literature at the turn of the century. His book suggested that children were not yet occupants of heaven. Instead, children lived in a world much different than what some authors described as the "New Jerusalem." Non-fictional narratives published in this moment detailed how a Christian child lived in the world and how, through death, Christian children were

53 John Huddleston Wynne, Choice emblems, natural, historical, fabulous, moral, and divine, for the improvement and pastime of youth: ornamented with near fifty handsome allegorical engravings, designed on purpose for this work. With pleasing and familiar descriptions to each, in prose and verse, serving to display the beauties and morals of the ancient fabulists. The whole calculated to convey the golden lessons of instruction under a new and more delightful dress (Philadelphia: Joseph Crukshank, 1790), 153. Originally published in Ireland in 1772.

54 Wynne, Choice emblems, natural, historical, fabulous, moral, and divine, for the improvement and pastime of youth: ornamented with near fifty handsome allegorical engravings, designed on purpose for this work. With pleasing and familiar descriptions to each, in prose and verse, serving to display the beauties and morals of the ancient fabulists. The whole calculated to convey the golden lessons of instruction under a new and more delightful dress, 5-146.
promised heaven. The Child’s Plain Pathway to Eternal Life, Or a Heavenly Messenger republished in 1793 detailed the life and untimely death of a boy named Benjamin Worthy.

Throughout his young life, Benjamin Worthy remained faithful to God. Author James W. Worthy describes that he prayed daily, obeyed his parents, and fulfilled responsibilities around his house. Worthy deemed Benjamin an “example for all young children.” He was dutiful to God and to his family. The account recalls, “Of this youth’s early piety, and good discourses between him and his father, when but nine years old. How he made a prayer to God for grace, and was answered by a voice, That he was a Child of God. Of his pious behavior during his sickness and the Holy expressions he used at the hour of his Death.” The story of his life exemplified how a Christian child was asked to live. The account illustrated how all children who lived by Christian ideals confidently died as a child of God in heaven.

Other stories published in this moment were structured like non-fictional narratives; however, these kinds of texts were in fact, fictional stories, called “histories.” These histories detailed the lives of fictional boy and girl characters. In the following decade, it was precisely these types of stories that would illustrate different gendered expectations of the world. But for now, these books retained their primary religious connotations, and gender therefore remained relatively inconspicuous. In religious literature featuring male or female characters, devoutly religious messages continued to address shared Christian experiences.

56 Worthy, The Child’s Plain Pathway to Eternal Life, Or a Heavenly Messenger, title page.
The History of A Little Boy published in 1790 was addressed to “little children.” Written by Richard Johnson, the text is short and includes a few illustrations. Johnson’s story illustrates the life of a poor, fatherless boy named Harry. Harry is a poor child, but he is very well behaved. In the story, Johnson deems Harry a child of God because of his good behavior. Johnson writes, “Harry was not a naughty boy, and therefore found a friend where all good little boys and girls always will. God Almighty who will be a father to the fatherless, if they are good children.” Johnson’s book is about one boy. However, as his preface suggests, his story is directed to all children.

Analogous to other published texts from this moment, the representation of Harry’s character traits are parallel to the ideal Christian child. Yet, Johnson’s story also emphasizes some new ideals. Harry displays confidence. Johnson describes Harry as a grateful and diligent child. Similar to Wynne’s work, Johnson details features of Harry’s childhood. For example, Johnson illustrates Harry’s school life. Johnson also discusses friendship. Johnson suggests that all good children can become friends, male and female. He writes, “Harry was not a naughty boy, and therefore found a friend where all good little boys and girls always will. God Almighty, who will be a father to the fatherless if they are good children.” After school, Harry prays in the evening. Johnson’s story illustrates how good behavior on earth fulfills the promise of going to heaven. Although the story is short, Johnson’s text suggests that spiritual virtues are imperative to both heaven and the world.

57 Richard Johnson, The history of a little boy, found under a haycock. Likewise, Little stories for little children (Boston: J. White, 1790), 9.
58 Johnson, The history of a little boy, found under a haycock. Likewise, Little stories for little children, 6, 11-15.
The Pleasing History of Pamela was published in the United States three years after Johnson’s book in 1793. Author Samuel Richardson’s insisted that his book aimed “to cultivate the principles of virtue and religion in the minds of both sexes.” Instead of a lead, male character, Richardson depicts a female named Pamela. He describes Pamela as “all virtue.” The book follows Pamela’s rise in society from the middling to elite class. The introduction of class distinctions in Richardson’s text was another symbol of secularization. In the book, Pamela transitions into the wealthy class, but her virtue is unchanged. She remains pious whether wealthy or struggling. Her life is similar to what the bible suggests: no distinctions are made in the promise of heaven, whether male or female, or “peasant or master.” Through a worldlier lens than other authors, Richardson’s book exemplifies this ideal.

Richardson’s text combines the worldly with the divine. He discusses friendship and courtship. Pamela converses with numerous acquaintances. Throughout her life she learns more about herself and society. Pamela portrays benevolence and kindness in her actions. Her worldly life is different than a boy, but her spiritual life illustrates shared religious experiences. She enjoys church, prayer, and she listens intently to the minister’s sermon each week. Pamela displays Christian actions like prayer and benevolence to others. These were some of the universal themes found in other religious literature that was intended for all young readers, not just girls.

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59 Samuel Richardson, The pleasing history of Pamela; or, Virtue rewarded. Being an entertaining history of a beautiful young damsel, who rose from almost the lowest to the highest situation of life, with many important and entertaining subjects, intended to cultivate the principles of virtue and religion in the minds of both sexes (Boston: Samuel Hall, 1793), 7.

60 Richardson, The pleasing history of Pamela; or, Virtue rewarded. Being an entertaining history of a beautiful young damsel, who rose from almost the lowest to the highest situation of life, with many important and entertaining subjects, intended to cultivate the principles of virtue and religion in the minds of both sexes, 35.
*The Pleasing History of Pamela* was one of the most successful publications of the eighteenth century. It combined practical lessons with devoutly religious ones. Richardson’s work was one of the best selling children’s stories from the late eighteenth century. Leonard Tennenhouse suggests that publishers sold Richardson’s story and some of his other books in “unprecedented” numbers in the United States. As secular-themed texts pressed in on religious texts in the marketplace, books like Richardson’s that combined religious and worldly themes marked a new literary conversation. Lee Soltow and Edward Stevens note that by the turn of the century book owners owned less religious literature. They suggest that by the beginning of the nineteenth century that the “cheap, secular press” challenged the popularity of traditional, religious texts. The popularity to print literature separate from Christian ideology created books like Richardson’s with subtle religious messages.

*The History of Little Dick* was published in the same year of Richardson’s successful publication. The author of the book addressed himself as Little John. Similar to some other authors, Little John emphasized virtue. He writes, “Seek virtue’s path, and when you find the way, Pursue with firmness, and disdain to stray.” Little John’s story is religious. However, his book is one of few religious texts that address sin as vice. Like the cultural connotations to virtue, vice became a common term in republican rhetoric. Similar to the way other authors discussed sin and salvation, Little John believed all children could experience vice or virtue. Despite his secular connotations, his book suggests that all Christian children are the same. Little John writes, “I have no

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doubt that you will repent of your past follies, and behave as becomes a good Christian."\(^{64}\)

According to Little John, the life of his main character is representative of the lives of all children. He insists that Little Dick’s history is the “history of Little Children.” Little John is playful and mischievous. Different from other published stories, Little John details some of the challenges of being young. For example, in one scene Little Dick becomes intoxicated, gambles, and loses all his money. After listening to the advice of a friend, Little Dick better understands the tragic consequences if he continues his actions. Little John writes, “Dick went to bed, but no sleep could he get: for his mind was so awakened with the offence he had committed against God…and kneeling down by his bedside, said all the prayers he could.”\(^{65}\) In the book, Little Dick is reformed by his pious actions. As the story concludes, Little Dick seeks salvation and obeys God. As a Christian believer, Little John concludes, Little Dick is the ideal child.

Conclusion

Originally published in the United States in 1767, *The Happy Child* was published again in 1795 by an anonymous author. *The Happy Child* reinforced the religious tradition articulated in this moment. The text discusses the importance of the bible, Christianity, and faith. In an increasingly secular world, the book suggests that boys and girls who are faithful are all children of God. In fact, these young people are not considered children of a new nation but the children of another, heavenly world. Referring to the child of the story, the author of the *Happy Child* writes, “You children

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\(^{64}\) Little John, *The History of Little Dick*, 50.

who live piously Like her, you'll also like her die; God will you bless while here on Earth, And make you happy after Death." Religious children's literature reinforced the findings of the eighteenth century pamphleteer who deemed children as a "tribe of embryo angels training for the skies."

The bible was the foundation for all people in the United States. Therefore, the bible was the primary basis for children's literature published in the final decade of the eighteenth century. Children's books were comprised of biblical lessons and stories. Many texts did not incorporate biblical scripture verbatim; instead, authors created paraphrase and fiction based on biblical ideology such as salvation, sin, mercy, prayer, and benevolence. Besides the devoutly religious texts published in the 1790s, some books exposed the subtle secularization that transformed the traditional religious context of children's literature.

The bible proposed a message of faith addressed to every person. The bible promised heaven to all people regardless of class, culture, or gender. Devoutly religious, children's texts published in the 1790s reminded children about the ideals they should possess in order to achieve heaven. All of God's children, girl or boy, were united by the prospect of the divine. By the early 1800s, numerous worldly books joined a print marketplace once dominated by religious material. This kind of literature often addressed cultural mores and gender distinction. As the United States republic became in essence, worldlier, children's literature's representation of gender transformed.

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66 The Happy child: or, A remarkable and surprising relation of a little girl, who dwelt at Barnart (Boston: Heart and Crown, 1767), 8.
CHAPTER TWO

TO BOYS AND GIRLS OF THE REPUBLIC: THE SIGNIFICANCE OF GENDER IN CHILDREN'S LITERATURE AT THE TURN OF THE CENTURY

Devoutly religious texts emphasized human sameness through religious ideals and downplayed gender distinctions; however, this kind of literature contradicted American cultural mores. Popularly held ideals in this moment contended that men and women had specific expectations and roles according to gender difference. Linda Kerber suggests that women were challenged to maintain public virtue while restricted within their homes.\(^\text{67}\) This was a time that did not emphasize human sameness. At the turn of the century, more children’s literature focused on social morality rather than piety. Religious texts were still available, but the print marketplace had a secular appeal. Discussions of heaven and salvation were muted by an emphasis on duty and expectations toward the family, community, and country. Gender was redefined in children’s texts. Books discussed female and male responsibilities and identities. Books were intended for children, but the messages of the books showed young readers how to become proper men and women in adulthood.

Children read that men and women were expected to fulfill their specific responsibilities. Early nationals believed that a well cared for family ensured the stability of the community. In turn, a sound community reflected on the strength of the republic. Men worked outside the home and women within to maintain the balance between the

public and private. The republican family was one of mutual dependence. Judith Sargent Murray suggests that "the republican ideal of marriage was mutuality...mutual esteem, mutual friendship, mutual confidence, begirt about by mutual forbearance." However, as much as men and women relied on one another for some things, they were considered separate. Women were caregivers for their children and husband inside the home. They were also expected to educate their children both academically and morally. Men were financial providers, expected to join social clubs, and ideally, political participants. Men advised their wives on property issues, but otherwise they did not meddle with domestic issues.

Gender distinctions were made long before the formation of the republic. However, the republic redefined what it meant to be an American man or woman. Women were expected to become republican mothers. Kerber finds that the "republican mother's life was dedicated to the service of civic virtue: she educated her sons for it, she condemned and corrected her husband's lapses from it." The representation of gender was magnified in this moment as new identities and responsibilities were defined for boys and girls. Children's literature published at this time mirrored these cultural ideals.

More Readers and New Themes

By the turn of the century, literacy was on the rise. The popularization of common schools and small libraries gave children access to literature. In addition, new publishing technology allowed cheaper texts and a larger marketplace. In a letter addressed to her brother in 1801, a young girl shared her interest in reading and visiting

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the local library. In reply her brother responded: “I am glad you are likely to be indulged with the use of the social library. I understand that the custom of establishing libraries is becoming common all over New-England.”

For many youths, reading became a common part of education and leisure. For younger children, mothers were expected to read to them.

A collection of letters gathered by Caleb Bingham at the turn of the century suggests that boys and girls read some of the same texts. In several correspondences, children recommended different books to each other. One letter recommended reading books like *The Moral and Religious Repository* and *A Child's Companion*. One letter written from another brother to his sister in 1799 suggested that all children dealt with issues regarding social morality. The boy wrote: “But I fear you will begin to suspect that I consider myself capable of reading moral lectures to you. Be assured that is not the case; for, though older than yourself, I feel the constant need of advice.”

In several letters children expressed their joy and fascination with new books. Although the children in these letters often read the same kinds of stories, the correspondences also reveal that girls and boys led different lives. For instance, the brother and sister in the preceding letter did not live together. The boy was away at school and the girl fulfilled duties around her house. Children’s literature published in this moment often detailed male and female roles.

Boys and girls were addressed together in religious children’s literature. These texts emphasized spiritual commonalities. By the turn of the century, boys and girls were

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70 Caleb Bingham, *Juvenile letters; being a correspondence between children, from eight to fifteen years of age* (Boston; Carlisle for Bingham, 1803), 72.
71 Bingham, *Juvenile letters; being a correspondence between children, from eight to fifteen years of age*, 10.
frequently addressed in the same texts but suggested to possess distinct identities. There were fewer implications of human sameness in secular children’s literature. Messages and themes transformed and boys and girls read about duties and responsibilities distinctive to their gender.

