

A SURVEY OF STUDENTS'  
PERCEPTIONS OF BIAS  
IN AMERICAN  
HISTORY TEXTS







NORTHWEST COLLEGE  
KIRKLAND, WASHINGTON 98033



TABLE OF CONTENTS

THE UNIVERSITY OF NORTH DAKOTA

**A SURVEY OF STUDENTS'  
PERCEPTIONS OF BIAS  
IN AMERICAN  
HISTORY TEXTS**

SUBMITTED TO  
THE FACULTY OF THE HISTORY DEPARTMENT  
IN PARTIAL FULFILLMENT OF  
THE REQUIREMENTS FOR  
HISTORY 595  
AND FOR  
THE DEGREE OF  
DOCTOR OF ARTS

DEPARTMENT OF HISTORY

BY  
LEROY D. JOHNSON  
NOVEMBER 1989



## TABLE OF CONTENTS

TABLE OF CONTENTS	ii
ACKNOWLEDGEMENTS	iii
INTRODUCTION	1
CHAPTER ONE - DESIGN AND PROCEDURE	14
CHAPTER TWO - RESULTS	18
CHAPTER THREE - CONCLUSIONS	38
CHAPTER FOUR - ADDITIONAL FINDINGS	41
CHAPTER FIVE - RECOMMENDATIONS	52
APPENDIX ONE - PRINTOUT OF ALL RESPONSES IN NUMERICAL ORDER	60
APPENDIX TWO - SAMPLE QUESTIONNAIRE	96
APPENDIX THREE - READINGS	97
SELECTED BIBLIOGRAPHY	140



ACKNOWLEDGEMENTS

There are many people who deserve thanks for helping me with this project. The project by its nature depended upon the willing cooperation of several University of North Dakota history professors and their students, as well as a professor and his students from Sioux Falls College, and my own students at Northwest College. I appreciate the willingness of those professors and students to allot some of their class time for this study.

I also want to thank the history faculty at the University of North Dakota for their interest in, and support of, my education at their institution. Their willingness to be flexible which enabled me to complete the degree and this project while away from campus is greatly appreciated. Thanks to the chairman Dr. Tweton, and to Dr. Beringer for working with me, and to Dr. Howard for his willingness to chair my committee and to help me through the maze to ultimate completion of the Doctor of Arts degree. That was made particularly difficult by virtue of the fact that I was fifteen hundred miles away for the last fourteen months of the program, and Dr. Howard's actions

on my behalf made it much easier.

Of course thanks goes to the administration at Northwest College which made it possible for me to be gone from campus for fifteen months and to take classes while teaching at Northwest. Also, the support and encouragement of my colleagues was greatly appreciated. Without Professor Kowalski's computer expertise, as well as Frank Robertshaw's, the data for this project would have been almost unmanageable, and so thanks go to both of them.

My wife Marilyn was of unfathomable support through this entire process. Her willingness to uproot and move away from home and to become the wage earner meant so much to me. Her willingness to go along with my midlife adventure, and her enthusiastic participation meant more than anyone can imagine. This project and this degree would not have been possible without her.

I also give thanks to God for his strength and guidance, and I trust he has been glorified through it all.



To attempt to support such a view, Christians began to look at the lives of the founders of the American nation and to show that these men were

The author's idea for this study of the treatment of religion in college history textbooks has grown out of the publicity that evangelical religion has received in the last decade or so. The rise of the Evangelical Right in American politics in the 1970s made many people aware of the numbers of evangelicals there were in the United States.

This new-found visibility was something that the previous generation of evangelicals had not had nor, for the most part, desired. Political involvement had not been an agenda item for most evangelicals or their organizations. The formation of Jerry Falwell's Moral Majority catapulted evangelicalism onto the American political scene, and onto newspaper and magazine pages, to say nothing of its presence on television.

All of this awareness caused some to question whether or not Christians should be in the public sector, or if Christians had engaged in such public activity in the American past. The Christian Right maintained not only that Christians have the right to participate in public life, but also that all through American history Christians had been involved in the political affairs of the nation.

See John Eidsmoe, *Christianity and the Constitution: The Faith of Our Founding Fathers*, Baker Book House, Grand Rapids, Michigan, 1987; Tim Lillaye, *Faith of Our Founding Fathers*, Wolgemuth and Hyatt, Publishers, Inc., Brentwood, Tennessee, 1987; and Benjamin Weiss, *God in American History: A Documentation of America's Religious Heritage*, Zondervan Publishing House, Grand Rapids, Michigan, 1966.

To attempt to support such a view, Christians began to look at the lives of the founders of the American nation and to show that these men were Christian.<sup>1</sup> At times some of these researchers had to strain to make the founders fit into the modern-day understanding of what it means to be Christian. It would seem that to have been on a church roll or to have been baptized might be sufficient, although that same kind of latitude would not be granted today in identifying someone as Christian. Admittedly, most of the men in positions of power at the beginning of the United States were part of the broad Judaeo-Christian tradition, but to make them fit into the evangelical "born-again" mold would be difficult.

It seems that all the attention given to the Christian Right made some publishers afraid to include in their public school textbooks too much coverage of the role of religion in American history. Evidently the fear was that such information would be reinforcing the position of the Christian Right and giving some credence to their claim that America was founded as a "Christian" nation. In their eagerness to distance themselves from the Christian-nation stance, the textbook publishers have been accused of going too far the

---

<sup>1</sup> See John Eidsmoe, Christianity and the Constitution: The Faith of Our Founding Fathers, Baker Book House, Grand Rapids, Michigan, 1987; Tim LaHaye, Faith of Our Founding Fathers, Wolgemuth and Hyatt, Publishers, Inc., Brentwood, Tennessee, 1987; and Benjamin Weiss, God in American History: A Documentation of America's Religious Heritage, Zondervan Publishing House, Grand Rapids, Michigan, 1966.



other way and writing as though religion was of no consequence to the history of the United States.<sup>2</sup>

As a result of the furor that has swirled around history textbooks being used in public schools, this author was stimulated to look at several American history texts being used at the college and university level. When it became evident that religion was not too prominent in the college texts either, the next question which arose in this writer's mind had to do not with the extent to which religion was covered in the texts, but rather with how religion was treated. There was an unspoken assumption in the back of the author's mind that religion was not treated fairly in American history texts. Because of that assumption, the author wondered if undergraduates who read the texts were able to discern biases about religion from the way religion was dealt with in the texts.

The writer read selections from five generally used textbooks and tried to discern bias from his own point of view. The five texts were: The American Pageant, by Thomas A. Bailey and David M. Kennedy, D.C. Heath, 1987; America Past and Present, by Robert Divine, P.H. Breen, George Frederickson, and R. Hale Williams, Scott, Foresman and Company, 1987; A

---

<sup>2</sup> See Paul C. Vitz, Censorship: Evidence of Bias in Our Children's Textbooks, Servant Publications, Ann Arbor, Michigan, 1986; LaHaye, pp. 1-9; Eidsmoe; The Rebirth of America, Arthur S. Demoss Foundation, 1986; Marshall Foster and Mary-Elaine Swanson, The American Covenant: The Untold Story, Mayflower Institute, 1983.

Short History of the American Nation, by John A. Garraty, Harper and Row, Publishers, 1985; A People and a Nation: A History of the United States, by Mary Beth Norton, David M. Katzman, Paul D. Escott, Howard Chudacoff, Thomas G. Paterson, and William M. Tuttle, Jr., Houghton Mifflin, 1986; and America: A Narrative History, by George Brown Tindall, Norton Publishing Company, 1988.

In spite of the lack of extensive treatment of religion in these texts, there were four incidents which all but one of them covered. These four events were The Great Awakening, The Second Great Awakening, The Scopes Evolution Trial, and The Recent Religious Resurgence in America. The Garraty book did not deal with The Recent Religious Resurgence. The books gave varying amounts of coverage to these incidents and dealt with them with diverse subjectivity. For this project the writer of this paper read these selections to evaluate them for bias regarding evangelical religion.

The writer of this paper is a born-again Christian and brings that particular bias to his reading of these texts. As an educator and a Christian, it seems to this writer that when texts dwell on certain aspects of evangelical religion the authors are being biased either toward or against evangelical religion. To dwell on the emotional aspects of the two awakenings, and to emphasize the lack of an educated or trained clergy seems to this writer to be



evidence of a bias against the events. On the other hand, when texts discussed other aspects of the awakenings, such as the fostering of more tolerance, or the promoting of unity among the colonies, or the founding of schools, orphanages, and other socially profitable activities, this writer would see those as evidencing a positive view toward the events.

In the discussions of The Scopes Trial some of the texts showed a condescending attitude toward William Jennings Bryan and the fundamentalists who believed in the Creation account as opposed to evolution. That seems to this writer to be a negative bias considering the ongoing debate at this time with regard to this issue. A verifiable conclusion about this issue remains to be arrived at by either side, and thus for the texts to make the Creationists seem uneducated, narrow, and so forth seems biased.

In the coverage given to the recent religious resurgence these texts seemed to be more balanced than in their coverage of the earlier events. It did not seem to the present writer that negative bias was as evident in the sections of the books dealing with this topic.