Different Identities in the Moral Story

Children’s literature proposed multiple characteristics to being male or female. The moral story illustrated both positive and negative attributes of men and women. The moral story was one of the most frequently used styles in children’s literature. It detailed a specific lesson that distinguished right from wrong. This kind of story was popular years before this decade; however, in this moment the moral story illustrated a moral lesson and gender identities. Frequently, the moral story in children’s literature portrayed a good or bad boy or a good or bad girl. These kinds of stories depicted the appropriate behavior and expectations for boys and girls and asserted their gender differences.

In the past, moral stories were often metaphorical stories. Some authors used animals or objects to represent acceptable behavior for people. By the turn of the century, authors utilized male or female characters to address their moral lesson. In most cases, the main character of the story struggles with a moral dilemma. By the conclusion of the book, the issue is resolved and the author’s lesson is revealed. These kinds of stories and other literary styles in the genre dealt with social morality. Stories illustrated worldly situations to a young audience.

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72 See some of the following moral stories: The Famous Tom Thumb’s Little Story Book by Tom Thumb (1768), Aesop’s Fables by Aesopus (1786), Miscellanies by Mrs. Milcah Martha Hill (1787)
Some children’s stories portrayed how men and women were mutually dependent on one another. However, as moral stories went, these books often illustrated either a woman or man that struggled with their individual responsibilities. *The Gamester* exemplified this trend. Published in 1800, *The Gamester* illustrates the identities of a husband and wife. The mother is an exemplary woman; however, the husband does not fulfill his duties to his children or wife.

In this moral story, the husband Mr. Tricket is a gambler. Mr. Tricket must overcome his gambling urges in order to be a good father and husband. Being a dutiful wife and mother, Mrs. Tricket attempts to help him. Mrs. Tricket expects her husband to financially provide for their family and is horrified when she realizes that her husband gambled all of his money. Despite her frustrations, she acts kindly to her husband and hopes to help him with his gambling habit. The anonymous author writes, “She entreated him with many years to make his peace with God...then through her natural fondness and partiality for her husband endeavored to find out circumstances of mitigation.”

Although Mrs. Tricket tries her best, her husband goes to jail. The moral: bad behavior has bad consequences.

This story revolves around two different people, male and female. Mr. Tricket is not the ideal American male. His wages are spent on gambling rather than providing for his family. Further, the author suggests that he is “driven to criminal acts” against his country. Mr. Tricket fails those people he is responsible for: individual, family, and the republic. On the other hand, Mrs. Tricket is the quintessential female. Even through struggle, she supports her husband. When he goes to jail, she expresses regret and

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74 *The Gamester*, 23.
sadness for losing him. The author writes, “Bitter indeed, was the affliction of his faithful wife…she had become so much endeared to him…his leaving her was worse than death.” Mrs. Tricket is dedicated to her husband even in his absence. In addition, before and after her husband’s sentence, she takes good care of her home and her children. Although her husband falters, she does not lose sight of her own responsibilities in her home. Faithful to husband, children, and the well being of the home, *The Gamester* portrays the failure of a man and exemplifies a good woman.

*Sorrowful Sam* was published in the same year as *The Gamester*. It also details male and female identities and portrays a moral lesson. *Sorrowful Sam* follows the lives of two blacksmiths and their wives. Each family is different from the other. One family is lazy. The wife allows her house to be messy and disorganized. The other family is kind and industrious. The wife, similar to Mrs. Tricket in the preceding book, is caring and committed to her husband and children. Both families are poor. However, the kind family makes the most out of their desolate situation while the other does not. Author Sarah More writes, “Tis a sad thing to be sure…for a poor woman to have a drunken husband, but that need not hinder your duties as a wife; what a pity it is you keep your house so filthy, and your children so ragged…and needles and thread are very cheap.” The juxtaposition of these two families is similar to the comparison of Mr. and Mrs. Tricket in *The Gamester*. In this story, one family illustrates the model family while the other does not.

There are four characters in this story: Sam and Susan Walter and John and Mary Parker. The moral of the story revolves around the two husbands: Sam and John. Sam

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75 *The Gamester*, 22.
allows his wife, Susan, to mistreat his children. On the other hand, John is a drunk while his wife Mary is a role model for women. The narrator is a man named Mr. Stephens. He communicates with both families and portrays the moral to the readers.

Mr. Stephens believes that Sam should control the inappropriate behavior of his wife. He suggests that Sam’s wife should force the children to attend school. In regard to the Parker family, Mr. Stephens persuades John to quit drinking. He reminds John that his wife deserves a sober and responsible husband. Similar to *The Gamester*, Mary shows unwavering devotion to her husband throughout his struggles. She eventually assists him to sobriety. More writes, “Mary Parker, caused such an entire reformation in her husband, that in a short time they began to thrive prodigiously.”\(^77\) However, the Walter family is not as fortunate because they do not learn what is right and wrong. Susan goes to jail. Like other moral stories, there are consequences for Susan’s bad behavior. Her children are thought of as wicked and uneducated by others. Susan’s children resent her as they grow older. In contrast, Mary’s children are thankful for their family and enjoy their education.\(^78\) In the end, Sam loses his wife and children. Sam is alone while the Parker family learns to depend on one another.

There are multiple male and female identities portrayed in this story. Sam and John are two different men. Sam cannot manage his family. As his wife loses control, it is his responsibility to take care of his children. Sam fails his children as well. John changes from an immoral husband to an ideal husband. He portrays how people can be reformed. By the conclusion, the well being of his family is more important than drinking. Susan is unlike Mary. Susan does not want to obey her husband. She is lazy

\(^77\) More, *Sorrowful Sam; or the History of the two Blacksmiths*, 26.
\(^78\) More, *Sorrowful Sam; or the History of the two Blacksmiths*, 20.
and does not fulfill her household duties. Most importantly, she neglects to care for her children. On the other hand, Mary loves her children. Although her family is poor, Mary makes certain to provide everything possible for her family. She sends her children to a common school and helps her husband to sobriety. Mary cares for her husband, children and home. She is the ideal republican mother. Her influence on her family inspires her children to continue their education and also her husband to become an industrious worker. Sam’s family fails but John’s family thrives.

Books such as *The Gamester* and *Sorrowful Sam* illustrated different male and female identities. Like the ideals of the republic, the family’s well being depended upon the individuals in it. Some authors created adult characters in children’s books to illustrate gender roles within the family. A sermon titled *The Duties of Children* published in the genre echoed the emphasis on the family. Published in 1807, minister William E. Channing suggests that the essential duty of children is to respect their parents. The minister encouraged: “To your parents you owe every comfort...your parents are toiling so that you may be happy...that you may grow up and be useful in the world.”

Channing believed that children helped their entire community through obedience to their family.

Some sermons such as this outlined many of the worldly morals that literature like *Sorrowful Sam* and *The Gamester* proposed. Instead of obedience to God, Channing called for obedience to the family. Not all authors used moral lessons for their books. Some authors wrote simple books with straightforward lessons. These kinds of books also referenced gender; however, instead of portraying adults, authors often utilized young characters, both male and female.

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Good and Bad, Boys and Girls

Some children's texts illustrated both good and bad boys or good and bad girls. Good behavior was praised. Bad behavior was condemned. Similar to moral stories, bad behavior often had consequences. Many of these simplistic stories were the shortest books in the genre. Several of the best known authors in children's literature, like Anna Barbauld, wrote simple lessons. Some of these basic lessons became preceptors used in common schools. Gender was among some of the straightforward messages in these texts. Stories illustrated gender identities not just in adults but children as well. Similar to other texts, these stories showed the different traits and expectations of girls and boys. But this transition to gender distinction was a lengthy and complicated process.

In the beginning of the 1800s there were a few books that essentially crossed gender boundaries. Taking a cue from the androgynous nature of religious literature published in the preceding decade, this literature provided the same message whether the reader was a girl or boy. These kinds of texts illustrated a bridge at the turn of the century. The characters were both male and female. However, the simple morals could often apply to anyone.

Published in 1800, Little Histories for Little Folks simplistically detailed appropriate behavior for both girls and boys. A collection of lessons, the book revolves around the consequences of bad behavior. Authors William Durell and Stephen Stephens refer to bad children as “naughty.” In some parts of the book the authors imply that there is bad behavior that all children partake in. For instance, one section of the book details the consequences of lying. The authors describe a boy who lies. Everyday he scares people by telling them there is a bull in town when truly the bull does not exist. One day,
a bull appears, gorges the boy, and he is killed. The authors write, "This terrible instance of the bad effects of telling lies it is hoped will be a warning to all little children...Let me therefore hope that shame, and the fear of the sad consequences which may be caused thereby, will always prevent little boys and girls from being guilty of so great a crime." The authors suggest that all young readers may experience the negative consequences of telling lies.

In one of the concluding stories, the authors describe the consequences of stealing. The story follows a girl who steals her neighbor's fruit. Each day the girl continues to steal fruit and one day the neighbor notices what is going on. Once the little girl's friends learn what she did, they decide that they can never play with her again. The neighbor forgives her, but she is shamed by her community. The authors write, "Let this be a warning to all little boys and girls not to be guilty of dishonesty, they will be found out by some means." The authors suggest that all naughty girls and boys are subject to the consequences of their actions.

Most of the lessons in the text apply to all children. The authors wanted children to act appropriately. Similar to other writers, they believed that children should be obedient to their parents in order to learn right from wrong. The authors write, "Let every little girl and boy make it their constant practice to do as they are ordered by their parents." Published at the turn of the century, this book bridged a gap between the past

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80 William Durell and Stephen Stephens, *Little Histories for Little Folks; Shewing the punishment that will befall Naughty boys and girls* (New York: W. Durell, 1800), 8.
81 Durell and Stephens, *Little Histories for Little Folks; Shewing the punishment that will befall Naughty boys and girls*, 27.
82 Durell and Stephens, *Little Histories for Little Folks; Shewing the punishment that will befall Naughty boys and girls*, 23.
and present. The messages were applicable to all readers; however, these were messages about social morality rather than piety.

More explicit books with regard to gender difference suggested that good or bad girls were very different from good or bad boys. Anna Barbauld was an author who wrote short, simple stories that often distinguished good and bad. Barbauld was one of the most noted children’s authors from this period. She was popular both in England and the United States. In a letter written to her in 1804 by friend and literary colleague Maria Edgeworth, Edgeworth described Barbauld’s influence: “We are vain enough to feel tolerably certain that you would be happy in the midst of a family...who have from their childhood, heard the name of Mrs. Barbauld with respect, and who, as they have grown up, have learnt better and better to appreciate her merit.”

Although most of her work was first published in England, her literature fit well within the American literary dialogue that emphasized gendered messages. Mrs. Barbauld’s Lessons published in the United States in 1806 was representative of this literary trend. In most of her books, her lessons addressed boys because her work was created for her son, Charles. Although Barbauld mentioned girls a few times in Mrs. Barbauld’s Lessons, she did not write any specific lessons addressed to them.

The book is a compilation of many lessons. In the beginning of the text, Barbauld discusses everyday knowledge like the days of the week, types of animals, and the four seasons. Similar to Little Histories for Little Folks, these kinds of lessons were shared information between all young readers. As the book progresses, her universal lessons are distinguished between male and female. In one section, Barbauld tells a story about a

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83 Anna Letitia Aikin LeBreton, Memoirs of Mrs. Barbauld, Including Letters and Notices of Her Family and Friends (London: G. Bell and Son, 1874), 84.
boy and a horse. The boy is enamored by the horse because of its work ethic. The boy is lazy and undisciplined. After observing the hard working horse, the boy learns about industry and responsibility. Barbauld writes, “Then the little boy thought within himself, what is nobody idle: then little boys must not be idle neither. So he made haste.” In this story, Barbauld contends that boys, especially, must be busy and hard working. In one part of her text Barbauld suggests that her stories are for “good boys, naughty and silly boys.” Female characters play minor roles in Barbauld’s work. The subtitle of the book suggests that it is meant for all children. However, Barbauld detailed messages mainly about male life. Most of Barbauld’s text illustrates the actions of both bad and good boys.

Unlike Barbauld, some other authors focused more on girls rather than boys. *Anecdotes of a Little Family* published in 1807 detailed good and bad girls. In the book, the anonymous author suggests that good girls are educated and attend school. He further insists that bad girls play tricks on others. The author writes, “One of these ladies...was often called The Fool-Maker. It was plain that she was not much beloved by anybody, and such sort of wit as makes one disliked, is of no real value.” The author deems these kinds of actions as “wickedness.”

The author’s main character is a girl who exemplifies good behavior. Her actions are summarized as “charity to the poor, good will, and benevolence to everyone.”

Unlike Barbauld who entirely neglected to address female readers, this author included

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84 Anna Barbauld, *Mrs. Barbauld's lessons, admirably adapted to the capacities of children. To which is added, two elegant tales, entitled The basket maker: and The earthquake* (New York: Bliss, 1806), 31.
85 Barbauld, *Mrs. Barbauld's lessons, admirably adapted to the capacities of children. To which is added, two elegant tales, entitled The basket maker: and The earthquake*, 52.
87 *Anecdotes of a Little Family*, 66.
some discussions of male life. The author's main male character is Harry. Similar to the female lead, Harry is a good boy. He is kind to his sister and respectful to his parents. Unlike Barbauld who believed boys should be industrious and dutiful, this text suggests that boys should be obedient and kind. Harry epitomizes benevolence. Most of the author's story discusses good behavior rather than bad. The author emphasized what was appropriate for girls but also featured some advice for boys.