The authors of The American Pageant described converts of the Great Awakening as they "groaned, shrieked, or rolled in the snow from religious excitement." (p.65) Another negative aspect according to this text was the schisms and the denominationalism which resulted. On the other hand, the

book pointed to the founding of new schools and the breaking down of sectional boundaries as being positive results of the Great Awakening. Also, the concept that this revival helped develop some feelings of unity among the American people was presented.

In the coverage of the Second Great Awakening the text was more negative in its tone than it was of the original Awakening. The authors referred to "a fresh wave of roaring revivals . . ." and to "orgies of rolling, dancing, barking, and jerking." (p.320) Of these converts, the book said many soon backslid, and the description of one of the evangelists, Peter Cartwright, was, "This ill-educated but sinewy servant of the Lord. . . ." (p.321) On the positive side the book pointed out that Charles G. Finney, one of the greatest of these evangelists, was a trained lawyer. The authors portrayed The Second Awakening as in part a reaction against the emphasis on education and liberalism which was so evident in Unitarianism.

The American Pageant had nothing positive to say about the Scopes trial and the role of evangelicalism in this trial. The Tennessee law forbidding the teaching of evolution was called a "shackling" measure. (p. 704) In referring to the fundamentalists the authors said, "The absurdities of the trial cast ridicule on their cause," and "Bryan was made to appear foolish." (p.705)

With regard to The Recent Religious Resurgence the text seemed to this



writer to be more neutral and descriptive, rather than biased one way or the other. The book described the results of the merging of conservative politics and born-again religion without appearing to make any judgments about the phenomenon.

The text America Past and Present treated Jonathan Edwards and George Whitefield pretty even-handedly in the section on The Great Awakening. However, the treatment of Gilbert Tennent and James Davenport was not so charitable, and maybe that is a fair way to contrast these two sets of ministers. The book did emphasize some of the positive aspects of The Awakening, such as the founding of schools and the encouraging of people to speak up to the traditional authority figures, and to take an active role in their own salvation. As was true in the previous book, the authors emphasized the growing awareness of a larger community, and the creating of some sort of national spirit as a result of The Great Awakening.

The coverage of The Second Great Awakening was more detailed than in the previously surveyed text in that this book dealt with the northern and the southern revival. The southern Awakening was more emotional, and thus the behavior at these camp meetings was emphasized, whereas the northern revival was somewhat more restrained. In the North more of the leaders were educated men, like Timothy Dwight, Nathaniel Taylor, Lyman Beecher, and

especially Charles G. Finney. Emotion was still a factor, but was evidently more controlled. Two positive aspects which the book emphasized were that women were encouraged to pray aloud in the meetings (especially for their husbands), and that Finney left fairly stable churches behind after his meetings. *... as the founding of orphanages, missions, and colleges.*

In America Past and Present the way The Scopes Trial was handled was more balanced than in the Bailey and Kennedy text. However, this book also said, "Darrow succeeded in making Bryan look ridiculous." (p.741) *cond-* According to the text, aggressive fundamentalist sects grew rapidly, and *are in* fundamentalism was moving from rural to urban America, just as the population was doing. *meducated." (p.163)*

This text was not really critical of The Recent Religious Resurgence, nor was it favorable in its treatment of the topic. It described the increasing visibility of evangelicalism, saying "that millions of Americans still were *was* searching for a more personal religious faith." (p.255) This does not make a judgment on the wisdom or the folly of such a search and thus can be seen *as* as a neutral statement. *textbooks of the time.*

The third of the texts being used for this study is A Short History of the American Nation, which only dealt with the first three topics. The text used emotion-laden terms and statements in talking about The Great Awaken-



ing. It referred to The Great Awakening as an "epidemic of religious emotionalism," and said that "even little children, were soon trembling over the fate of their eternal souls." (p.36) The text did make some positive observations about The Great Awakening, crediting it with the fostering of toleration as well as the founding of orphanages, missions, and colleges.

As was true of some of the other texts, this one really did not have anything positive to say about The Second Great Awakening. It referred to converts barking, having the jerks, and falling into a mass hysteria. According to the authors the westerners preferred plenty of "emotion and hellfire in their religion." (p.163) A reference was made to one of these preachers as being "totally uneducated." (p.163)

The last of the three topics this text dealt with was The Scopes Trial, and the author referred to the fundamentalist anti-evolution crusade as being "unfortunate." (p.430) He also said of the fundamentalist position that it was marked by "stupidity and danger." (p.430) On the positive side of the ledger, Garraty does point out the inadequacies of the manner in which evolution was being presented in the textbooks of the time.

In A People and a Nation: A History of the United States the multiple authors presented a fairly balanced account of The Great Awakening. However, they emphasized the role of emotion in the revivals and the fact that so

many of the clergy were uneducated. However, they also showed that The Awakening brought more tolerance, and that it encouraged people to challenge the deferential nature of society of the time, as well as promoting egalitarian ideas.

There was a much more lengthy treatment of The Second Great Awakening than in any of the other four texts surveyed. From the book's viewpoint there was far too much emotion used to gain converts, and the converts basically came from the "rootless and largely uneducated frontier folk."

(p.201) The text spent more time discussing the sociological explanations for the revival than did the other books. In fact, there was a section on "Women and the Second Awakening," as well as a section entitled "Blacks and the Second Awakening."

The treatment of The Scopes Trial was much shorter than the space given to the two awakenings. The coverage was pretty factual, although a bit condescending toward William Jennings Bryan and his views on the Bible, and quoted a humorous jibe about Bryan by Will Rogers.

The treatment of The Recent Religious Resurgence was quite descriptive, and pointed out how many famous born-again Christians there were in the public eye. The coverage was a bit biased in referring to evangelical sects as a "growth industry." (p. 990) This may or may not be true, but the



implication is that it is just like any other business, and though that may be true of some of its most visible practitioners, the same cannot be said of all of its millions of adherents. The book also highlighted the connection between religious groups and the politically conservative candidates, but did not condemn or defend this tie.

The last of the books used was America: A Narrative History, which by its nature tended to appear less judgmental and more descriptive than some of the other books. In treating The Great Awakening the text did say of the people that they were "seized of terror and ecstasy, groveled on the floor or lay unconscious on the benches . . . ." (p.134) Balancing the ledger, the book pointed to the emphasis on education evidenced by the founding of schools to offset the charge that the clergy was uneducated. The book also credited The Awakening with fostering tolerance, and with encouraging people to make their own decisions, thus breaking down the deferential society.

In the treatment of The Second Great Awakening the authors referred to the standard fare about the conduct of some of the converts at the camp meetings. A reference to those who "babbled in unknown tongues. . ." (p.491) was the only one in these texts stating that as part of the experience of the converts. On the same page was a reference to getting down on all fours and barking like a dog to "tree the Devil." This incident has been

See J. Edwin Orr, Flagr Peet: The Evangelical Awakening, 1790-1830, Moody Press, 1975, pp. 61 ff.

repeated in accounts about The Second Awakening for years and is of doubtful authenticity.<sup>3</sup>

In discussing The Scopes Trial the text referred to the fundamentalist "posture of hostility toward any other belief." (p.1034) There was a tone of superiority in the text toward what the fundamentalists did and what they believed. A new slant on the case for this writer was that, according to Tindall, the civic boosters of Dayton, Tennessee, determined to use this case as a chance to put their town on the national map. If that was in fact true, they succeeded beyond their wildest imaginations.

The book's treatment of The Recent Religious Resurgence was not too biased religiously, but was more so politically. The author pointed to the inconsistency of evangelicals abandoning Jimmy Carter, himself a professed born-again Christian, in favor of Ronald Reagan, a divorced man who rarely attended church. The author stated that Reagan's popularity was "a tribute both to the force of the social issues and the candidate's political skills." (p.1443) The text suggested that Reagan used the evangelicals for political advantage, which was undoubtedly true.

After reading through these selections from the five texts, this writer concludes there is a negative bias toward the evangelicals. The bias in the

---

<sup>3</sup> See J. Edwin Orr, Eager Feet: The Evangelical Awakening: 1790-1830, Moody Press, 1975, pp. 61 ff.



coverage of the first three incidents seems to be against the educational level of the people participating in the events. This lower level of education was cited as making the people susceptible to the emotional religious experiences cataloged in the texts. With regard to the fourth selection, *The Recent Religious Resurgence*, the question of educational level was not mentioned. Rather, the emphasis was on the fact that the evangelicals could be found in the right wing of American politics, a position which may be synonymous with lack of education to some circles of American academia.

who participated were from Sioux Falls College. Out of each history class twenty-five students were asked to read the selections from the above named texts and respond to a questionnaire concerning the reading. The writer expresses appreciation to the professors at the schools for being willing to take class time for these surveys, as well as thanks to the students who cooperated also.

Unfortunately not all of the students turned in their survey forms to their professors. The actual number of surveys is somewhat below the five hundred that were intended to serve as the data base for the study. The decision rule that was used to manage this discrepancy was that all of the surveys would be used, whether or not the number of responses was twenty-

live. Therefore, percentages will be used rather than the raw number of responses in each category. This seemed to be the only procedure that could be used, since

## CHAPTER ONE - DESIGN AND PROCEDURE

To determine whether or not college students could discern bias in textbooks was the purpose of this study. Five hundred students were asked to participate in the survey. Two hundred fifty of them were students at the University of North Dakota, one hundred fifty were at Northwest College of the Assemblies of God in Kirkland, Washington, and one hundred students who participated were from Sioux Falls College. Out of each history class twenty-five students were asked to read the selections from the above named texts and respond to a questionnaire concerning the reading. The writer expresses appreciation to the professors at the schools for being willing to take class time for these surveys, as well as thanks to the students who cooperated also.

Unfortunately not all of the students turned in their survey forms to their professors. The actual number of surveys is somewhat below the five hundred that were intended to serve as the data base for the study. The decision rule that was used to manage this discrepancy was that all of the surveys would be used, whether or not the number of responses was twenty-



five. Therefore, percentages will be used rather than the raw number of responses in each category. This seemed to be the only procedure that could be used, since in one class only eighteen surveys were turned in to the professor. To have used only eighteen surveys from each class would have been to lose nearly one third of the responses, something which would have been detrimental to the study.

The students were given a photocopied section from a text dealing with the topic, along with a survey form asking specific information from them for identification purposes. Since the subject matter all had to do with events involving evangelical religion, the survey form asked the students to identify themselves religiously as "born-again" or not, and whether they considered themselves Protestant, Catholic, Jewish, or other. The students were asked to read the photocopied selection and then answer whether or not they felt there was sufficient information to judge the bias of the material and whether they felt the material was biased for or against evangelical religion and why. A sample of each of the selections and a survey form are included in the appendices of this paper.

Born-again is a term enjoying considerable use in today's society, but has taken on various definitions as a result of this widespread use. For the purposes of this study the term means persons who claim to have had a

definite conversion experience in which they have asked Jesus Christ to forgive their sins and to come into their lives. This is a rather narrow understanding of the term, but one that born-again people would likely recognize and with which they would agree. Evangelical may not always mean the same as born-again, although most, if not all, evangelicals would claim to be born-again. The converse, that all born-again people would be evangelicals, would not necessarily be true. Born-again people are present in virtually all major Christian church denominations today, even though their church may not be considered to be evangelical. Because of that it was necessary to ask specifically about being born-again, not just what was the student's particular church affiliation. Evangelical religion does emphasize salvation through belief in the efficacy of Christ's death, rather than through good works or the sacraments alone. Respondents were also asked their gender and their class in school. Therefore, the reader can readily understand that there were several variables which would come into play when dealing with the data from the survey forms.

To be able to narrow down the mass of information that was compiled from the forms, it was necessary to state some hypotheses the researcher held regarding the student responders. There are three hypotheses the researcher maintained:



1. Born-again students would sense more bias against evangelicalism than would non-born again students.
2. Non-born-again students would sense more bias favorable to evangelicalism than would born-again students.
3. Upperclass students, in terms of year in school, would be better able to articulate why they do or do not sense bias in the material read than would the lower division students.

The results of the surveys were then studied in accord with these three hypotheses to determine whether or not the hypotheses were valid. Also, the surveys raised other possible correlations which could be made, such as year in school of all respondents, whether born-again or not, or differences in perception of bias depending upon the gender of the respondent among other possibilities.

This writer's assumption about the paranoia of many born-again Christians may have been largely unfounded. It seemed to him that in his long tenure as a born-again Christian, and as an observer of Christians, that many often act as though the rest of the world was involved in a conspiracy against Christianity. Not only that, but it also seemed to him that among the most suspect members of such a conspiracy was the educational system, which would include textbook publishers. With all the publicity in recent years concerning the absence of religion from American history texts the writer thought Christian students would feel that American history texts would

CHAPTER TWO - RESULTS

When stating a hypothesis the perceptions and biases of the one making the assumptions provide the underpinnings. Because of that the hypothesis may or may not be proven to be true. To some degree it appears that the hypotheses stated in chapter one of this study were not supported by the results.

There may be several reasons for this. One could be that the writer of this paper let his own perceptions or biases enter into the picture to too great a degree. This writer's assumption about the paranoia of many born-again Christians may have been largely unfounded. It seemed to him that in his long tenure as a born-again Christian, and as an observer of Christians, that many often act as though the rest of the world was involved in a conspiracy against Christianity. Not only that, but it also seemed to him that among the most suspect members of such a conspiracy was the educational system, which would include textbook publishers. With all the publicity in recent years concerning the absence of religion from American history texts the writer thought Christian students would feel that American history texts would



be biased against Christianity.

Another reason that may have caused the hypotheses to be shown to be invalid could be that Christians who are college and university students may not hold the same opinions as some of the more vocal and visible leaders of the born-again or evangelical movements. The previous generations of some of the fundamentalist groups not only have not been college graduates themselves, but may have viewed such education with some suspicions. To a great degree that may no longer be true, and thus the present generation of college students who are Christian may not harbor the same suspicions concerning higher education.

A third factor contributing to the apparent invalidity of the hypotheses may have to do with the lack of ability on the part of the students to perceive bias in what they read, or that they did not have enough interest in the project to read with an eye toward discovering bias.

Of all the students who participated in this study, over half of the freshmen, sophomores, and juniors said there was no bias evident in the selections they read. Of the senior respondents, over fifty percent saw bias in the selections which they read. It needs to be noted that the senior group was small in number because the surveys were mostly taken in freshmen level classes. As can be seen from the graph in figures one, two, three, and four,

fifty-two percent of the freshmen, sixty-eight percent of the sophomores, and fifty-four percent of the juniors did not see bias, but only forty-one percent of the seniors did not see bias.

What is to be gleaned from such information? A nagging fear of this writer is that too many students may have responded that the information they read was without bias because that was the easiest choice to make. This could be true, because to say that the material was biased one way or the other would necessitate a more careful reading, and maybe a felt need to respond to the "why" question, which would not be so if one responded that the material was neutral. There was no coercion to take the project too seriously, plus, except at Northwest College, there was no personal relationship of the professor to the project, or of the students to the professor in charge of the project. That could have caused some students to not be as interested in the exercise as were those who were in the author's classes. In fact in some classes considerably less than the twenty-five survey forms were returned, reaching a low of eighteen in one class. All of these things, and probably others, may have contributed to the high number of responses in the neutral category.

With regard to the overall data, some of the results were not predictable, at least from the author's standpoint. For example, the freshmen and



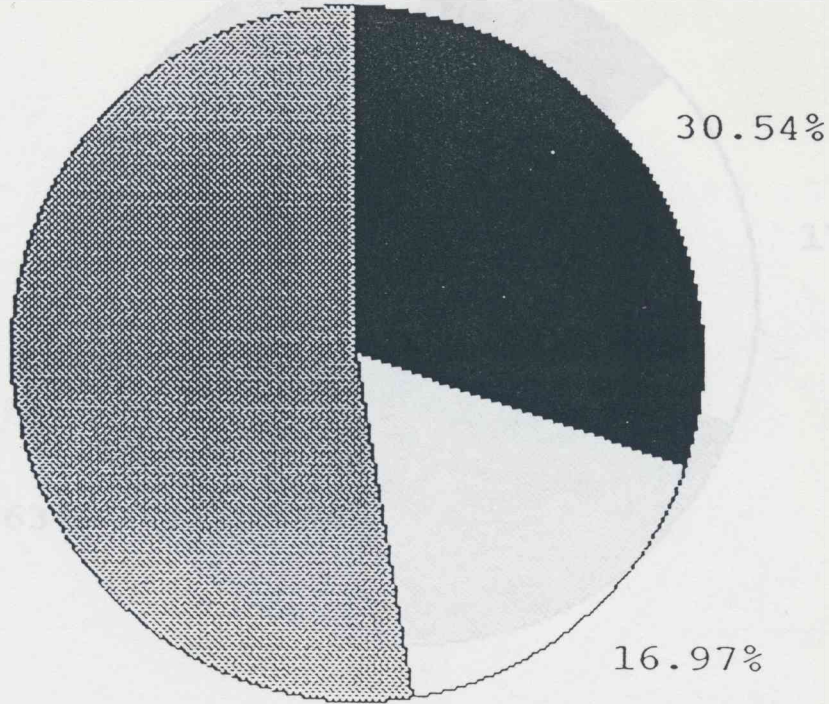
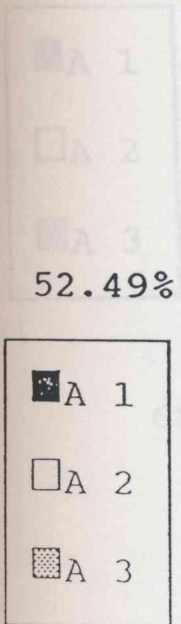


Figure 1. Response by class to the question whether or not the student perceived bias in the material read(Q2). Dark area(A 1) denotes positive bias, white area(A 2) negative bias, and shaded area(A 3) neutral.