Illustrating actions and consequences were common in children's texts published in this moment. Although these were stories intended for children, books often attempted to teach young readers how to become ideal adults. Authors expressed the belief that well behaved children would become virtuous adults. Girls and boys read what was expected of them in adulthood. Some stories portrayed specific duties and occupations that girls or boys would someday participate in. One of the most revealing examples of this was an 1807 publication called, *The Book of Trades*. The book describes different occupations. Like other gendered messages of the time, these trades were based on being male or female. *The Book of Trades* suggests that gender difference determines a child's future responsibilities. The book portrays how cultural ideals impact the lessons of certain children's stories.

Although there were some trades specified for girls, most of the book details trades for boys. The book mentions three trades for women: millner, spinner, and dress maker. The anonymous author regards dress making as an "art of pleasing to the fair sex." The author contends that a good woman knows how to make a dress. The author also adds that a dress maker should have intellect and taste.  

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making, the author continues to describe how to make a dress and the specific duties of a
dress maker.

In addition, the author details how to spin. Spinning was a very common activity
for girls in this moment. A letter written by a girl to a friend in 1803 suggests that
spinning was not just a recommended activity for girls in literature, but it was a reality of
female life. The girl writes, “I have the pleasure to inform you that I have lately been
learning to spin...After we finish our day’s work at the wheel...each one takes her turn in
reading some useful lesson.”89 This letter proposes that, in fact, literature mirrored
American culture.

The Book of Trades proposes only a few opportunities for girls. It provides
several options for boys. Out of the twenty three trades addressed in the book, twenty are
specifically for males. Soap boiler, type founder, basket maker, ship wright, and brick
layer are just some of the various duties boys learn about. The kinds of work specified
for men are illustrated as physical and labor-intensive. Trades for women were often
addressed as “arts” rather than labor. In one section, the author describes the physical
labor of a brick layer: “A bricklayer and his laborer will lay in a single day about a
thousand bricks, in what is called whole and solid work...he will lay above two cubic
yards in a day.”90 Several occupations such as this reflect the differences between male
and female duty. The author asserts that there are some things meant only for girls and
other things for boys. Only a few advice manuals were directed to children in this
moment. However, like other forms of children’s literature this material detailed gender
distinctions and perpetuated cultural mores.

89 Bingham, Juvenile letters; being a correspondence between children, from eight to fifteen years of age, 87-88.
90 The Book of Trades, or Library of the Useful Arts, 42.
Future Men and Women of the United States Republic

*The Book of Trades* suggested there were certain roles for boys and specific roles for girls. Like other texts, *The Book of Trades* illustrated gender expectations that existed outside of the literary genre. Also like some books published in the United States early republic, *The Book of Trades* was a British reprint. There were other books that detailed male and female expectations in an exclusively American context. This kind of literature portrayed the ideals of republican motherhood and American masculinity. As American culture continued to define male and female identities so too did children’s literature. This literature emphasized that boys and girls had their own responsibilities not just to their families or communities but most importantly to their country. The ongoing illustration of male and female roles eventually led to more books exclusively for boys and those exclusively for girls. For now, responsibility based on gender roles was significant to the content of children’s texts.

There were three books all published in 1801 that detailed gendered expectations for the American girl or boy: *The Moral Monitor, An American Selection of Lessons,* and *The American Moralist.* Each book was a collection of lessons and stories addressed to girls and boys. The texts outlined male and female identities. These books demonstrated that the literary dialogue in the genre was emblematic of American culture’s attitude toward gender.

*The Moral Monitor* was written by Nathan Fiske. Fiske claimed that he wanted to educate young people and proposed that his work would improve the status of the republic. Like other texts of its period, the book is a collection of short stories and lessons. However, dissimilar to some other books, Fiske detailed both political and
cultural messages. Similar to other early nationals at this time, Fiske believed that the hope of the republic rested on individuals. If each person knew their position and role in the country then it would ensure the stability of the country. He writes, "The same means which will promote national grandeur and opulence in free Republics, will promote those of individuals...industry enjoined as the most important virtue-Every man and woman, every boy and girl, is called upon to abandon sloth, and apply with zeal to some kind of worldly business." Fiske suggested that each person was responsible for the welfare of the republic.

Fiske's book proposes that even children, both boys and girls, have a purpose. Eventually, these children will have greater responsibility in adulthood. In order for children to better understand their future role in the republic, Fiske details their individual expectations. In one section Fiske describes what girls should avoid in order to become ideal ladies. He describes his character Rixana as "indulgent, haughty, selfish, ungrateful, un-obliging, passionate, and revengeful." Like other books, Rixana is compared to an ideal woman, Mitissa. Mitissa is a Christian, educated, and benevolent. Fiske remarks, "From habit and principle, she is disposed to think well, to speak well, and to act well, with respect to others." This was the ideal disposition for women.

In society, girls learned how they were expected to act. In a letter written from one friend to another in 1803, a girl recalled the thoughts of an older man who praised

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Fiske, The moral monitor: or A collection of essays on various subjects. Accommodated to the state of society in the United States of America. Displaying the importance and enforcing the observance of individual & social virtue (Massachusetts: Isaiah Thomas, 1801), Part II, 35.

Fiske, The moral monitor: or A collection of essays on various subjects. Accommodated to the state of society in the United States of America. Displaying the importance and enforcing the observance of individual & social virtue, Part II, 56.

Fiske, The moral monitor: or A collection of essays on various subjects. Accommodated to the state of society in the United States of America. Displaying the importance and enforcing the observance of individual & social virtue, Part II, 56.
female benevolence. She wrote: "When he was hungry, they fed him; when he was faint and weary, they provided him a resting place. When his own sex turned a deaf ear to his entreaties in times of distress, he was sure to find relief from female benevolence." Women were expected to take care of their family but also those in their community. In Fiske’s fictional book Mitissa portrays ideal womanhood. This kind of benevolent and charitable woman was a realistic expectation for all girls.

Fiske’s text also discusses the importance of mutual dependence among women and men. In a section near the end, he reiterates a widow’s comments about male and female responsibility. The widow’s remarks are indicative of American society’s views regarding gender. The widow states, "I directed and encouraged my oldest son, though but a boy, to take care of the business abroad; and I and my girls attended to the house affairs, did what we could to help him...we have been able to keep together." Her comments continue on to detail how women managed private issues while men went into the public to handle business. With this balance of private and public welfare, the family thrived even after the death of her husband. Fiske’s book illustrates the responsibility of men and women and how cooperation benefits the family. Like the ideals of the republic, his book suggests mutual support dependent upon meeting gender expectations.

Duty to one’s family and the entire community was essential to some children’s literature that outlined gender roles. *An American Selection of Lessons* was another book that epitomized these ideals. Similar to Fiske, author Noah Webster expressed concern regarding the education of youth. He wanted to educate young people for two reasons.

94 Bingham, *Juvenile letters; being a correspondence between children, from eight to fifteen years of age*, 93.

95 Fiske, *The moral monitor: or A collection of essays on various subjects. Accommodated to the state of society in the United States of America. Displaying the importance and enforcing the observance of individual & social virtue*, Part II, 184.
First, Webster believed that children *needed* a moral education. Secondly, he was convinced that common school education did not sufficiently teach the “political interests of America.”\footnote{Noah Webster, *An American selection of lessons in reading and speaking calculated to improve the minds and refine the taste of youth to which are prefixed, rules in elocution, and directions for expressing the principal passions of the mind* (New York, Waites for Davis, 1801), Preface. Originally published in Massachusetts in 1793.} Similar to Fiske, Webster’s book focuses on how the nation can be improved by individual participation. Also like Fiske, Webster portrayed a passion to teach children about American cultural ideals.

Analogous to the preceding text, gender expectations are central to Webster’s book. His text outlines what is virtuous for a man and woman. In Webster’s opinion, modesty and innocence are the most honorable attributes of a young woman. He dedicates one section of his book exclusively to women. This section describes his outlook on the ideal female character. Webster writes, “Modesty is the citadel of beauty and virtue. The first of all virtues is innocence...it is indeed a virtue in a woman...a woman that is modest creates in us awe in her company.”\footnote{Webster, *An American selection of lessons in reading and speaking calculated to improve the minds and refine the taste of youth to which are prefixed, rules in elocution, and directions for expressing the principal passions of the mind*, 247.} In the text, Webster asserts that a modest and innocent woman is easy to love. Webster believed that this kind of woman was admired by everyone she came in contact with. Webster portrayed these aspects as exclusive to female identity. He contended that innocence and modesty intrigued the opposite sex.

Some of Webster’s work addresses girls; however, the majority of his text is dedicated to male education. He refers to a virtuous man as a “wise man.” Webster writes endless maxims for boys to live by. He illustrates lessons based on frugality, industry, humility, and honor. Instead of simply providing a cultural education for boys,
he praises all males. In a particular segment he writes, “What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a God!” Unlike some authors who showed the importance of both women and men, Webster asserted men’s imperative role in society.

Just as other texts provided girls with lessons about motherhood, family, and their responsibilities to the republic, Webster’s book details a boy’s vital role as an ideal man. Similar to the expectations of a good woman, literature like Webster’s encouraged boys to become a perfect man. A letter written by a young boy in this period expressed this idea. He wrote: “For when our Preceptor first required me to write a letter, I was foolish enough to say, ‘I don’t know how sir. I never wrote a letter in my life.’ Boys, he said, should seldom say, ‘I don’t know how.’ But whatever they are required by their superiors. Ever since I received this abomination, I have been cautious how I use the word can’t.” Boys were expected to rise to every challenge without hesitation.

Webster exalted manhood in his text by comparing it to being a god. Boys read about striving for perfection. Webster’s work suggests that as the republic seemed to supplant God as the literary object of devotion, the representation of societal norms about gender became more pronounced.

Just as Webster focused more attentively on male life, The American Moralist by George Chipman detailed aspects of female life. Chipman’s book, similar to both Webster and Fiske’s, fervently promotes children’s education. Webster believed that the

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98 Webster, An American selection of lessons in reading and speaking calculated to improve the minds and refine the taste of youth to which are prefixed, rules in elocution, and directions for expressing the principal passions of the mind, 24.
99 Bingham, Juvenile letters; being a correspondence between children, from eight to fifteen years of age, 59.
parents' role in a child's education was imperative. Lee Soltow and Edward Stevens suggest, "...The family remained, as it had been in the past, the moral mainstay of the social order...It was in the family that an interest in and enthusiasm for reading ought to begin, according to testaments of the period...The home and the school were pictures in a symbiotic relationship." Chipman's believed that in matters of "piety and polity" children learned best from their parents.

Different from other works published in this moment, Chipman's text details some elements of Christian ideology. However, instead of traditional biblical ideology, Chipman proposes a secular connotation. Chipman contended that if a parent determined their child's moral education, they also determined that child's immortal life. Therefore, if Chipman's assertion is considered valid, heaven cannot be promised unless children receive this kind of education. In Chipman's book, the emphasis is not placed on salvation but rather on an understanding of social morals.

American mothers were especially dedicated to the moral education of their children. A letter written in this period by a girl who listened to a group of mothers suggests that women were especially interested in the role of literature in a child's moral development. The letter recalls, "...Our young folks should love reading; and the fondness for books is a mark of sense...how very plain and short a moral...supplying children with food for their curiosity, which will not vitiate their minds." Chipman's book describes these simple morals, and he expected parents to uphold them.

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100 Soltow and Stevens, *The Rise of Literacy and the Common School in the United States*, 65.
101 George Chipman, *The American moralist containing a variety of moral and religious lessons together with humorous and entertaining pieces designed principally for the use of schools* (Massachusetts: Nathaniel Heaton, 1801), 14.
102 Bingham, *Juvenile letters; being a correspondence between children, from eight to fifteen years of age*, 45.
Chipman devotes many parts of his book to girls. One chapter details female life.

The chapter called, “Character of a Lady,” details the roles and characteristics of a young woman. Chipman’s description of female identity is an evocative example of gender distinction:

After a night of healthful repose, the reasonable woman rises in that happy tranquil frame of mind...Before engaging in domestic cares, she prepares her mind for meeting with firmness...she plans a thousand schemes of benevolence and utility...books, works, and above all, the important duty of impressing the infant minds of her children...when in public she appears with propriety and modesty...in the love of her husband, and esteem of her friends, she finds complete happiness.103

Chipman’s analysis of female life is consistent with the expectations of American women. A woman’s central duty was to educate her children. Similar to the preceding letter, women were expected to be concerned with their children’s moral development. Going hang-in-hand with this, women were expected to be submissive to their husbands. Chipman believed that these were “domestic” concerns. Chipman’s account of female life is descriptive.

Chipman also writes a chapter specifically for men called, “The Picture of a Good Man.” Chipman describes men as rulers of their destiny and those around them. He depicts men as controlling and in a constant struggle to maintain humility. Chipman points out that for men “an empire in his balance weighs a grain.” He adds, “The triumph in externals (which conceal Man’s real glory) proud of an eclipse. Himself too much he prizes to be proud, And nothing thinks so great in Man, as man. Too dear he holds his interest, to neglect Another’s welfare, or his right invade. Their interest, like a lion, lives

103 Chipman, The American moralist containing a variety of moral and religious lessons together with humorous and entertaining pieces designed principally for the use of schools, 42-44.
Although Webster's analysis praises men's natural greatness, Chipman believed that a man's natural ego and pride were detrimental. In Chipman's book, a woman's humility and submissiveness is admired, but a man's self righteousness is unfavorable.