JUNIOR Q2

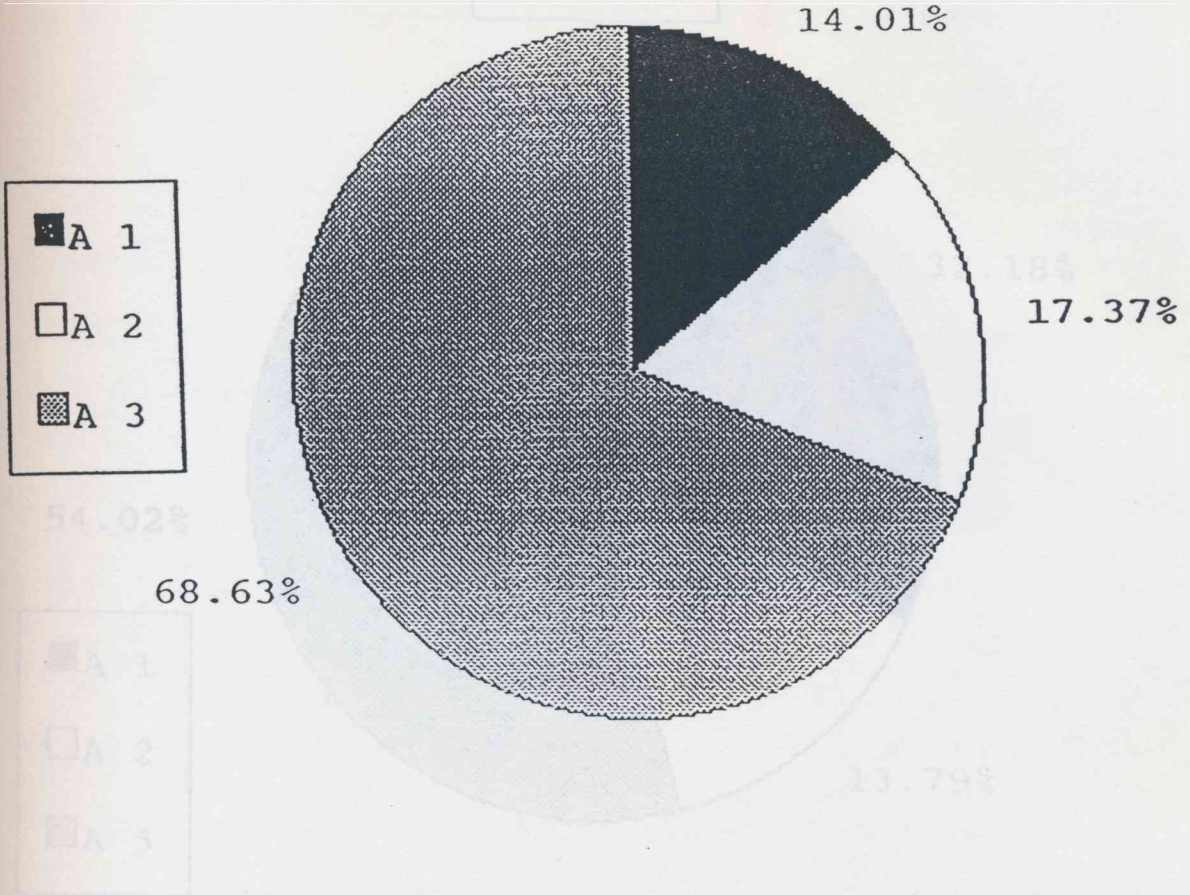


Figure 2. Response by class to the question whether or not the student perceived bias in the material read(Q2). Dark area(A 1) denotes positive bias, white area(A 2) negative bias, and shaded area(A 3) neutral.

Figure 3. Response by class to the question whether or not the student perceived bias in the material read(Q2). Dark area(A 1) denotes positive bias, white area(A 2) negative bias, and shaded area(A 3) neutral.



## JUNIOR Q2

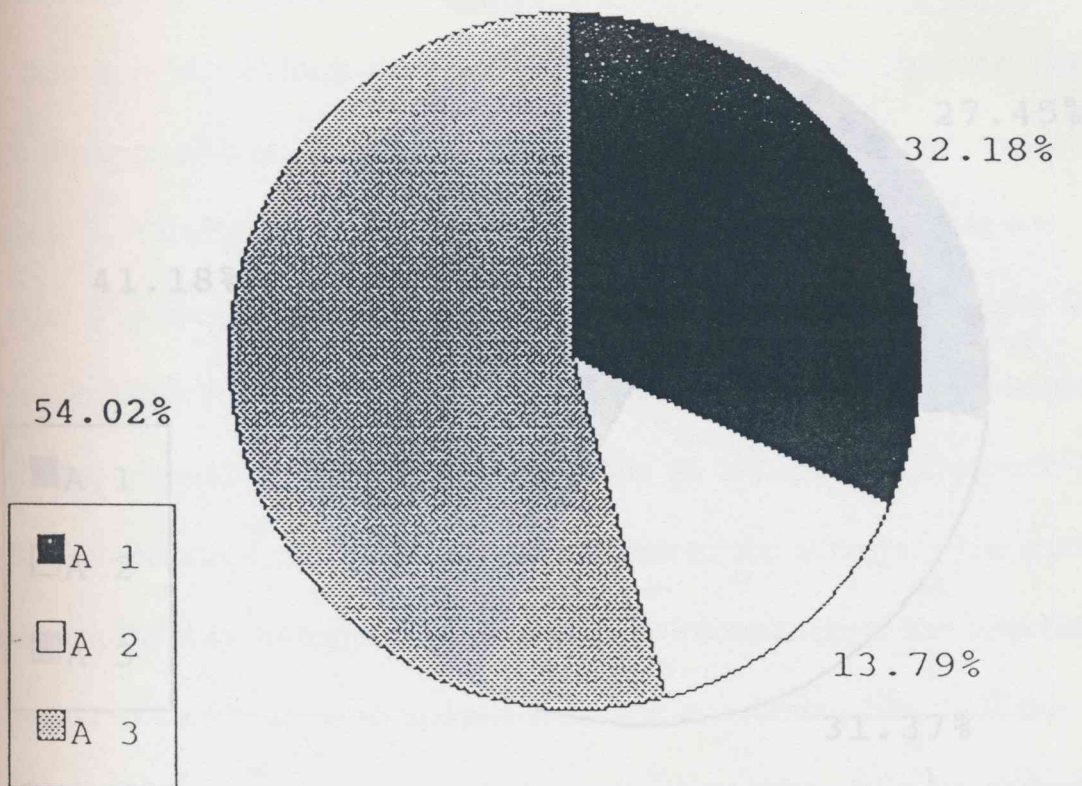


Figure 3. Response by class to the question whether or not the student perceived bias in the material read(Q2). Dark area(A 1) denotes positive bias, white area(A 2) negative bias, and shaded area(A 3) neutral.

## SENIOR Q2

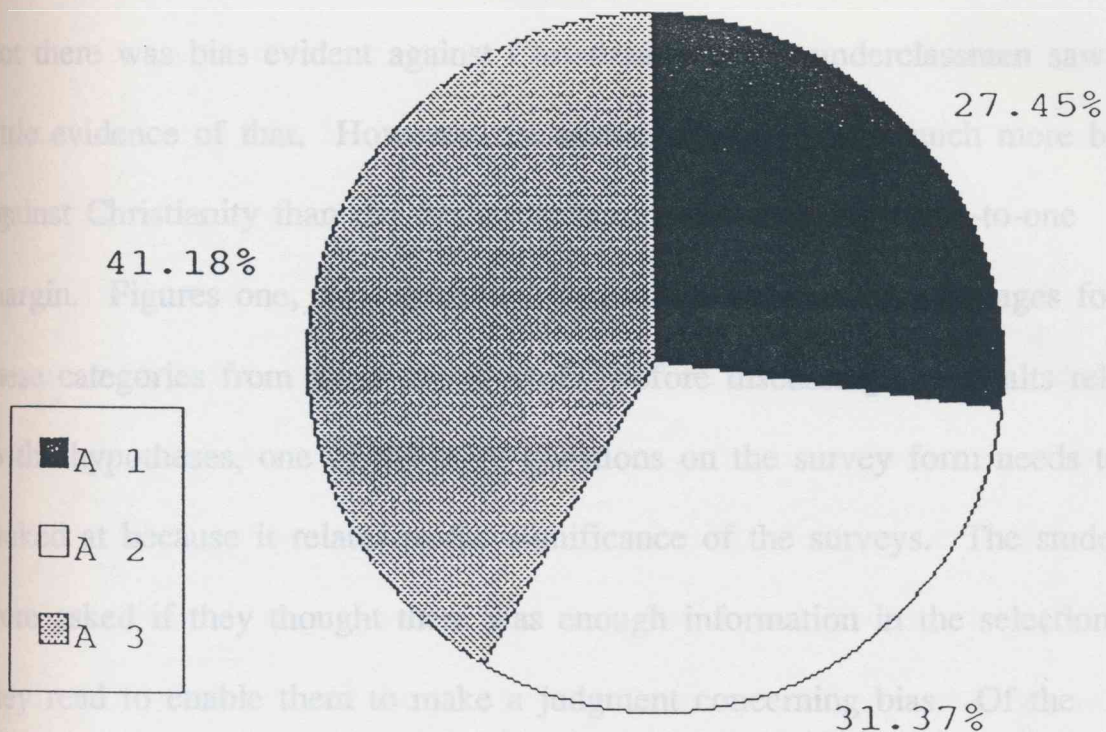


Figure 4. Response by class to the question whether or not the student perceived bias in the material read(Q2). Dark area(A 1) denotes positive bias, white area(A 2) negative bias, and shaded area(A 3) neutral.



juniors saw more bias in favor of Christianity in the material than did the seniors, and by far more than the sophomores. When asked about whether or not there was bias evident against Christianity all the underclassmen saw very little evidence of that. However, the seniors surveyed saw much more bias against Christianity than did the underclassmen, by nearly a two-to-one margin. Figures one, two, three, and four show the exact percentages for all these categories from all of the classes. Before discussing the results related to the hypotheses, one of the other questions on the survey form needs to be looked at because it relates to the significance of the surveys. The students were asked if they thought there was enough information in the selections they read to enable them to make a judgment concerning bias. Of the students who answered "yes" to the born-again question, fifty-six percent said there was enough information in the selection they read. Of the students who answered "no" to the born-again question nearly sixty-eight percent said there was enough information on which to make a judgment. Again, it is difficult to surmise just what such statistics mean. Could one speculate that the born-again students did not find the necessary "code words" that would indicate the presence of bias? Or can it be hypothesized that the non-born-again students read with more perception than did the born-again students? Obviously one has to be very careful about drawing conclusions based on such limited and

inadequate results, to say nothing of the possibility that the question was poorly worded. One can safely say that over fifty percent of the students surveyed thought there was adequate information for them to make a judgment concerning bias in the selection they read. That is all this writer is prepared to say about that statistical result.

Another aspect of this study needs to be commented upon. When this writer discussed the various selections from the texts he identified some of the criteria he used to evaluate the selections to determine whether there was bias evident. The students were not asked to identify what their criteria were for seeing positive or negative bias, and thus their answers to the survey reflect their perceptions without the writer knowing on what the perceptions were based.

How did the data received from the students relate to the three hypotheses of chapter one? The hypotheses were:

1. Born-again students would sense more bias against evangelicalism than would non-born-again students.
2. Non-born-again students would sense more bias favorable to evangelicalism than would born again students.
3. Upperclass students, in terms of year in school, would be better able to articulate why they do or do not sense bias.

The data is somewhat supportive of the first hypotheses, as is shown in figure five. Of the born-again students in the survey, an even twenty-five



percent perceived there was bias against Christianity in what they read. On the other side of the ledger, of the non-born-again students less than fifteen percent saw any bias against Christianity in the selections they read, as can be seen in figure six. By a margin of ten percent more born-again students felt the material was biased against Christianity than did the non-born-again respondents. Therefore, the first hypotheses seems to be born out in the information gathered from the study. However, the twenty-five percent figure is rather low for drawing any sweeping conclusions.

In looking at the data pertaining to the second hypotheses it can be learned that the born-again students saw more bias in favor of Christianity than did the non-born-again students. However, the difference in percentage points was not very significant, as figures five and six illustrate. Somewhat over twenty-nine percent of the born-again respondents said there was bias evident in favor of Christianity, while less than twenty-seven percent of the non-born-again students saw a bias in favor of Christianity. This result is actually the reverse of the second hypotheses, although the statistical difference was not significantly large. Thus it appears that the second hypotheses was not based on any factual data, and was not born out by the limited data available from this study.

The hope of all educators is that the more education a student has the

All QBA-1 response to Q2

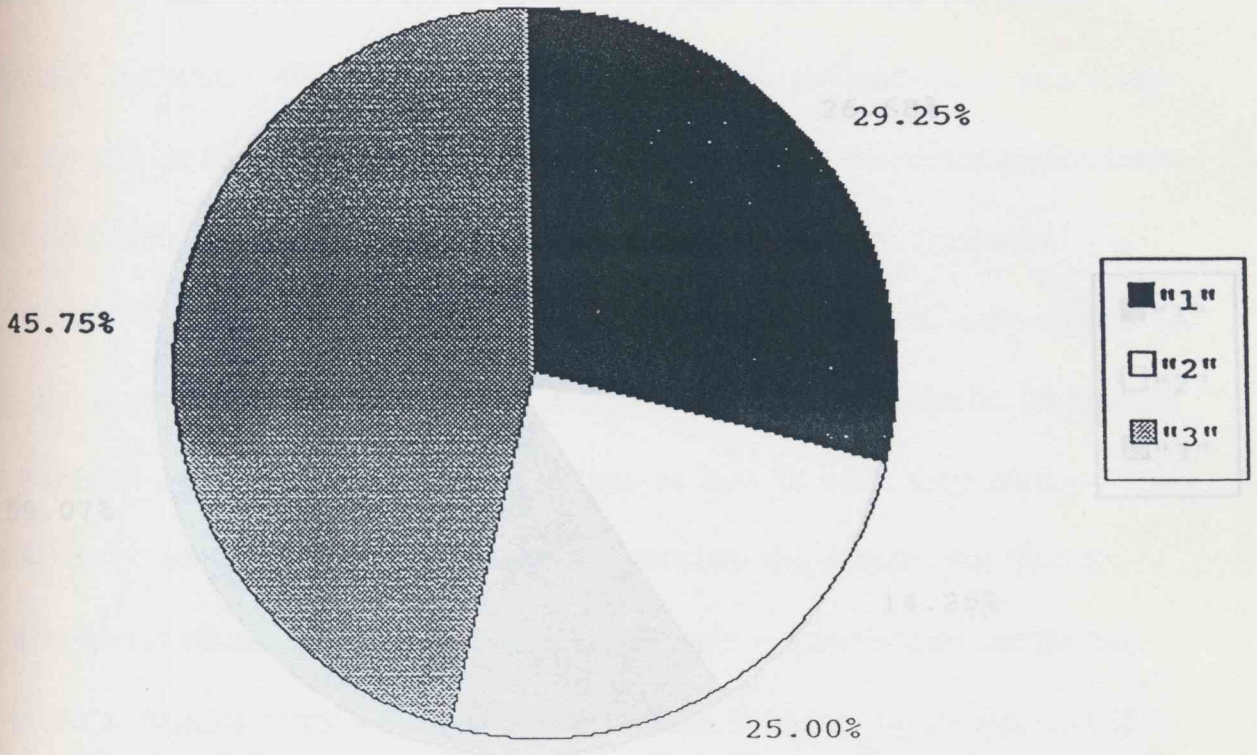


Figure 5. Response of born-again students(QBA-1) to the question whether or not the student perceived bias in the material read (Q2). Dark area("1") denotes positive bias, white area("2") negative bias, and shaded area("3") neutral.

All QBA-2 response to Q2

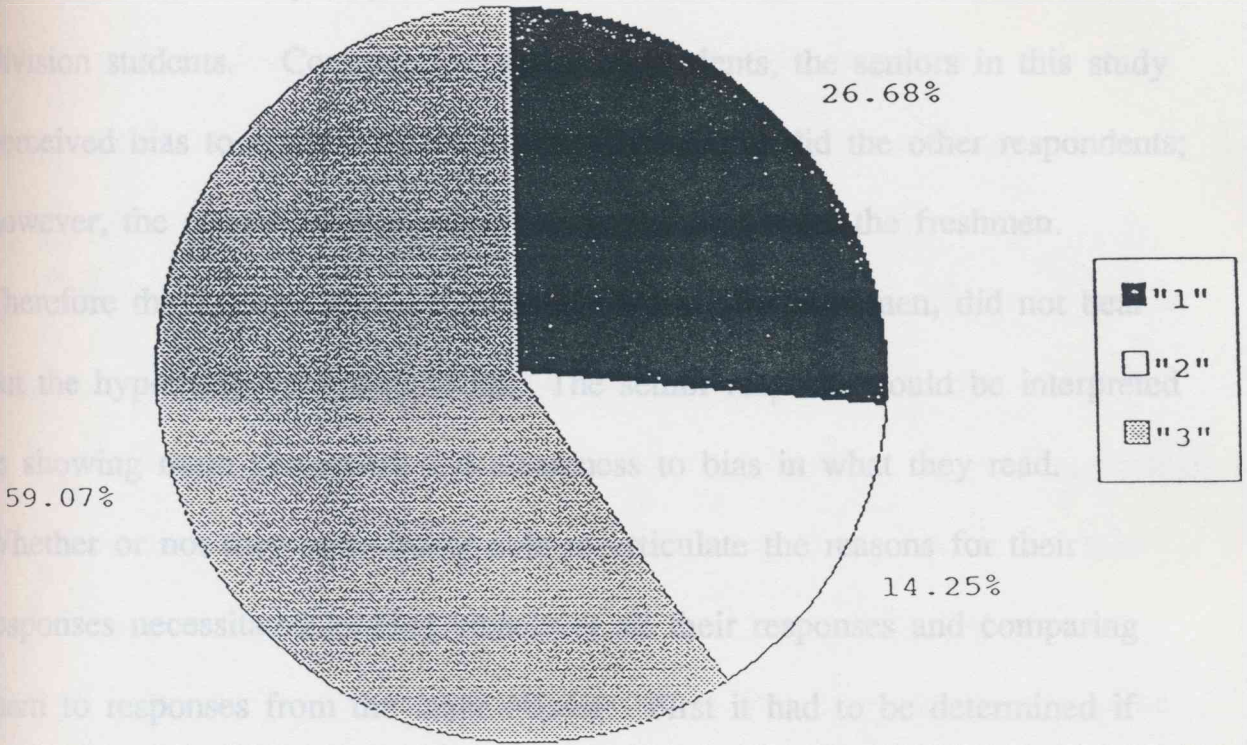


Figure 6. Response of non-born-again students(QBA-2) to the question whether or not the student perceived bias in the material read(Q2). Dark area("1") denotes positive bias, white area ("2") negative bias, and shaded area("3") neutral.



more discerning and articulate that student will become. That was the reasoning behind the third hypotheses, that upperclass students would be better able to articulate why they do or do not see bias than would the lower division students. Compared to the other students, the seniors in this study perceived bias to a significantly higher degree than did the other respondents; however, the second highest group in this category was the freshmen.