Books like these that addressed social duty to the country highlighted gender difference. Children's stories described responsibility by defining what was expected from girls and boys as adults. In this moment, the purpose of morality moved from the service of God to the service of the nation. Piety was often considered only a portion of the larger role people played in the republic. Representative in children's books, the roles, identities, and character traits of male and female became distinct.

Conclusion

Texts published after the turn of the century illustrated to young readers what they should ideally become as adults. Although published literature in the 1790s emphasized human sameness, children's literature published immediately after the turn of the century magnified gender difference. Literature portrayed male and female identities, responsibilities, and expectations. Children's books often emphasized moral lessons. Gender became central to the outcome of the moral. Children read about social morality and propriety rather than piety. Throughout the decade, authors continued to detail gender distinctions. Eventually, books detailed two separate life paths for children: manhood and womanhood. Books that exclusively addressed boys and those exclusively for girls further detailed male and female identities.

Chipman, *The American moralist containing a variety of moral and religious lessons together with humorous and entertaining pieces designed principally for the use of schools*, 81.
CHAPTER THREE

THE DIFFERENCE BETWEEN BOYS AND GIRLS: REPRESENTATIONS OF GENDER DISTINCTIONS IN CHILDREN’S TEXTS

At the turn of the century children’s literature discussed social duty. Authors proposed different identities based on sex. These separate expectations distinguished girls and boys. Children’s literature perpetuated gender distinctions that existed in American culture. As time continued, several books were published exclusively for boys while there were others meant only for girls. These kinds of books magnified gender difference. Linda Kerber suggests that American republican literature was bifurcated. Different kinds of publications were printed and distributed according to the public’s understanding of male and female intellect and interest. This idea is true for children’s literature. Books for boys and girls proposed different interests and ideals. The divide between the male and the female was portrayed in children’s stories that represented different life roles, identities, and duties according to gender distinction.

Boys Becoming Men

Books for boys showed them how to become men. These kinds of texts portrayed the ideals for manhood. Some books provided advice and other books were fictional stories that illustrated the appropriate lifestyle for a boy. Boys were provided different roles and duties that defined what it meant to be a man. Several stories did not revolve

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around boyhood. Instead, many texts focused on the pending responsibilities of all men. E. Anthony Rotundo suggests that a man during this time was “the head of a household, in sum, was to anchor the status system, preserve the political order, provide a model of government, sustain piety, ensure productive activity, and maintain the economic support of one’s dependent’s.” Literature addressed to boys illustrated these ideals.

The Good Boy’s Soliloquy details some of the restrictions in a boy’s life. Written by an anonymous author in 1818, the story contains several illustrations of a male child. In some of the pictures the boy is alone and in other pictures the boy is shown with his parents. Accompanied by these illustrations, the story describes the expectations and rules his parents have for him. In one section, the author suggests that boys should make toys instead of play and break their toys. This particular part encourages boys to be industrious. The book contains several small aphorisms, such as this, for boys.

The author details different features of growing up. He provides advice on manners, education, and household chores. Whereas some stories focused on manhood, this text portrays how to be a well behaved boy. One page displays the boy and his parents at dinner. The caption of the pictures reads, “I must not dip how’er I wish. My spoon or finger in a dish.” In another section of the book, the family prepares for dinner. The boy attempts to feed the family dog table scraps. The author advises against this kind of behavior.

By the conclusion of the story, the boy learns what is right and wrong. The author writes, “They bid me blow and wipe my nose, and not to soil or tear my clothes; But, as a

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108 The Good Boy’s Soliloquy, 7. See illustration 2.
decent boy should do, Preserve them long as good as new." Under the counsel of his parents, the boy learns what “a decent boy” should do in various situations. The Good Boy’s Soliloquy defines several actions of a respectable boy. The story portrays boys as mischievous and playful and encourages them to act appropriately. Stories such as this discussed not only social morality but also propriety. Literature often portrayed boys as a mischievous group, but most literature aimed to curve their naughty behavior. The Blackbird’s Nest illustrated the actions of misbehaved boys and showed how these kinds of boys could be redeemed.

Published in 1812, The Blackbird’s Nest emphasizes lessons that a boy could use as a man. Unlike The Good Boy’s Soliloquy which was short, simplistic, and full of illustrations, this story is an imaginative fictionalization. Written by an anonymous author, the book follows the lives of male friends who are caught up in lies and mischief. In the story, Henry and George find and steal a blackbird’s nest. This action illustrates one of the first examples of bad behavior. The author writes, “Evil thoughts insinuate themselves so easily into the hearts of men, that they have need to be always on their guard against their approaches.” The text emphasizes that boys should not act on their impulses but instead use their intellect.

The story is about honesty and moral decisions. The book is also about Henry and George’s friendship. Although both boys want to take care of the nest, George gains possession of it. Henry steals the nest from George. This is the second example of bad behavior. Henry’s deplorable actions lead him to feel guilty, ashamed, and angry. By the conclusion of the story Henry’s guilt is compounded by the fact that he must now lie.

109 The Good Boy’s Soliloquy, 9.
110 The Blackbird’s Nest A Tale (Philadelphia: Johnson and Warner, 1812), 8.
111 The Blackbird’s Nest A Tale, 15.
to his father about stealing the nest from George. This is the third and final example of disobedience. By the end, Henry becomes ill from his distressed conscience. Eventually, Henry confesses that he stole the nest from George. George shows forgiveness and their friendship is renewed.

_The Blackbird's Nest_ illustrates a strong friendship. The story also describes the naughty behavior that some boys engage in for the sake of play or pride. At the end of the story, Henry's conscience is settled when he admits his wrongdoing. George shows compassion to his distressed friend. The story illustrates some vivid aspects of boyhood. This story suggests what E. Anthony Rotundo asserts as "male passions." Rotundo believes that this period assumed that men acted on "aggressive energies" which led to destruction. Henry's inclination to lie and steal portrays these energies; however, he overcomes his issues with the help of his friend. Rotundo contends that male friendship was valuable to a boy's intellectual and social development.¹¹² Henry's friendship with George illustrates this idea. _The Blackbird's Nest_ portrays boyhood and details ideals for manhood. Other children's books addressed to boys were more explicit about manhood. Books such as this, though seemingly simple and inconspicuous, evidence an important shift in American children's literature. The tendency for gendered descriptions reflects on the genre's transition away from religious dogma toward secularism.

_Manhood_ is as direct as its title. Published in 1815 and written by an anonymous author, _Manhood_ defines the specific responsibilities and work duties that boys should learn. The book proposes several occupations for a boy so he can work prosperously as a man. Some of the trades include mason, blacksmith, farmer, shoemaker, and tailor. In the text, the author describes how hard work ensures a man's success. The author asserts

¹¹² Rotundo, _American Manhood_, 25, 41-47.
that each trade takes physical labor. In one section the author writes, "The blacksmith, with his bellows, blows the fire, the heat in which enables him, with hammer, anvil, and vice, to work the iron and steel." The author believes that each trade "mutually benefits" all of the others. Like other republican literature, the author believed in the pertinent role of the individual to the entire community.

The book also details the role of a man to his family. The text suggests that men are the authority of their household. Like other writers in this moment, the author describes the duties of both the husband and wife. The author writes, "The more independent farmer drives his plough, while his older sons assist in raising the wheat, the rye and &c. and his dear companion and daughters at home, busied in milking the cows, making butter and cheese, spinning and sewing." Similar to texts exclusively for girls in this moment, the author depicts that boys and girls are different but also important to one another.

Manhood implied that work ethic and authority were imperative to maleness. The preceding stories defined the assertive terms of being male, but other stories detailed the social morals that should guide boys as they become men. The History of Bertrand published in 1818 and The Deserted Boy published the year before were stories about charity and philanthropy. These stories portrayed kind and compassionate boys. Stories for girls often detailed benevolent actions as an offshoot of their Christian impulse. However, stories addressed to boys illustrated charity and benevolence as actions taken for the good of the community regardless of religious implications.

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114 Manhood, 14.
The History of Bertrand was originally published in French. Noted children’s author Arnaud Berquin’s first American edition was published in 1818. In his story, the main character, Bertrand has six children. He is very poor and struggles to provide for his family. Similar to Manhood, Berquin emphasized Bertrand’s hard working disposition. Despite Bertrand’s poor economic situation, he labors everyday for the betterment of his family. However, he can barely afford bread to feed them. Since Bertrand is solely concerned with the well being of his family, he rarely eats and becomes very ill. Although the story focuses on Bertrand, his son exemplifies benevolence by attempting to improve his father’s situation.

Bertrand’s son, Harry, finds a wealthy physician to help his father. As an example of charity, the man provides help for Bertrand’s medical condition. The physician also provides food and clothes for Bertrand’s family. With no other incentive other than helping another person, the physician exemplifies benevolence and charity. By the conclusion of the story, Berquin praises Bertrand’s son for his kind actions that saved his father’s life and improved the lives of his entire family. He writes, “...However exalted your station may be, you will always find opportunities enough to give proofs of your duty to your parents...and your humanity and benevolence to the poor and needy.” Unlike religious texts, Berquin did not reference duty to God as the purpose for his son’s charity. Instead, he believed that all boys should display compassion toward others as members of a larger community. In his book, Berquin describes charity as an “inexpressible delight.” The text encourages readers to follow Harry’s example.

115 Arnaud Berquin, The History of Bertrand, a Poor Laborer, and His Little Family (Montpelier, Vermont: Wright and Sibley, 1818), 5.
116 Berquin, The History of Bertrand, a Poor Laborer, and His Little Family, 14.
The Deserted Boy also illustrates a boy's charitable actions. Different from The History of Bertrand, the boy in this story shows kindness to another boy of his own age. Written by Carolina Baker who used the pen name Miss Horwood, The Deserted Boy features a group of friends. In the story, Miss Horwood describes the friends as members of the middling sort. One of the boys receives a small amount of money from his mother. She tells him he can use the money however he wishes. He decides to buy some fruit for his mother, his friends, and himself. When he and his friends arrive at the market to purchase the fruit, they notice a lonely boy dressed in rags. Instead of buying fruit, the boy gives the money to the poor boy. Like other texts encouraged to boys, this boy fulfills his responsibility to those in his community by providing for a stranger. Even though he does not know him, he provides all he has to better that boy's situation.

There were a plethora of texts published in this moment that promoted community. However, there were a few others that expressed the harsh realities of community. The Boy with a Bundle suggests that the world is not a safe place for a young boy to wander in. Published in 1813, the text expresses a pessimistic view toward strangers in a community. In the story, the anonymous author encourages boys to act cautiously among those they do not know. The author believed that the world was full of unkind people. The author suggested that these kinds of people acted with disregard to others.

The Boy with a Bundle features a boy sent on an errand by his mother to deliver a bundle of clothes to his sister. He must travel through town in order to reach his sister. In town he meets a pastry cook. The boy believes the pastry cook is going to help him.

find his way through the town. However, the cook steals his bundle and runs away. The boy is now alone and lost. After this encounter, he finds a poor woman and asks for help to find his way home. In a graphic scene, the author describes how the woman treats the boy: “She led him through private lanes and dark alleys, till she came to a lonely place...Here, she suddenly turned around, seized him by the arm, and, having thrust a dirty rag into his mouth to prevent him from crying out, stripped him of all his clothes and ran away with them, leaving him stark naked.” Fortunately, by the conclusion of the story the boy finds a generous stranger who leads him back home.

At the end of the day, the boy is traumatized by the day’s events. As much as boys were often encouraged to be kind, this author reminded readers that not all people cared about others. The story illustrates the realities of community life. The author downplayed civic responsibility and suggested that responsibility rested solely with the individual. This author promoted independence. Independence was another important factor of maleness. Rotundo insists, “At the heart of nineteenth century boy culture, then, lay an imperative to independent action. Each boy sought his own good in a world of shifting alliances and fierce competition.” The Boy with a Bundle was a worldly text that portrayed the cruelty of the world.

The History of Little King Pippin uses superficial themes like other literature from this moment. However, instead of neglecting to address Christian ideology, the book possesses a vein of Christian sentiment in the plot. Published in 1813, the story is about a group of boys. One of the boys displays respectable actions. The other boys are naughty

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119 Rotundo, American Manhood, 46.
and mischievous. The story serves as a guide to male readers about how to and how not to act.

Peter is the well behaved boy among his group of friends. His friends name him “King Pippin,” because he is persistently righteous and responsible. Peter prays each night. He uses his money to buy books instead of toys and food. He encourages his friends not to fight. He wants them to be generous to each other. Peter represents the ideal boy. On the other hand, Peter’s friends represent the opposite.

Peter’s friends are mischievous. They quarrel, lie, and disrespect authority. Similar to the aggressive energies associated with maleness in this period, his friends are destructive. In one section the author describes their naughty actions. Speaking about the boy George Graceless the author writes, “...Always the most forward to undertake any dangerous or mischievous exploit, directly pulled off his coat and waist coat, and climbed up the tree...and was stretching his wicked hand to take out the turtle dove’s eggs.” In the end, the naughty boys who destroy the nest are mauled by wild animals and killed. Peter, however, is heralded for his behavior. Readers are shown that aggressive behavior results in horrible consequences; whereas, good boys like Peter are dutiful, humble, and not mischievous.

Several children’s stories relayed simple messages, such as that good boys do good things and bad boys do bad things. *The History and Adventures of Little William* is one of the texts that represent such succinctness. Male characters in children’s stories

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120 *The History of little King Pippin with an account of the melancholy death of four naughty boys who were devoured by wild beasts and the wonderful delivery of Master Harry Harmless, by a little white horse* (Hartford: Hale and Hosmer, 1813), 9-17. Originally published in Ireland in 1782.

121 *The History of little King Pippin with an account of the melancholy death of four naughty boys who were devoured by wild beasts and the wonderful delivery of Master Harry Harmless, by a little white horse*, 24.
were rarely portrayed in playtime. However, the basis of *The History and Adventures of Little William* is about a boy who is consumed by his playful imagination. Author William Charles illustrates a young boy named William who plays everyday; however, he also contributes to household duties that his mother requires of him. The story discusses aspects of boyhood rather than manhood.

The story revolves around William’s wild imagination. The story begins in his home. However, William’s fantasies take him elsewhere. William imagines that he is a ship captain who must leave his family to sail the seas. Pictures accompany the entire story depicting William at home with his kite, in his sailor uniform, and around his ship. The author creates detailed scenes that would make it seem like William truly became a captain. However, the conclusion of the book shows William’s life is simple: home, family, and play. Charles notes, “See now at home, and reading his new book, Joy in his heart, and pleasure in his look; He obeys his parents now with good will, What they command neglects not to fulfill; Thus for the past he amply makes amends, And is a blessing to his dearest friends.”

The book shows a simple boy who possesses a vivid imagination. Although all children had the ability to imagine, William’s imagination leads him to become something exclusively male. He does not imagine becoming a spinner or cook, occupations that were often considered exclusively female. Instead, he dreams up a life that is wholly meant for men, the captain of a ship. In his real life, the book portrays William as an ideal boy. In William’s imaginary life, his duty as a captain makes him a proud man.

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123 Charles, *The History and adventures of Little William, a companion to Little Eliza*, 16.
Also focused on boyhood, author Mary Hughes' *Aunt Mary's Tales* illustrates the qualities of an ideal boy. In the beginning of her text she suggests her book is for the "entertainment and improvement of little boys."\(^{124}\) *Aunt Mary's Tales* is a short novel addressed specifically to boys. This book was the first American edition of a text already published in London. Similar to Anna Barbauld, who dedicated most of her books to her son, Hughes wrote this book for her nephews. Her book tells male readers how to act. Her work encourages boys to remain young for as long as possible because manhood comes too quickly.

*Aunt Mary's Tales* features two friends who learn about life together. At the beginning of the story the boys compete with one another. They challenge each other regarding education, charity, and friendships. Like other authors, Hughes believed in the importance of male friendship. She also insisted that kindness toward another person was invaluable. Through their experiences with one another the boys learn about obedience, humility, and the benefits of attending school.

Hughes suggested a few areas that boys should pay attention to. First, Hughes encouraged boys to help others. Analogous to other authors, Hughes suggested benevolence was paramount. Also similar to other authors who wrote books for boys, benevolence had little to do with religion. Instead, Hughes believed benevolence was vital to a boy's intellectual development. Secondly, Hughes encouraged education. She insisted that boys should discuss scholarly subjects with their playmates. In Hughes opinion, an academic education was invaluable for boys. She writes, "He took care, to do in a manner that might strengthen his mind in good and generous principles..."\(^{124}\)

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\(^{124}\) Mary Hughes, *Aunt Mary's Tales for the entertainment and improvement of little boys addressed to her nephews* (New York: Forbes for Bliss, 1817), title page.
tell you, my dear boy, that you have done what is right, for that, the appropriation of your own mind...such conduct is the surest way to obtain happiness, even in this world." Like other authors, Hughes believed education was vital to boyhood and imperative to success in the world.

Books for boys like Hughes' illustrated how young male readers could experience success in the world. Worldly success contradicted piety. Despite some worldly themes in children's texts, there were some stories that possessed a religious vein while simultaneously addressing worldly issues. Books like *The Boy's Teacher* detailed how to be a good Christian boy in society. Yet, different from religious literature that discussed otherworldly goals, this book portrayed how being a dutiful Christian could benefit a boy in this world—and it was when the focus turned to this world that gender distinctions became most pronounced.

Written by an anonymous author and published in 1814, *The Boy's Teacher* is a simple text. The themes of the book are summed up in just a few words per page. The text suggests that boys should be dutiful Christians. In the book, the author insists that Christian life and worldly life coexist. The author writes, "Be a good boy and love the Lord. Be kind to all. Read good books O-bey Thy God...The little boys are fond of toys. Boys everyday, may read and pray. Be meek and true and rightly do." Like the representation of male life in other texts, the author believed that boys should read, play, and be kind to all people. The book also refers to Christian duties boys should attend to like prayer and obedience to God. Especially in religious children's literature, these were

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125 Hughes, *Aunt Mary's tales for the entertainment and improvement of little boys addressed to her nephews*, 66.
126 *The Boy's Teacher* (Meredith: Lothrop, 1814), 7-8.
the responsibilities illustrated to all children. The book suggests that boys must possess these religious values and worldly values in order to ensure success in society.

Similar to *The History of Little King Pippin*, *The Boys' Teacher* encouraged boys to play and pray. The combination of some religious ideals with social ideals such as hard work, charity, and independence solidified mortal achievement. However, many texts published for boys in this period asserted that upholding worldly values ensured worldly success. Some authors were not concerned about the eternal life and did not detail any kind of religious sentiment. Readers read about how to act and how to someday become a good man.

**Girls Becoming Ladies**

Literature for girls proposed the ideal woman: a mother, a good wife, and a proper lady. Secular literature encouraged a domestic life. Some literature encouraged female education; although female education often only emphasized domestic life and the role of motherhood. Mary Kelley suggests, “Inventors of this model womanhood called for female education that went beyond the rudiments of reading, writing, and ciphering... Represented as a fully domesticated woman, the influence of the republican wife and mother was restricted to the members of her household.”¹²⁷ Other children’s books published at this time focused on topics such as friendship, courtship, and family.

Similar to literature for boys, authors emphasized the importance of benevolence, charity, love, and humility. However, authors often represented these ideals as a response to the Christian impulse. Women were frequently considered to act out of their Christian beliefs. Also different from literature written for boys, girls were not expected

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to possess aggressive energies. Instead, girls were considered to be gentle, kind, and submissive. A sermon delivered in 1800 by George Strebeck suggests that “the domestic woman should exhibit ‘mildness, moderation, and kindness towards all’; because she must be responsive to domestic exigencies, her personality is conceived as both flexible and constant...her conduct is regulated by divine precept.” The term “angel in the house” became a popular phrase later in the Victorian period. It described how women conducted their lives. The term proposed that women were benevolent, nearly perfect wives and mothers. In children’s literature, girls were often thought of as perfect little angels regulated by, as the sermon suggests, “divine precept.” Girls did not cause mischief like boys. Literature represented girls striving to become ideal young ladies and one day, mothers.

Female literature differed from books for boys because its vein of Christian sentiment was more palpable. Secular books for girls often possessed Christian inclinations. This kind of literature, however, was very different from the devoutly religious material printed for girls at this time. Books focused on motherhood, wifehood, fashion, vanity, and domestic arts. Nevertheless, these texts blended ideals of social morality and piety together. These books, in essence, combined the expectations of the worldly and other world.

*Biography for Girls* set the tone for other books addressed to girls. Published in 1809, *Biography for Girls* was republished several times between 1810 and 1830 in the United States. The book is a collection of six fictional stories based on works by well known children’s author Arnaud Berquin. The stories portray the ideals of a proper

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young lady. Each story is different from the other. Written by Mary Pilkington, the book advises against pride and encourages humility. Pilkington promotes gratitude and details the negative effects of lying and deceit. The stories depict different ladies in three parts of life: single, married, and widowed.

In one story, a girl named Emma learns about sincerity. Pilkington writes, “Sensibility and tenderness are amiable impressions; but by allowing them too great an ascendancy, you subvert the very purposes for which they were given, and convert a blessing into a curse...compassion and benevolence are estimable virtues...I would wish for my Emma to discriminate between a tale or real, or fictitious foe.”

Emma learns how to act compassionately and sincerely. Pilkington’s story insists that someone should receive help only when they are needy. She believed that women had the ability to discern people’s true needs.

This book illustrates how to be a good lady, but similar to other texts, it also shows how to be the ideal mother and wife. Pilkington suggested that accomplished women were those who served their husband and children. In one of Pilkington’s final stories she describes how wives deserve gratitude for their work at the end of their lives. She writes, “Her felicity as a wife, was of but short duration, as her husband died at the head of his regiment...her happiness as a mother was permanent and lasting...the following lines engraven on her tomb: Enclosed within this sacred urn, Her virtue’s favorite lies; Follow the path she trod and learn, The way to reach the skies.”

This story illustrates how female duty on earth transcends social expectations. These


\[130\] Pilkington, *Biography for girls, or, Moral and instructive examples for the female sex*, 129.
intertwining themes between the worldly and otherworldly were common in books for girls.

Previously noted author Arnaud Berquin separated some of his literature by its gendered themes. *The History of Caroline* published for the first time in the United States in 1817 was one of his texts for girls. Creating an entirely female cast of literary characters, Berquin details the life of a young girl named Caroline. Through her contact with others, she learns a lesson about vanity. Berquin’s story is about morals but it is also about propriety. Caroline learns how to become a proper young lady not by what she wears, but by how she acts.

In the story, Caroline dresses plainly every day. She had never shown interest in fashion or fancy clothes. However, some of her female friends at school wear fashionable clothes. Although Caroline usually does not care, she becomes consumed with the idea of wearing stylish clothing so she can fit in with her friends. Caroline’s mother advises her against vanity and jealousy but also expresses sympathy to her daughter’s feelings. Berquin writes, “Though her mamma consented to let her be dressed in the manner she requested, yet she desired her to remember the hints she had given her of the vexations to which her vanity would expose her.”[131] By the conclusion of the story, Caroline realizes that her mother was correct. Caroline’s friends tease and ridicule her. They realize that Caroline wants to mimic them.

This story exposes the negative effects of vanity. In the end, Caroline is ashamed for the foolish way she acts for the sake of vanity. She admits that her mother was right from the beginning. She understands that a lady is judged by her character, not by what

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she wears. This story also illustrates another secular topic: female fashion. Berquin believed that fashion was vane and useless. However, his story depicts modern fashion. Berquin’s book illustrates girls dressed in bows, tall shoes, and hats. He portrays girls powdering their faces while creating ringlets in their hair. Berquin’s story illustrates a simple reality of the middling sort. He suggested that some girls can become obsessed with outward vanity, and he proposed that a girl’s inner beauty was invaluable. Different from books for boys, some texts for girls addressed outward appearance. Ladies were expected to be “ornamental” in addition to being well mannered.

Berquin and Pilkington detailed specific aspects about female life in this moment. However, the publication of the *American Lady’s Preceptor* in 1810 described principles and values that various authors continued to write about over the next twenty years. The book is a collection of works from several authors and illustrates several cultural expectations for women living in the United States. *American Lady’s Preceptor* also details the role of Christianity in a woman’s life. Some of the authors propose that a girl’s dedication to God and mankind ensures them worldly happiness.

*American Lady’s Preceptor* is one of the longest texts addressed to girls. In the preface the main author, who remains anonymous, suggests that the book is best suited for schools. Most of the book promotes some form of female education. Most of the writers do not encourage girls to receive an academic education. Rather, several authors believe that girls need a domestic education. The book encourages girls to learn about marriage, motherhood, and family. The book also details simple subjects such as

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133 *The American lady’s preceptor a compilation of observations, essays and poetical effusions, designed to direct the female mind in a course of pleasing and instructive reading* (Baltimore: Edes for Coale and Watson, 1810), 3.
friendship, courtship, and fashion. Like the gender ideology of the moment, the book details the imperative role of an educated mother. As Linda Kerber asserts, “The Republican Mother was an educated woman who could be spared the criticism normally addressed to the Learned Lady because she placed her learning at her family’s service.”¹³⁴ This book proposes that an educated woman improves others through her common knowledge and not by intellectual stimulus. Boys were expected to be intellectuals but girls were not.

*American Lady’s Preceptor* contains several different literary styles such as poetry, short fiction, and small aphorisms. Each different literary style serves as a unique view of female roles, life, and expectations. One section discusses the “proper studies for women.” In this section, the author proposes that history and natural philosophy are proper disciplines for girls. The author believed that female education should entertain girls. The author hoped an educated woman would enhance conversation between herself and a man.

The book also promotes literacy; however, the author warned girls about reading inappropriate materials. The author writes, “The sex is more capable of attention than we imagine….There is scarcely a young girl who has not read with eagerness a great number of idle romances, sufficient to corrupt her imagination….If she had devoted the same time to the study of history, in those varied scenes she would have found facts more interesting.”¹³⁵ Female readers were often thought to read romances and fiction rather than newspapers or school books; these were materials boys were recommended to read.

¹³⁵ The *American lady’s preceptor a compilation of observations, essays and poetical effusions, designed to direct the female mind in a course of pleasing and instructive reading* (Baltimore: Edes for Coale and Watson, 1810), 23-26.
Early nationals worried that fictional texts would cultivate needless fantasy in women’s minds. Linda Kerber insists that fiction “taught women to trust their own passions.” She further suggests that many people believed it was a “waste” of the valuable time that women could be attending to domestic duty.\textsuperscript{136}

Despite beliefs that women should be restricted to certain subjects, one of the writers of this book refuted the idea that women were considered “ornamental.” The author believed that many people had an “imperfect idea of the sex.” This writer encouraged female education in any form. The author further insisted that beauty was vain without intelligence. The author suggested that men and women work cooperatively to improve one another. The author writes, “One sex was not designed to be the oppressor of the other; the intimate connection between them is for general advantage, and those ridiculous debates of superiority, are an insult to nature, and ingratitude for her benefits.”\textsuperscript{137} This section of the book details how men could help women and vice versa. It suggests that women encourage male moral development and men strive to improve female knowledge.