Therefore the juniors, who are also considered upperclassmen, did not bear out the hypothesis very well at all. The senior response could be interpreted as showing more perception and awareness to bias in what they read.

Whether or not they were better able to articulate the reasons for their responses necessitated looking closely at all their responses and comparing them to responses from the other classes. First it had to be determined if seniors answered the "why" question with a higher frequency than did the other classes. Then a judgment had to be made as to whether their reasons were more sophisticated than the written responses made by respondents from other classes.

As was pointed out earlier in this paper, the number of seniors who participated was quite small because the surveys were done in introductory level courses. Of the respondents only forty-eight were seniors, and of that number eleven, or twenty-two percent, did not write any comments to the

"why" question on the survey form. That compares to twelve percent for the freshmen, thirteen percent for the sophomores, and seventeen percent for the juniors. From this data one could make the observation that as one ascends the class ladder fewer students were inclined to write responses. This contradicts what this writer anticipated would be the case and leaves him without an explanation for this phenomenon.

Whether or not the seniors who did write comments reflected a greater degree of insight or sophistication in their answers is hard to say. That had to be decided by this writer and thus was very subjective. In reading through all the comments, especially those which purported to see bias in the selections they read, it does not appear that one could generalize that seniors showed better insight than the underclassmen. That is not to say that some seniors did not make perceptive observations, but rather to say that some students at all levels showed insight in their comments.

What follows are some of the seniors' comments which this writer deemed demonstrated some sophistication. In commenting on the handling of The Recent Religious Resurgence in the American Pageant one senior said the authors made it seem as though the evangelical groups "denounced all of those social issues listed," and that the student felt "this statement was a generalization and too broad." Another commented about how A History of



the United States dealt with The Scopes Trial by saying, "Nevertheless, the trial exposed both the stupidity and the danger of the fundamentalist position." Of the same selection another senior remarked, "The author, by his choice of adjectives, seems very adamant that the fundamentalists were narrow-minded and stupid." Both of these comments were from seniors who answered "no" to the question about being born-again. Among the senior responses to a selection about The Second Great Awakening in the text A People and a Nation, another wrote, "It is presented as being advantageous to women and blacks and society as a whole. It leaves you with a feeling it was good for the country." This again was from a senior who responded "no" to the born-again question. The difficulty of arriving at conclusions about the students and their insight can be illustrated by this lengthy quote from a senior commenting on the same selection from the same text,

Some of the reasons the author gave for the enthusiasm in which the revivals were received were not logically supported by the facts ("eastern girls could no longer count on finding marital partners. The uncertainty of their social and familial position seems to have led them to seek spiritual certainty in the church"). The author portrays the Great Awakening as an emotional release and financial undertaking as well as an impetus for the breakdown of racial relations.

It was problematic for this writer to know just what the student was attempting to say in this comment. A remark such as the one quoted above does not support the writer's hypothesis about the ability of seniors to articulate the



reasons for thinking a particular selection was biased one way or the other.

Another senior who commented on the same passage was better able to state her reasons as evidenced by this:

I felt the author distorted the facts concerning why people became Christians. It sounded like the people didn't know any better, or had nothing else to do. He spoke of "uneducated frontier folk" (p.201) he spoke of it being an "emotional appeal" (p.203) instead of a spiritual one. Furthermore he implies the women were lost and confused because of the changing roles so they turned to religion to find answers (pp.203-204) and that the slaves were taken in by the right to be free.

This student picked up on some of the same "trigger words" that this writer commented on earlier in this paper. She evidently felt that the authors focused too much on the emotionalism and lack of education and perceived that as a negative bias about The Second Awakening.

Another student focused in on the same theme in a comment on the coverage of The Great Awakening in the same text by saying:

He [the author] regarded the Great Awakening as an "emotional experience" seemed to center in on the oddities of the movement like calling each other "brother" or "sister." He never went deep enough into what the movement was all about but was very superficial.

A senior in commenting on the treatment of The Second Awakening in America Past and Present felt that the author favored the subject "because of the wording he uses when he describes these meetings." Going on, the student said that when the author used the word "dramatic" to describe the

results of the meetings it implied a "positive reaction." It should be noted that in the student reactions to this particular selection from this same text most of them did not see bias in the way it was presented. The few who did perceive a bias did feel it was negative, but not too strong, based on their comments. One final example of senior comments has to do with the selection from A History of the United States which dealt with The Great Awakening. This particular senior student referred to the "descriptors" the text applied to Edwards and Whitefield's speaking, and went on to say:

I feel the author is against such "emotional appeals of this sort." This may be due to a personal bias on my part but those words ("emotional appeals," "experiencing repentance," and "conversion" in wholesale lots) are ones charged with emotion and usually evoke some response, whether positive or negative.

The reader would probably agree that such remarks reflect a fair amount of perception on the part of the student, plus a good ability to communicate why the student felt a particular way about what was read.

These few examples illustrate the level of maturity that the senior comments evidenced. They were selected by this writer as in his opinion being the most representative of what he hoped to find in the senior responses. Whether or not they reflect what educators would hope seniors would demonstrate is another matter beyond the purview of this study. The appendices contain all the student responses to the "why" question together



with an explanation as to how to read the table of results.

To look at the quality of the responses from non-seniors was a much more cumbersome task because of the sheer volume of the responses. Again, a disclaimer should be made: the comments selected for reporting in this paper were chosen by the author, who cannot claim complete objectivity. However, the comments were selected because the author felt they demonstrated a fair ability to perceive and describe bias. All the comments of underclassmen can be found in the appendices as well.

A freshman said of the handling of The Scopes Trial in America Past and Present:

Causes Bryan and his views to look foolish although the trial itself did an adequate job of this. Should allow readers to draw own conclusions as to the results and effects of the case.

This was from a student who felt that the material he read was biased in favor of evangelical religion, although he did not consider himself to be born-again.

An insightful comment made by another freshman concerning how America: A Narrative History treated The Recent Religious Resurgence was:

Made direct statements about ironic view on things when comparing his [Ronald Reagan's] life history. Talked about a man hardly ever seen in church, divorced before and as governor of California signed an important permissive abortion law.

A junior writing about the handling of The Scopes Trial in the same



text felt the authors were pro-evangelical because "Only detailed accounts were given of the fundamentalists." This student evidently felt that the type and amount of coverage given to something could show bias on the part of the writers. Such a perception seems to this writer to demonstrate some analytical abilities when reading how something is dealt with in a text.

A freshman commented on the same passage, but found it to be neutral, and thought that was the way texts should be because "It allows the reader to make his own decisions and form his own opinions about the subject, based on his own values and morals." In this writer's eyes this comment shows a fair amount of maturity for a college freshman.

America Past and Present was seen by a born-again freshman to be biased in favor of the fundamentalists because the author "speaks of them with hero-like praise and looks at the others as wrong." To this student the terminology used to describe a particular group showed bias on the part of the authors, which was one of the criteria this present writer used as a basis for his own conclusions about the textbooks used in this survey.

This writer hopes that the reader does not feel that too many representative quotes were included in this chapter. The author felt it necessary to include enough to give a flavor of the comments made by students, and to whet the reader's appetite to look at other comments in the appendices if so

inclined. Also, it was the author's intention to demonstrate that his third hypothesis regarding the ability of senior students to better articulate their reasons for seeing bias was not valid. It can be seen that this limited and imperfect study does not provide evidence that seniors demonstrated superior ability in formulating their reasons for seeing bias in what they read for this study.

The first hypothesis was that born-again students would sense more bias against evangelicalism than would non-born-again students. This prediction was born out by the results of the study, but by such a small margin that one does not base too much on the outcome. Actually the margin between what the born-again students perceived and the perceptions of the non-born-again students was ten percent, which may be significant. What casts doubt on its value as a predictor is the fact that of all the born-again students who participated in the survey, only twenty-five percent saw an anti-Christian bias in what they read, leaving seventy-five percent who either saw no bias or saw bias in favor of Christianity.

The second hypothesis, that non-born-again students would sense more bias favorable to evangelicalism than would born-again students, was not supported by the data. The born-again students by a two percent margin

### CHAPTER THREE - CONCLUSIONS

This chapter will deal only with conclusions concerning the three hypotheses the author stated earlier in the paper. The next section of the paper will deal with other conclusions that were gleaned from the statistics.

The first hypothesis was that born-again students would sense more bias against evangelicalism than would non-born-again students. This prediction was born out by the results of the study, but by such a small margin that one dares not base too much on the outcome. Actually the margin between what the born-again students perceived and the perceptions of the non-born-again students was ten percent, which may be significant. What casts doubt on its value as a predictor is the fact that of all the born-again students who participated in the survey, only twenty-five percent saw an anti-Christian bias in what they read, leaving seventy-five percent who either saw no bias or saw bias in favor of Christianity.

The second hypothesis, that non-born-again students would sense more bias favorable to evangelicalism than would born-again students, was not supported by the data. The born-again students by a two percent margin



perceived the material they read to be more favorable to Christianity than their non-born-again counterparts. This was one-hundred-eighty degrees from what the hypothesis predicted, although the numbers were too close to be of great importance.