This book also details the role of religion in a woman’s life. The text describes religion as the “best female acquirement.” The book suggests that Christian ideals “complete” female education. The author deemed female benevolence as a sign of a woman’s piety. As previously noted, for women benevolence was regarded as a sign of both social duty and piety. In the text, the author suggests all women have a responsibility toward both God and humanity. The author writes, “They comfort the afflicted, and clothe the naked...They shew their piety not in theory but in practice; not in

\footnotesize{\textsuperscript{136} Kerber, \textit{Women of the Republic}, 249.}
\footnotesize{\textsuperscript{137} The American lady’s preceptor a compilation of observations, essays and poetical effusions, designed to direct the female mind in a course of pleasing and instructive reading, 19-22.}
words but works... They strive to promote the good of all men, and labour to secure eternal bliss.” The author reminded girls that fulfilling their social expectations on earth was paramount. The author believed that a pious life on earth gained God’s blessings. Whereas secular literature for boys focused on worldly success, texts for girls often kept the importance of heaven in mind.

Most books published in this moment were not as lengthy as *American Lady’s Preceptor*. Each author possessed different opinions about female expectations. However, many of their ideals assumed lady’s had a private, domestic life. The themes of *American Lady’s Precetor* suggest that the book is written for girls soon entering into womanhood. Yet, there were also texts published in this moment that were simple. Similar to some of the literature published for boys, these kinds of books were short and concise. Instead of raising themes about adult life, these books focused mainly on girlhood.

*Catherine and Her Little Lamb* is a short and simple story. It does not detail complicated themes. Instead, it is a story about charity. Published in 1814, *Catherine and Her Little Lamb* is a metaphorical story. The book promotes the importance of philanthropy and compassion. The main character, Catherine, does not show kindness to a person but when she finds a lamb that is supposed to be slaughtered, Catherine saves it from death. She must take care of the lamb as if it were a child. It is frail and sick, but Catherine nurses the lamb back to health. Similar to the compassion of a mother, Catherine shares all her possessions with the lamb. Authors M. Berquin and Thomas Jansen write, “Here Ella, for so Catherine called it, became the first object of her cares.

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138 *The American lady's preceptor a compilation of observations, essays and poetical effusions, designed to direct the female mind in a course of pleasing and instructive reading*, 28-29.
and it constantly shared with her in the little allowance of bread and milk, which she received for her meals." The short story is about benevolence. It is also about responsibility. Catherine is benevolent and kind, and similar to a mother, she unconditionally cares for her loved one.

Stories often illustrated womanhood to girls. However, stories like Catherine and Her Little Lamb focused only on the life of a little girl. Stories like Charlotte the Vain Little Girl, reminded girls to value their childhood instead of focusing on the future.

Charlotte the Vain Little Girl is about an eight year old girl who longs to be a woman. She wants to experience the world as an adult instead of a child. Published in 1819, the story shows readers how not to act. In the story, the anonymous author discourages girls from growing up too quickly and reminds them about the serious responsibilities and realities of being a woman. Whereas books for boys often revolved only around manhood, some texts for girls, such as this, emphasized a lady’s moral development from girlhood to womanhood.

In the story, Charlotte’s mother reminds her that she should value being a little girl, but Charlotte does not listen to her mother. Instead, Charlotte decides to roam around the town by herself. She meets strangers and disguises herself as a young lady so they will treat her like an adult. Charlotte learns she cannot act like a child in an adult world. The author writes, “While she stood there, she saw that her finger bled very much, and she asked the old woman to kiss it and make it well. But the old woman laughed at that, and said, kisses never healed any but babies’ hurts, and if she was a

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139 M. Berquin and Thomas Jansen Catherine and Her Little Lamb (New York: Jansen, 1814), 11.
140 Charlotte the vain little girl; and, poems for children (New Haven: Sidney’s Press for Babcock, 1819), 1-32.
grown up lady, she must let it be cured another way." Charlotte learns that women are responsible for themselves; whereas children are completely dependent upon their mothers.

Charlotte returns to her mother because she is scared of the world. Her mother is ashamed of Charlotte’s immaturity admonishing her that, “If you had waited patiently till the burden of your natural years fell on you, you would have been loved in your childhood...Instead of which you have made yourself ridiculous and contemptible, by telling falsehoods, and by trying to pass as a woman before you had strength of mind or of body.” In the conclusion, Charlotte learns that she is not ready to be an adult. The author emphasizes that being a little girl is invaluable.

*Catherine and Her Little Lamb* and *Charlotte the Vain Little Girl* relayed simple and equally important themes. Elizabeth Somerville’s *Maria* details specific female ideals. Instead of an outline of lessons, Somerville’s story is imaginative and fantastical. Somerville used metaphor to emphasize ideals. Written in 1819, the book is about a girl named Maria who is crowned the most beautiful of all her friends. Her crown holds various different flowers. Maria believes the flowers are only ornamental. Yet, as the story progresses, a magical fairy explains that each flower symbolizes certain female ideals.

There are six different flowers: the Flower of Modesty, the Flower of Virtue, the Flower of Beneficence, the Flower of Gentleness, the Flower of the Mind, and the Flower of Graces. Different from the aggressive descriptions of male characteristics, these

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141 Charlotte the vain little girl; and, poems for children, 12.
142 Charlotte the vain little girl; and, poems for children, 19.
traits emphasize the gentility of womanhood. In the book, Somerville describes each flower. The fairy challenges Maria to “bloom.” Metaphorically speaking, Maria must develop each ideal. The fairy believes that if Maria’s blooms she will be the perfect woman someday. As the book continues, Maria faces obstacles that could prevent her flowers from blooming. She resists each challenge. Eventually, all of Maria’s flowers bloom when she becomes a woman.

Maria thanks the fairy for showing her what a proper lady should be. In the end, Somerville addresses her female audience: “Thus little Misses you will find. Good conduct is the best; True happiness, a virtuous mind, Shall find, will lead to rest. Maria, she by being good, Has got her just reward; Then like her I hope you would Obtain the world’s regard.” Somerville’s story is a cultural marker. It details the character traits expected of a young lady. Her book does not assert that these qualities ensure heaven. Instead, Somerville suggested that the world would be pleased with a girl exactly like Maria.

Conclusion

Children were shown how to act appropriately according to social standards. Children were shown how to act to ensure worldly success. Girls and boys were thought of as fundamentally different. Boys were often considered aggressive by nature and girls were thought of as genteel. Books for girls subtly intertwined Christian messages with superficial ones. Male literature detailed the expectations boys could look forward to as men. Even in female literature that often included some religious sentiment, heaven and salvation were not predominant themes. In some other texts published in this moment,

144 Somerville, Maria, or, The ever-blooming flower a tale for young ladies, 28.
however, salvation remained central to the message. Although literature was often
separated between books for boys and books for girls, the publication of primarily
religious texts continued to emphasize human sameness. This kind of literature further
defined spiritual commonalities between all children instead of defining their differences.
CHAPTER FOUR

ALL GOD’S CHILDREN ARE THE SAME: THE MESSAGE CONTINUES IN CHILDREN’S LITERATURE IN THE EARLY NINTEENTH CENTURY

Although the United States was fundamentally a gendered place years before this period, the representation of gendered ideals in children’s literature were not predominant until the early nineteenth century. This was a period when gender distinctions took new forms. In society, women and men learned their positions and expectations. Children’s literature published in the first few decades of the nineteenth century illustrated these gender differences. Books were often published separately for boys and girls. Historians like Linda Kerber and Stephen Frank conclude that this was a moment of deep gender division. However, by evaluating religious elements from this period, historians like Susan Juster contend that there were commonalities between men and women.\footnote{See chapter titled “In a Different Voice’: Post Revolutionary Conversion Narratives” in Susan Juster’s \textit{Disorderly Women} (1994).}

Religious experiences and values often emphasized human sameness rather than gender difference. Religious children’s literature published in the nineteenth century resounded sameness rather than distinctions between boys and girls.

Unlike literature published in the 1790s, many books published after the turn of the century did not address boys and girls together. However, the message of heaven remained. These books detailed piety in a superficial world. They encouraged boys and girls to follow the bible and its values. This literature also emphasized the importance of
prayer. These texts reminded young readers that they were all children of God and that they would achieve heaven through salvation. Primarily religious texts for boys and those for girls published in this moment proposed spiritual commonalities and human sameness to all of God’s children.

Piety for Boys and Girls

Similar to secular literature published in this moment, religiously themed books illustrated Christian boys and girls who lived in a superficial society. Also like other books of this time, they were separated by their underlying gender message. These books resounded themes of domesticity for girls and promoted manhood for boys. Yet, these texts discussed the importance of a pious life in an ever more secular world. They portrayed the possible challenges to faith and showed girls and boys how to overcome these challenges.

Piety was sometimes vaguely defined in children’s literature. Most children’s texts affirmed that piety involved obedience to God, the bible, prayer, and salvation. Children were encouraged to live a life on earth that prepared them for an eternity in heaven. Heaven was promised to all God’s children. Literature illustrated boys and girls who transcended the world’s obstacles using the same methods. Boys and girls’ responsibilities to society were different, but their duties to God and their Christian ideals were the same. *The Female Friend* and *The Pleasing Moralist* exemplify this concept.

*The Female Friend* was originally published in 1809. It was republished several times between 1810 and 1830. The text was written by an author named F. L. and claims that the world is corrupt and sinful. It details how biblical values save girls from a life of
worldly destruction. The preface asserts, "The following work was undertaken at the request of a number of Ladies, who see with pious concern, who see...forward and immodest behavior, and unthinking conduct of the youth of their own sex." The author believed that the ideal Christian girl was a virgin. The author hoped to "rescue young Virgins" from a sinful world. The author encouraged women to possess a "virgin heart" that was pure. F. L. wanted women to achieve eternal life.

The text is divided in two parts: religious and secular. The secular section focuses on the evils of the world and provides instructions on how to overcome those evils. This section reasserts cultural expectations set for girls. Similar to the beliefs of other authors, one part reminds girls to use restraint and propriety in conversation. Speaking to female readers, the author suggests that "over-forwardness...in the youth of your sex especially degenerates into libertinism." The secular discussion advises girls to avoid vice. Also similar to other books, girls are recommended to dress modestly. Different from boys, girls are advised to seek pleasure in operas, gardens, and plays. However, F. L. describes these kinds of pleasures as temporal and the pleasure God's provides as eternal.

The book focuses generally on God, Jesus Christ, religion, and the status of the soul. In the text, the author suggests that religion is the "guide to all present and future happiness." Similar to other texts published in this moment, religion is considered the centerpiece of a person's life. The author encourages women to "seek the truth with humility of heart." The author writes, "You are indispensably obliged to know that you

146 F.L., The Female friend, or, The duties of Christian virgins. To which is added, Advice to a young married lady (Baltimore: Keatinge, 1809), iv.
147 L., The Female friend, or, The duties of Christian virgins. To which is added, Advice to a young married lady, 93.
148 L., The Female friend, or, The duties of Christian virgins. To which is added, Advice to a young married lady, 110
have a God to serve, a soul to save, a hell to dread and avoid, a heaven to get possession of." The religious section focuses on the bible's promise of eternal life.

The author suggested that devotion to God would lead to heaven. F. L. encouraged female readers to live by the expectations of God’s promise. The author writes, “Observe the modest, that prudent and pious conduct, so pleasing to God, by which those primitive virtuous virgins rose to the summit of worldly happiness...That Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” The author wanted girls to be mindful of the life that was unseen. Through piety, the author believed girls went to heaven. Like The Female Friend, The Pleasing Moralist discusses the prospect of heaven; however, it also addresses male readers.

The Pleasing Moralist was written by Isaac Watts. Published in 1818, it is a lengthy collection of advice for boys. The subtitle of the book asserts that it is for “a young man on his entrance into the world.” The text features advice on several subjects. It details inappropriate and appropriate behavior. Like other books published in this moment, The Pleasing Moralist is simplistic. Also like some literature published for girls at this time, religion is the primary theme.

Analogous to other authors, Watts promoted education and reading. He believed that education was paramount. In his book he writes, “The life of a learned and good man, even in its last stages, still retains some taste of its former excellences; and his

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149 L., The Female friend, or, The duties of Christian virgins. To which is added, Advice to a young married lady, 15.
150 L., The Female friend, or, The duties of Christian virgins. To which is added, Advice to a young married lady, 155.
151 Isaac Watts, The Pleasing moralist containing essays on various subjects, including Dr. Watts' Advice to a young man, on his entrance into the world (New York: Samuel Wood and Sons, 1818), title page.
wisdom is like a chaplet adorning his grey hairs...Education, therefore, should be
studiously cultivated, as it adds grace to an exalted situation in life." Watts recognized
the tendency for aggressive energies in little boys. Some parts of his book address anger,
fighting, and mischievous actions. These were aspects common in books for boys.

Here, Watts' main message involves piety. He believed men were perfected
through a pious life. Watts suggested that boys aim to please God by following his
scripture. He contended that life in heaven was better than life on earth. Watts insisted
that the worldly life was composed of "vanity and vexation." Watts believed that boys
should desire heaven. Boys could fulfill God's expectations by piety. Watts adds, "Let
your heart and hope dwell much in the serene regions; live as a stranger on earth, but as a
citizen of heaven, if you will maintain a soul at ease." Some religious literature
represented an attempt to counteract cultural norms like physical aggression for boys and
outward vanity for girls. The religious elements of works such as these emphasized
spiritual commonalities based on the Christian faith to God.

Obedience to God, the Bible, and Family

The bible encouraged perfection. Children's literature emphasized excellence.
Similar to other children's books from this period, these texts portrayed ideal boys and
girls. However, these texts specifically illustrated ideal, Christian children. Like The
Pleasing Moralist suggested, children's literature proposed that girls and boys could
become "citizens of heaven." Children's stories published in this period often celebrated
biblical values like purity, Providence, and eternal life. These stories also reminded

152 Watts, The Pleasing moralist containing essays on various subjects, including Dr. Watts' Advice to a
young man, on his entrance into the world, 32-33.
153 Watts, The Pleasing moralist containing essays on various subjects, including Dr. Watts' Advice to a
young man, on his entrance into the world, 78-79.
children about the negative consequences of sin. These kinds of texts were religious, but they also maintained gender implications. *A Sketch of My Friend's Family* and *Advice to Youth* reminded children about the importance of the bible in a pious life.

Written by Louisa A. Marshall, *A Sketch of My Friend's Family* was published in 1819. The author of the preface addressed the book to “the daughter’s eyes.” Marshall suggested that the book was meant to improve “female excellence.”¹⁵⁴ The text discusses subjects pertinent to a girl’s worldly concerns such as manners and domestic responsibilities. The central message of the text describes how to maintain piety in a superficial world.

The story features a stranger who meets a family and learns about the responsibilities of the women in the family. Mr. Clifford is the head of his family, and he illustrates the roles of the women in his home. Mr. Clifford helps the stranger. The stranger wants to learn more about women because he has a female companion he loves, Emma. Emma hopes to become a proper lady, but she has faced obstacles in her life that discourage her. The stranger hopes that he can help Emma with his new understanding of respectable women.

Mr. Clifford details the importance of household duties. In one chapter, Marshall suggests that two worlds can harmoniously coexist in the life of a woman: the “graces of her social and domestic character” and her religious countenance. Mr. Clifford’s female family members display piety above all things. He discusses how female devotion to God improves family life. Marshall writes, “‘But above all my dear friend,’ he continued laying his hand on the bible...‘above all, it is because this book is the lawgiver in the

¹⁵⁴ Louisa A. Marshall, *A sketch of my friend's family intended to suggest some practical hints on religion and domestic manners* (Boston: Goss for Ewer, 1819), v.
family, that we have peace, whilst others are torn by divisions...”155 By maintaining the ideals of the bible, the family overcomes any worldly challenges. In turn, the stranger encourages Emma to read her bible. The story suggests that reading the bible and following its instructions are essential to true piety.

The book proposes that a pious woman is a better wife, mother, or daughter. The story suggests that women not only live by the expectations of the world, but they follow instructions to enter the next world. Above everything else, women are encouraged to please God. In the end, Emma learns that piety must be the foundation of her life. Marshall writes, “Religion has not dechased the delicacy of her taste, nor tarnished the refinement of her manners; but it has humbled her heart...it has instructed her in the knowledge of her own duties; and it gives, as an all-powerful stimulus, the ambition of pleasing God.”156 Marshall believed that religion perfected women. Marshall valued biblical ideals. Advice to Youth also stresses the importance of the bible, but it also addresses boys.

Advice to Youth was written by Hugh Blair. Published in 1817, it contributes to exclusively male literary dialogue. It details how biblical values should be central in the superficial life of a young boy. In the book, Blair addresses male readers at specific stages of their lifetime. The subtitle suggests the book is “a compendium of the duties of human life in youth and manhood.” Blair’s text addresses three stages of male life:

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155 Marshall, A sketch of my friend’s family intended to suggest some practical hints on religion and domestic manners, 160.
156 Marshall, A sketch of my friend’s family intended to suggest some practical hints on religion and domestic manners, 61.
youth, middle age, and old age. In all parts of a boy’s life, the text contends that the “Word of God” fulfills a man at any age.

Similar to the previous text, Blair discusses many aspects of a boy’s life. Although some books proposed that religion was not a factor in a man’s charitable actions, Blair believed all boys should provide for others as a religious duty. He writes, “At present it becomes you to act among your companions, as man with man...never sport with pain and distress, in any of your amusements; never treat even with meanest insect with wanton cruelty.” The book suggests that Christian boys are compassionate and kind. Blair’s beliefs are different from other children’s authors who assumed all boys were aggressive and self righteous.

Blair reminded readers about the importance to fulfill their responsibilities. He writes, “If, then, you think yourselves to be men, be careful to act accordingly; be careful to perform the relative duties of life, in the sphere which Providence has allotted you. In a word, be grateful, be just, be honourable.” Despite the expectations of being a good man, Blair encouraged readers that their ideals must be grounded in the bible. His book suggests that “prayer and piety” are central in a man’s life. Blair believed that boys were likely to be distracted by the world but recommended that biblical knowledge could help overcome challenges. He encouraged his readers to focus on the prospect of Providence proposed in the bible. Blair writes, “Compared with a direct promise from the word of God. This is an anchor to the soul, both sure and steadfast...The high value of the discoveries made by the Gospel; not only life and immortality revealed, but a Mediator

158 Blair, Advice to youth: containing a compendium of the duties of human life in youth and manhood, 70.
159 Blair, Advice to youth; containing a compendium of the duties of human life in youth and manhood, 129.
with God discovered." Blair reminded readers to focus on the bible and its ideals regarding eternal life. An understanding of biblical lessons and values was stressed for both girls and boys. Authors portrayed that biblical values could be shared ideals between all children.

**Prayer and Salvation**

Blair’s work emphasized the bible, but it also focused on the importance of prayer. Other literature further detailed the role of prayer in children’s lives. Blair’s text, and most religious children’s stories published in this moment, described another life: an eternal, immortal life. Children’s stories detailed prayer and its value regarding salvation. Conversion narratives addressed to children and fictional narratives exemplified the imperative role of prayer. Salvation was the ultimate goal for all children.

The most common similarity between literature for boys and literature for girls was an emphasis on prayer. Authors detailed how prayer was invaluable as a sign of piety. Even as books possessed more superficial themes, prayer remained central to religious messages. Most children’s stories showed that heaven waited for all pious people. Some devoutly religious literature illustrated how dying or converted children welcomed the promise of heaven. Most drastically, as a child prepared for death, he or she would pray endlessly. After life on earth, children’s books proposed that a better life would begin. *The Life of Mary Mordant, The Cottage Boy,* and *Little Jane* illustrate the role of prayer and the eternal promise of salvation for all.

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160 Blair, *Advice to youth; containing a compendium of the duties of human life in youth and manhood*, 174-175.
The Life of Mary Mordant, published in 1819, emphasizes two aspects. First, it illustrates how a Christian girl leads her life. Secondly, it shows the persistence of her piety even when she faces death. Written by an author with the pen name “An American Lady,” the story is a fictional account about religious conversion. It joined a plethora of other texts that detailed female life. However, the book portrays a girl that is closer to entering the other world rather than living up to the expectations of the world she lives in.

The Life of Mary Mordant is a story about a girl named Mary. Mary witnesses her father’s arrest and public humiliation. She encourages and reminds him that his situation will improve. Mary uses biblical scripture and constantly prays; nevertheless, her father’s situation worsens as the story continues and the family loses everything they own. Eventually, Mary’s mother dies. As the oldest woman in the house, the entire family’s well being becomes Mary’s responsibility. Mary continues to pray to God to ask for guidance but she is filled with guilt over the loss of her mother. A family friend tells Mary it was her responsibility to convert her mother before she died. Mary is so depressed about her mother’s death that she becomes ill.

During the final days of Mary’s life, a friend reminds her about God’s promise. Mary does not fear death because she is prepared for it. She has prayed, been dutiful to God, and read scripture. Through her pious actions Mary is confident she will go to heaven. The author writes, “The Redeemer will cast out none who come to him,” she answers, with inexpressible sweetness; ‘and I am not afraid to venture my eternal happiness on the truth of his promise, for he will not disappoint me; but acknowledge by worthless name, before his Father, and his angels.” In a dramatic bedside scene, Mary

161 An American Lady, The Life of Mary Mordant (Philadelphia: Clark and Raser, 1819), 32.
162 An American Lady, The Life of Mary Mordant, 36.
expresses her joy to enter heaven. She dies and happily and leaves her brothers and sisters. After her death, her siblings are confident that their sister is in heaven, and they are pleased that God’s promise has been fulfilled.

Like the preceding book, *The Cottage Boy* preserves the promise of heaven but perpetuates some messages meant only for boys. The book was published by an anonymous author in 1819. *The Cottage Boy* is a devoutly religious text. It harkens back to the dogmatic literature of the 1790s. In a literary conversation that combined the worldly with the otherworldly, some books like *The Cottage Boy* were devotedly religious.

*The Cottage Boy* features a young boy named Peter. Unlike other texts that often focused on a boy’s responsibilities in society, the author stressed Peter’s pious duties. Through acts of piety such as reading the bible, praying, and obeying his parents, Peter exemplifies the ideal boy. The book poses social morality against the expectations of piety. Peter’s actions in the world hinder his ability to show faithfulness to God. In an early part of the book, Peter’s friends challenge him to destroy a bird’s nest. Peter and his friends destroy the nest, and then he must confess his disobedient actions to his parents. Peter’s bad behavior on earth conflicts with his desire to go to heaven. Peter’s parents remind him about God’s promise. They take him to church and ask him to recite bible verses about salvation and sinners.

The central theme to this text is the promise of salvation for sinners. Similar to other texts published in the 1790s, *The Cottage Boy* emphasizes good works in order to reach heaven. Specific sinful actions could differ from child to child. However, pious intentions and actions were often the same. Choosing to live a life of piety on earth

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would result in the fulfillment of the promise. Directly addressing the audience the author writes, “You may be young, but can you promise yourself long life...Is it not then of infinite importance to be prepared for death? Certainly it is...Think seriously on these things, my young friend, choose, while you have it in your offer, eternal life...‘now is the accepted time, now is the day of salvation.”  

Books like *The Cottage Boy* illustrated the role of salvation in a child’s life. It portrayed how piety ensured eternal life. Fictional stories like these mirrored the reality of children’s conversion. Boys and girls were saved in the same process. There were far more narratives written about female conversion rather than male. In these stories, a pious child’s untimely death meant an entrance to heaven. Young readers were provided the opportunity to read the actual account or an edited version of how other children truly readied themselves for heaven. *Little Jane* was a story about a girl’s real conversion.

The book detailed the slow death of a little girl named Jane. In the narrative, Jane was sick and it was certain that she would soon die. Therefore, a minister was sent each day to sit with her. Each visit the minister asked Jane questions about her relationship with Jesus. The minister made certain that Jane read the bible, obeyed her parents and God, and prayed. Although her family did not set an example for her, the minister was pleased that Jane lived a pious life. The minister warned Jane’s mother that if she did not teach her son about Christianity, he would not go to heaven.  

At the conclusion, Jane reached her final moments on earth. She reminded those around her that they must also show their faith. Similar to the fictional death scene in the preceding work, Jane expressed happiness and gratefulness regarding her entrance into heaven.

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164 *The Cottage boy, or, The history of Peter Thompson*, 48.
heaven. Speaking to the minister Jane said: "—You have taught me the way to heaven...you have spoken to me of the love of Christ, and he has made me feel it in my heart—I shall see him face to face." This non-fictional account and the fictional accounts portrayed that death was not something to fear. Death was in fact the beginning of a life unknown in another world. Through salvation Jane fulfilled the promise of heaven. Young readers were encouraged that they could experience the same.

On July 15, 1816 a girl named Mary Ann Clap died at the age of eleven. Similar to literature published in this same moment, the memoirs of minister Joshua Bates detailed Clap’s final days before her death. He described her prayers and her recollections about how she lived her short life. Analogous to other texts, Bates portrayed her death as a happy occasion. He believed she was going to begin a new life in heaven. The similarities between his memoirs and fictional literature published at this time showed that art mirrored life. Certainly, a child’s death was not joyous. However, for pious people such as Bates, there was some happiness in the assurance that Mary Ann Clap would soon be in heaven. Bates wrote: "And whence so transforming a power of religion, but from a divine influence, changing ‘the image of the earthly into the image of the heavenly,’ the child of Adam into a child of God...and it shewed in what peace a Christian, even in the earliest stage of existence can die."^167

^166 Legh, Little Jane, the young cottager. A true narrative, 11.
^167 Joshua Bates, A brief account of the happy death of Mary Ann Clap, daughter of Mr. Jesse and Mrs. Betsey Clap, who died July 15, 1816, in the eleventh year of her age; exhibiting an example of meekness and submission; furnishing the clearest evidence of early piety; and imparting the sweetest consolation to pious friends (Boston: Cloverly, 1816), 17.
Conclusion

Joshua Bates’ comments and the examination of literature specifically written for girls and boys raise several different and important issues. First, there was an abundance of texts for children after the turn of the century that detailed piety. Many works, however, illustrated how to become a lady according to social values: manners, temperament, and ideals. Often encouraging young female readers toward a more domestic life, these books showed girls how to be the perfect little lady. Boys were provided lessons on how to someday become a man. Some texts described boys who did not act out of aggression and ego and rather acted mindful of their duty to God. Primarily religious children’s texts described the spiritual commonalities of all God’s young believers: obedience to God, family and bible, the role of prayer, and the importance of salvation.

Secondly, among various kinds of children’s literature, several texts posed social morality and piety together. Although the trend during this period moved away from devout pious literature toward secularism, some texts illustrated that social piety and social morality could coexist. The persistence of religious themes through this period reminded young readers about heaven.