From this data one dares not draw many sweeping conclusions. Do students read with an eye toward discerning the biases in what they read? Based on this limited study, with the low percentage rates of students who found bias, one has to be careful about stating what this study demonstrates. It seems to this writer that it could be that too much is made of the effects of what the students are reading in terms of its ability to influence their thinking to any great degree. That may be a somewhat dismal conclusion, but it does seem to be born out by the responses relating to the first two hypotheses. Probably the salient point is that there should be a more careful and more sophisticated study done to test student ability to discern biases.

The third hypothesis was that upperclass students (seniors in this study) would be better able to articulate why they do or do not sense bias than would lower division students. As was amply demonstrated in the quotations included in chapter two, and by the quotations in the appendices, this hypothesis was not supported by this study. Students at all levels were able to state their reasons, and to communicate those reasons with a seemingly equal

amount of sophistication. This could almost lead one to the conclusion that the freshmen were on a par with the seniors at that point, a conclusion which would be frustrating to those of us in higher education. Again, it needs to be cautioned that the survey instruments constructed for this study may have lacked the necessary precision to really test this.

Could it be that this writer is being too cautious about what can be deduced from this study? Not being an expert in the area of statistics makes one reluctant to draw broad generalizations based on the data from this survey. However, it does seem that the author's own assumptions about born-again students were not supported by the results, a conclusion which causes mixed feelings in the author. On the one hand it is comforting to know that these born-again students did not seem to harbor the paranoia the author speculated they might, and appeared to be more open-minded than the author assumed. On the other hand, the born-again students did not appear to read with as much perception as non-born-again students (see pages twenty-five and twenty-six), a result which the author found disappointing.

### CHAPTER FOUR - ADDITIONAL FINDINGS

As is probably true of most studies, this one resulted in more possibilities in terms of what could be discovered from the data than the author intended. This section of the paper will deal with some of the unintended consequences which may be drawn from the information gleaned from the study. With the number of variables asked for on the survey form, several possible correlations not related to the three hypotheses presented themselves.

For example, one could look at whether or not female respondents more often wrote comments on the "why" question than male respondents, and what such information might mean. Or the information could be refined even further to determine what relation there might be between female born-again responses and female non-born-again respondents; that same track could be followed to determine differences between same sex respondents who differed in their born-again responses and were in different school years. As can be imagined there are many things that could be looked at in such a study, but not all of them were deemed of sufficient importance to be included in the hypotheses.



An area of interest to the author of the project had to do with the quality of the responses to the "why" question on the survey. Because the author is a born-again Christian and teaches in a college where claiming to be born-again is one of the admission criteria, it was of interest to him to compare the written responses of the born-again and non-born-again students. He wondered if there was a discernible difference in the quality of their comments, and also if the comments reflected attempts by the born-again students to defend their position, and by non-born-again students to attack religion coming from their own position of bias. This again was a somewhat subjective exercise by the author.

Out of all the eight-hundred-fifty-two responses received back for this study, four-hundred-thirty-seven were from students who answered "yes" to the question about being born-again. That is fifty-one percent of the responses, as opposed to three-hundred-ninety-seven, or forty-six percent which came from those who answered "no" to the born-again question. The missing percentages were students who left that question blank.

Eighty-nine and one-half percent of those answering "yes" to being born-again wrote comments in response to the "why" question. That compares to eighty-four percent of the non-born-again students who responded with written comments to the "why" question. So the differences between the

two groups of students on that question was not great enough to be of any statistical significance to this writer.

First the writer will look at the written responses from the born-again students to try to discover if there was a tendency to comment from a defensive or self-justifying perspective. Evidently students, like most other people, see what they want in the things they read. For example one born-again junior student who read the American Pageant's coverage of The Scopes Trial said that the authors stated that Bryan looked ridiculous. In fact, what the text said was that Darrow made Bryan appear foolish, which is quite different from the authors saying he looked ridiculous. Another born-again freshman said the authors of A People and a Nation "intentionally tried to discredit Bryan." About that same passage another student said, "Only the views of the modernist, evolutionist theory are presented objectively without bias." Further comments by this student agreed with one of this writer's observations that the fundamentalists were treated in a somewhat condescending manner. A born-again sophomore commenting on the same selection accused the authors of describing Bryan as a fool. However, a reading of the passage in question would show that the term "fool" does not appear in the text, which makes it seem as though the student was reading from a defensive, inaccurate point of view. When referring to the same selection another respondent

commented that the authors described the fundamentalists "in a way that makes their view appear simple, uneducated, and completely foolish." Such a statement, though biased, at least is based on the student's interpretation of what was said, not on what he/she imagined was said. Yet, another born-again freshman after reading the exact same passage could say of the author(s), "He obviously supported Christian views on the subject of creation vs. evolution." Without belaboring the point, it seems as though some of the born-again students found what they were looking for in the passages they read. One does not dare make too many generalizations based on the data since there were quite a number of born-again respondents who felt the selections they read were quite neutral, and some felt the authors were biased in favor of evangelicalism. One representative quote to illustrate that would be from the born-again freshman who commented about how America: A Narrative History reported The Scopes Trial: "If any bias was put into the reading it was because of my own view I took before and while reading it." It seems that remark showed a fairly intelligent approach to the matter of bias in what the student read.

Next the researcher examined quotations from the non-born-again students to determine if they at times may have read into the selections their own particular biases. One such student in remarking about the American



Pageant's treatment of The Recent Religious Resurgence said that the text "made Reagan sound like some sort of God-like figure. . . ." A neutral reading of the same passage would not bear out such a perception, at least in the mind of this writer. The student disagreed with the way the text portrayed Reagan, saying that he "brainwashed" people. It seems that this student's political biases made an objective reading of the selection difficult.

On the topic of The Second Great Awakening in A History of the United States a non-born-again junior accused the text of representing the "subject with heat and zeal showing that he [the author] is interested and is trying to spread that feeling to the reader." Just what "feeling" the author was attempting to spread is unclear, although it sounded as if the student thought the author was pro on the subject and wanted the readers to follow suit. One non-born-again freshman felt that the authors of America Past and Present had tipped their hand as sympathetic to fundamentalism in covering The Scopes Trial and said:

Just the last sentence says it - that he believes this world is losing its values.

In fact what the text said was:

The rural counterattack, while challenged by the city, did enable some older American values to survive in the midst of the new mass-production culture.

It appears that it took some reading into the remarks to make it seem as

though the authors thought that the world was losing its values; rather it seems the values were said to be surviving.

The way A People and a Nation handled The Scopes Trial prompted this remark from a sophomore: "He showed how stupid some people can be. And how know-it-alls sometimes make a fool of themselves." Another student reading that from another perspective may not come to that conclusion at all. A born-again student read that same passage and observed that the authors "pictured fundamentalists as very wise and as being very stupid." As was true of the born-again students, some of the non-born-again respondents saw the material they read as being fair and unbiased, and some saw the selections to be biased against evangelicals. However, it seemed to this writer that the born-again students may have felt more need to attack those readings which they felt were anti-Christian. This may reflect a defensiveness or a higher degree of sensitivity because their beliefs are so important to them, whereas the non-born-again subjects probably would not feel so strongly about the material.

Another purpose of this study, and one possibly of more interest to people who select textbooks, and those who sell textbooks, was to determine which books the students felt were the most biased in their treatment of evangelicalism. To arrive at a conclusion necessitated looking through all the

survey forms for each text and tabulating the positive and negative responses. The student responses to all the texts showed that a sizeable percentage saw the books as neutral on the subjects covered in this survey. Forty-six percent of the students who read the American Pageant perceived it to be neutral; forty-seven percent felt that way about A People and a Nation; forty-nine percent viewed A History of the United States that way, and fifty-one percent thought America Past and Present presented the material in an unbiased manner. Interestingly, Tindall's America: A Narrative History seemed neutral to sixty-six percent of its readers in this survey. That could be interpreted as indicating that the text lives up to its title of being a narrative history without as much opinion, bias, or interpretation entering into its content as was true of the other texts. Whether that is a positive or a negative statement about the text depends upon the purposes of the particular professors who use the book.

A composite percentage for all five texts would indicate that nearly forty-four percent of the students felt these texts were neutral, and twenty-seven percent saw them as positively biased in the way they portrayed the four incidents pertaining to this study. Only twenty-one percent saw these texts all as being slanted against evangelicalism.

The text that was seen to have been the most positively biased was America Past and Present, with thirty-three percent of its readers in this study



grading it that way.

The American Pageant was the text seen to have the most negative bias overall. Twenty-eight percent of these readers deemed it to be negative in its coverage of these four evangelical events.

On the other side of the ledger, twenty-four percent of the readers saw America: A Narrative History as being positively biased, and that was the lowest positive bias seen for any of the texts. The same text had only ten percent of its respondents judge it to be negatively biased, which was also the lowest of any text. As pointed out previously this data would be in agreement with the overall perception of Tindall's book.

Of the three topics that four of the five texts covered, The Recent Religious Resurgence scored the lowest in terms of bias perceived by the students. In this writer's opinion that must mean either that the students were unaware of this phenomenon, or that the text did present the material in a very neutral manner, since it would seem that if they were cognizant of The Recent Religious Resurgence they would have felt either pro or con about the subject. However, that does not appear to have been the case since the highest percentage of students who saw the coverage of this topic to be biased was only twenty-seven percent, that being in A People and a Nation. All the other texts scored only twenty percent or less on the bias evident in

how this topic was discussed.