Finally, as Bates’ comments suggest, in death, a child of the world would become a child of God. Frequently, literature that contained prominent religious connotations addressed one child, regardless of gender difference. By this period, the universal message remained the same as it was in the 1790s: heaven and salvation was promised for all children. The message remained the same, but after the turn of the century the message was often provided in separate texts: books written for boys and those for girls.
Books detailing gender distinctions existed in a marketplace that resounded the Christian message. Despite changes over time, the promise of heaven was kept for all of God's children.
CONCLUSION

THE LEGACY OF GENDER'S REPRESENTATION IN CHILDREN'S TEXTS
PUBLISHED IN THIS MOMENT

The early United States had a long history of publishing religious material. In the eighteenth century, publishers began to make more religious texts addressed to children. By the 1790s, there was an abundance of devoutly religious texts published for young readers. However, by the turn of the century these kinds of texts were accompanied by texts that did not focus solely on religious matters. By the early 1800s, authors illuminated gender difference by describing gender expectations, identities, and traits. Some children's books fractured into two separate genres: books for girls and books for boys. There were different kinds of books were various themes, but elements of religious influence persisted after the turn of the century. At the beginning of the nineteenth century devoutly religious literature shared the literary marketplace with books that emphasized gender distinctions based on social expectations.

Cultural values and expectations would change over the years, but in primarily religious texts for children the message of salvation remained the same. Heaven was described for every child. In 1816, a minister noted how Christian children could, essentially, be the same. He deemed pious children angels. Minister Henry U. Onderdonk wrote, "The whole passage will be best understood by, admitting that children and 'their angels' are the same individual subjects...According to this idea, they are
spoken of as children, in reference to their condition on earth—as angels, in reference to
their condition before, the face of their Maker—the children here, are called angels here
after.” Boys and girls were the same through heaven’s promise.

This study is an investigation into human sameness. It has attempted to find a
place in republican culture that described similarities rather than persistent difference
between being male or female. This study contributes to Gail Schmunk Murray’s
assertion that “the basic messages of primers and religious texts were not gender specific.
All children needed was knowledge of Scripture and all were to live a pious life,
dedicated to God.” Murray suggests that instructive dialogues and moral tales published
at this time were “very gender-defined.” Murray’s comments are indicative of the kind
of literature published in this period, but she does not fruitfully elaborate on her critique.
Murray’s work laid the groundwork for this kind of examination; however, there are new
roads that future scholars could take to further define texts for children published in this
moment.

What this study does not do is examine a history of children’s books or childhood.
This is not a study that evaluates the role of ethnicity, race, class, or age in children’s
literature. In addition, this study does not examine literature published in the South or in
the newly expanded western United States. This investigation looks at literature
primarily published between 1790 and 1830 in the upper, East coast of the United States.
The growing print industry was most notable in this section of the country. This is a
study of the middling group. Literacy was impressed upon this class of people. These
were the people that could often afford books. By the 1820s, literacy was noted as a

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169 Gail Schmunk Murray, *American Children’s Literature and the Construction of Childhood* (London and
leisurely activity of the middling sort; therefore, this is a study about white American readers. This was a period in the United States when black people were frequently counted as illiterate and devoid of reason, and the age of youth was muddled by impending adulthood. It is in these roads of research, both taken and not, that new findings await for future scholars.

This is a study about the representation of gender in children's literature. My research findings do not conclude that gender was, essentially, androgynous in primarily religious children's texts. However, I find that different kinds of children's stories treated gender in different ways. As with all historical issues, gender was a complex feature of children's literature. Religious children's texts referenced the importance of every child without commenting on gender difference. Salvation and heaven were at the heart of these stories, and the issues discussed in these texts addressed all readers. There was also literature that was not wholly religious. These stories frequently addressed gender differences and illustrated separate identities and traits according to being male or female. Despite the perpetual gender differences defined in children's texts, I conclude that literature with religious connotations emphasized human sameness. These texts described spiritual similarities between all children. As Henry Onderdonk's sermon suggests, the children of earth were children of another world in heaven.

At the turn of the century, the print marketplace gradually transitioned from publishing books imbued with biblical scripture to books that discussed social issues. Despite the republic's emphasis on political convictions and rhetoric, books meant for children published at this time rarely focused on this aspect of culture. Instead, by the early nineteenth century several books discussed the future expectations of young boys
and girls according to being male or female. Some historians such as Linda Kerber suggest that gender expectations were a matter of political commitment; however, by evaluating religion's role in children's literature, this study illuminates the transition from piety to social morality in American culture. The representation of gender expectations in children's texts show that gender was defined in new forms as literature moved away from religious dogma. Political commitments were not pertinent to many children's stories. Rather, an author's description of appropriate male and female behavior according to social norms became essential to this literature.

By the end of this period, male and female roles were detailed in many kinds of children's books. These expectations were exemplified a few years later by the publication of The Boy's Own Book and The Girl's Own Book. The books described specific activities for the intended male or female audience. Among various other aspects, the book for boys showed readers how to fence and how to take care of animals. The book addressed to girls provided readers with games and puzzles. The book for boys was primarily concerned with athleticism and outdoor recreations. The book intended for girls, among other features, detailed what was considered true beauty and how to garden. Although there were existing publications that described the distinctions between male and female life, these books were lengthy discussions of specific and separate activities and lifestyles for boys and girls. These books can be viewed as the precedents for the twenty-first century publications of The Dangerous Book for Boys and The Darling Book for Girls. These new books illustrate some of the same subjects as their predecessors, but they reflect a contemporary mindset.

^170 Lydia Marie Child, The Girl's Own Book (Boston, 1834) and William Clarke, The Boy's Own Book (Boston: Munroe and Francis, 1834). The Boy's Own Book originally published in 1829.
Books for boys and books for girls have existed in some capacity for centuries. The history of difference between males and females also has a long history. Therefore, it is vital to be mindful of the aspects of culture that suggest sameness rather than difference. Children’s literature published in the republican period exemplified gender’s complexity. As this study has established, there were children’s stories that detailed gender distinctions; however, there were also books that described similarities. This study has found that these commonalities were spiritual similarities defined by the Christian belief in God’s promise of salvation and heaven. Messages regarding gender took new forms over time, but the promise of heaven was unchanged and it was described as available to all of God’s children, male or female. The prevalence of this idea in children’s literature illustrated that although the world proposed distinct expectations for young readers, in the promise of the other world, their differences were insignificant.
APPENDIX ONE

TITLE AND AUTHOR OF RESEARCHED LITERATURE

1790

- *The Holy Bible abridged: or, The History of the Old and New Testament. Illustrated with notes, and adorned with cuts. For the use of children. To which is added, a Compleat abstract of the Old and New Testament, with the Apocrypha, in easy verse* eds., Robert Hodge and P.R. Maverick
- *The history of a little boy, found under a haycock. Likewise, Little stories for little children* by Richard Johnson
- *Poems, on different subjects: calculated to improve and edify young Christians*
- *The Holy Bible Translated from the Latin Vulgate*
- *Choice emblems, natural, historical, fabulous, moral, and divine, for the improvement and pastime of youth: ornamented with near fifty handsome allegorical engravings, designed on purpose for this work. With pleasing and familiar descriptions to each, in prose and verse, serving to display the beauties and morals of the ancient fabulists. The whole calculated to convey the golden lessons of instruction under a new and more delightful dress* by John Huddlestone Wynne

1791

- *A token for children. Being an exact account of the conversion, holy and exemplary lives, and joyful deaths of several young children. In two parts. By James Janeway, Minister of the Gospel. To which is added some choice sayings of dying saints* by James Janeway
- *The life of Joseph, the son of Israel. In eight books. Chiefly designed to allure young minds to a love of the sacred Scriptures* by John Macgowan

1792

- *The history of the Holy Jesus. Containing, a brief and plain account of his birth, life, death, resurrection and ascension into heaven; and his coming again at the great and last Day of Judgment. Being a pleasant and profitable companion for children: compos'd on purpose for their use. By a lover of their precious souls* by A Lover of Their Precious Souls
- *The death of Euphemia Mitchell, improved in a letter to a young friend* by John Stanford

1793

- *The History of Little Dick* by Little John
- *The pleasing history of Pamela; or, Virtue rewarded. Being an entertaining history of a beautiful young damsel, who rose from almost the lowest to the
highest situation of life, with many important and entertaining subjects, intended to cultivate the principles of virtue and religion in the minds of both sexes by Samuel Richardson

- The Child's Plain Pathway to Eternal Life, Or a Heavenly Messenger by James Worthy

1794

- Book for boys and girls or Divine emblems: or, Temporal things spiritualized. Fitted for the use of boys and girls by John Bunyan

1795

- The principles of the Christian religion, divided into lessons, for children by P. Doddridge

1796

- A familiar discourse to little children, on the fear of God. To which is added, a prayer adapted to the capacity of children by Joseph Lathrop

1798

- The Christian pilgrim: containing an account of the wonderful adventures and miraculous escapes of a Christian, in his travels from the land of destruction to the New Jerusalem by John Bunyan

1799

- The goodness of God in the conversion of youth: a sermon on the death of Charles I.S. Hazzard, son of the late Alderman Hazzard, who died of the late epidemic, aged 18 years. In which are introduced, an account of his very early enjoyment of the grace of God, and the exercise of his mind to the period of his death. Transcribed from the diary written with his own hand by John Stanford

1800

- Little Histories for Little Folks; Shewing the punishment that will befall Naughty boys and girls by William Durell and Stephen Stephens
- Bear ye one another's burdens; or, The valley of tears: a vision by Hannah More
- Sorrowful Sam; or the History of the two Blacksmiths by Sarah More
- The American Bible by John Taylor
- The Gamester
- The Fall of Adam

1801

- The American Moralist containing a variety of moral and religious lessons together with humorous and entertaining pieces designed principally for the use of schools by George Chipman
- The moral monitor: or A collection of essays on various subjects. Accommodated to the state of society in the United States of America. Displaying the importance and enforcing the observance of individual & social virtue by Nathan Fiske
- An American selection of lessons in reading and speaking calculated to improve the minds and refine the taste of youth to which are prefixed, rules in elocution, and directions for expressing the principal passions of the mind by Noah Webster
1806
- Mrs. Barbauld's lessons, admirably adapted to the capacities of children. To which is added, two elegant tales, entitled The basket maker: and The earthquake by Anna Barbauld

1807
- Anecdotes of a Little Family
- The Duties of Children by William E. Channing
- The Book of Trades, or Library of the Useful Arts

1809
- The Female friend, or, The duties of Christian virgins. To which is added, Advice to a young married lady by L. F.
- Biography for girls, or, Moral and instructive examples for the female sex by Mary Pilkington

1810
- The American lady's preceptor a compilation of observations, essays and poetical effusions, designed to direct the female mind in a course of pleasing and instructive reading

1812
- The Blackbird's Nest A Tale

1813
- The Boy with a Bundle, and the Ragged old Woman, A Tale
- The History of little King Pippin with an account of the melancholy death of four naughty boys who were devoured by wild beasts and the wonderful delivery of Master Harry Harmless, by a little white horse

1814
- Catherine and Her Little Lamb by M. Berquin and Thomas Jansen
- The Boy's Teacher

1815
- The History and adventures of Little William, a companion to Little Eliza by William Charles
- Manhood

1816
- A brief account of the happy death of Mary Ann Clap, daughter of Mr. Jesse and Mrs. Betsey Clap, who died July 15, 1816, in the eleventh year of her age; exhibiting an example of meekness and submission; furnishing the clearest evidence of early piety; and imparting the sweetest consolation to pious friends by Joshua Bates
- Little Jane, the young cottager. A true narrative by Richmond Legh
- A Sermon on the future state of Children by Henry Onderdonk

1817
- The deserted boy; or, Cruel parents. A tale of truth. Calculated to promote benevolence in children by Caroline Baker
- The history of Caroline; or, A lesson to cure vanity by Arnaud Berquin
- Advice to youth; containing a compendium of the duties of human life in youth and manhood by Hugh Blair
• *Aunt Mary's tales for the entertainment and improvement of little boys addressed to her nephews* by Mary Hughes

1818

• *The History of Bertrand, a Poor Laborer, and His Little Family* by Arnaud Berquin
• *The Good Boy's Soliloquy*
• *The Pleasing moralist containing essays on various subjects, including Dr. Watts' Advice to a young man, on his entrance into the world* by Isaac Watts

1819

• *The Life of Mary Mordant* by An American Lady
• *Charlotte the vain little girl; and, poems for children*
• *A sketch of my friend's family intended to suggest some practical hints on religion and domestic manners* by Louisa A. Marshall
• *Maria, or, The ever-blooming flower a tale for young ladies* by Elizabeth Somerville
• *The Cottage boy, or, The history of Peter Thompson*

1829

• *The Boy's Own Book* by William Clarke

1834

• *The Girl's Own Book* by Lydia Maria Child

*All primary research found with UNLV online databases.*
ILLUSTRATIONS
If he his Garment spread o'er me,
My God in me no Guilt will see;
If he this Garden doth but dress,
Twill bring forth Fruits of Righteousness.

If he then call, and bid me come,
Like Roe I leap, like Hart I run;
If he doth call my Soul away,
I in this World don't want to stay,
But fly as on a Cherub's Wing,
To my dear Christ, my God, my King.

A little Boy and Girl at Prayers.

Illustration 1
I must not dip, how'er I wish.
My spoon or finger in a dish.
Illustration 3
whiteness of her forehead, was lost under a clod of powder and pomatum.

In a few days the mantua-maker arrived with a fine slip of pea-green taffety, with fine pink trimmings, and a pair of shoes, elegantly worked, to answer the slip. The sight of them gave infinite pleasure to Caroline; but it was easily perceived, when she had
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