The percentages dealing with particular topics do not seem to follow any predictable pattern. It is possible to say that the coverage of the Second Great Awakening was such that it evoked more perceptions of bias than some of the others. Yet even that topic did not generate strong feelings universally among the readers. The coverage of The Second Awakening in The American Pageant was seen as negative by forty-eight percent of its readers, while only eighteen percent felt the same book's handling of the Great Awakening was negatively slanted. The Second Great Awakening's coverage in A History of the United States was thought by thirty-seven percent of its readers to be positive, whereas in America: A Narrative History forty-one percent of the respondents felt the same topic was presented positively. In the Tindall text only two percent felt the text was negative toward The Second Awakening, demonstrating again the generally neutral stance of the book.

The highs and lows as far as The Great Awakening was concerned were a forty-seven percent positive response to America Past and Present, as opposed to a low of eight percent who thought A History of the United States was negative in how it reported on that revival.

In two of the texts the presentation of The Scopes Trial elicited fairly high perceptions of bias. The treatment of this topic in America Past and

Present was seen as biased favorably to the fundamentalist position by forty-eight percent of the students, while seventeen percent saw that text as being negative toward the fundamentalists. The reverse perception was true of A People and a Nation, with forty-seven percent of the readers feeling it was biased against those holding to the creationist account. True to form, America: A Narrative History was perceived as mainly neutral on this issue with sixteen percent seeing it biased favorably to the fundamentalist side and eighteen percent viewing it as negative to that group.

Based on this data, it is not possible to make many generalizations. Possibly one could venture that the narrative approach chosen by Tindall appeared to be successful. The most extreme example illustrating that would be that seventy-five percent of the students who read that text felt it was unbiased and neutral in its handling of The Great Awakening. The lowest neutral rating the book received was when fifty-seven percent felt it was neutral in how it dealt with The Second Great Awakening. For some reason the students felt that Tindall's handling of that topic was by far more biased than its handling of any of the other three topics. When this writer reread that section from the Tindall book, he could not see that it was written so differently from the way it covered The Great Awakening, yet the students saw it as more positive by almost twice the percentage. The differences in



perceptions of its coverage of The Second Awakening and The Scopes Trial and The Recent Religious Resurgence was even more pronounced. One could say that the contents of the text largely seem to measure up to its title, but whether or not that makes for a good text is a subjective opinion.

working on the material the author thought of several things that he wished he had done differently, or maybe not at all, as well as some things he had not thought of previously. This concluding section of the paper will deal with several such items.

When the idea for this study was first born in the writer's mind his thinking was that he would like to compare and contrast the perceptions of students at Christian colleges with those of students at secular colleges and universities. Upon reflection, however, it occurred to him that such a study would necessarily assume that the students at the Christian colleges would all be born again, and that the students at the secular schools would not be. It did not seem that that would be a fair assumption, and in fact to the extent that it was possible to track which responses came from Christian schools and which from the University of North Dakota such an assumption would have been in error. Therefore, because of the first hypothesis of this study it was decided to use the born-again question as the dividing line for evaluating the

## CHAPTER FIVE - RECOMMENDATIONS

As would probably be true in any study such as this, while working on the material the author thought of several things that he wished he had done differently, or maybe not at all, as well as some things he had not thought of previously. This concluding section of the paper will deal with several such items.

When the idea for this study was first born in the writer's mind his thinking was that he would like to compare and contrast the perceptions of students at Christian colleges with those of students at secular colleges and universities. Upon reflection, however, it occurred to him that such a study would necessarily assume that the students at the Christian colleges would all be born-again, and that the students at the secular schools would not be. It did not seem that that would be a fair assumption, and in fact to the extent that it was possible to track which responses came from Christian schools and which from the University of North Dakota such an assumption would have been in error. Therefore, because of the first hypothesis of this study it was decided to use the born-again question as the dividing line for evaluating the

responses. There were born-again students at all three colleges and there were non-born-again respondents at all three colleges, although a very small number at Northwest College. The Northwest College survey forms were easier to keep track of because they were classes monitored by the author of this study. The Sioux Falls College responses were also somewhat easy to keep track of because they came later in the semester than those from North Dakota. The surveys from North Dakota were all returned about the same time and because the intention was not to differentiate between the Christian schools and the secular university all the survey forms were put in a box together.

Another reason that the surveys did not distinguish between Christian or secular schools was that the intention was that the surveys would be conducted on the first day of class, and if not then, at least before the reading material was dealt with in the class lectures. Thus, whether the class was taught in a Christian context or not would not affect how the students perceived the material they read. The aim of the study was to discover student ability to discern bias, and it was thought that letting the students read without having any professorial comments on the material would give a better indication of the student perceptions about what they read.

Another helpful change in the conduct of the survey would have been if



the writer had been able personally to supervise the process in each classroom. As noted in the chapter describing how this study was conducted, in one class only eighteen students returned the surveys, and in other classes numbers were as low as twenty-one or twenty-two returned out of twenty-five. That could have had an impact on the results from those classes. If the writer had been able to be present in each case he could have insured a higher return, because of the importance of the study to him. In addition he could have made sure that the surveys were conducted before the material was discussed in the classes, thus making sure that student responses would not be influenced by the professor's remarks. Because of the time in the semester that several of the surveys were returned to the author it was very possible that they were handed out after the professor's lectures on the same material. It is not possible to know how that may have affected the outcomes.

A glaring mistake on the part of the researcher was not to make sure that all five of the texts covered all four of the topics selected for this study. It was not until he was up against a time deadline that he became aware that the one text, A Short History of the American Nation, by John A. Garraty, did not deal with what this paper called "The Recent Religious Resurgence." Thus there were only three topics which all four of the texts dealt with,

making the survey somewhat incomplete at that point.

With regard to the data asked for on each questionnaire the researcher would have eliminated some of the questions if he were to do it over again. For example, based on the hypotheses and the purpose of the study there was no significance in whether or not the student was a male or female. That meant there was just another bit of data to be entered into the computer file, and another column of information on the print out sheets. That is not to say that the information about gender could not be useful or that it was unimportant, rather, that it was not pertinent to this particular study. It was included in the study because the author wanted the survey form to appear as non-threatening as possible in terms of the religious standing of the respondents. The author was concerned that if the form appeared to be only religious in its nature it might have been viewed with some suspicion by the students as well as by the University of North Dakota.

The same reasoning was behind the decision to ask students their religious preference in terms of their church affiliation. That material was not going to be used in a discussion of the hypotheses, but it was felt that such a category on the questionnaire would defuse any concerns or suspicions about the born-again question. That may or may not be good research rationale, but it was in part behind the inclusion of this material on the form. Again, that

meant more data to be entered and recorded, data which may or may not be of use.

Due to the geographic location of the University of North Dakota and of Sioux Falls College, and the particularly narrow religious affiliation of Northwest College, the cross section of religion evidenced on the responses was not very broad. Only one respondent identified himself as Jewish, quite a number answered "other," and most said they were Protestant or Catholic. Based on what is known about the backgrounds of the people in the Dakotas it is probably safe to assume that most of the Protestants from the schools located in those states were Lutheran. That would be truer of the University of North Dakota than of Sioux Falls College, which is a Baptist school, but does not require its students to be Baptists. At Northwest College the overwhelming majority of students would be Protestants, and an average of over eighty percent of the student body in any given year would be Assembly of God by affiliation. So it can be seen that this study probably does not represent the varieties of religious identification which would be found in a university or college located in a large metropolitan area of the nation.

If this study were to be redone it would be helpful to word more precisely some of the questions, specifically the question concerning whether the material read was seen as positively or negatively biased. The way the



question was worded was:

On the basis of the material presented by the author would you consider the author's treatment of the topic to be biased more:

1. In favor of the subject
2. In opposition to the subject
3. Neutral and unbiased.

Some of the responses indicate that the students did not really understand what was meant by the "subject." In the mind of the researcher the subject was how the author felt about evangelical religion based on what the text said about it. That was not clear to all the students and that may have affected some responses. If the author were to repeat this project he would conduct some sample surveys with students to determine whether the questionnaire was as clear as it should have been as to what was being asked.

Finally, the whole area of the hypotheses was not as precise as it should have been. In the first place, the author let his own impressions and perceptions affect his hypotheses. He felt that he had a greater understanding of how evangelical students thought than he actually did. That is negative from a research standpoint, even though the results were somewhat encouraging to the author. It was reassuring to be wrong in underestimating the ability of evangelical students to discern bias rather than to overestimate their

ability to be objective. Of the three hypotheses, the third one regarding the ability of senior level students to perceive bias and to articulate their reason for seeing the bias, was too subjective to be statistically verifiable. To validate or invalidate the hypothesis it was necessary for the author to make evaluations about the depth and quality of the student responses and the author could not claim the total objectivity necessary to do that. That hypothesis should probably not have been stated in such a way as to require such judgment on the author's part. Possibly it could have been stated that more upperclass students would see bias, without bringing into play their ability to articulate the reasons for their perceptions. That would then have been merely a quantitative measurement, although it may not have been as interesting as reading the comments with an eye to their sophistication level.

The fact that this was the first time the author had attempted such a survey surely contributed to these weaknesses. Because of his interest in religion and its supposed absence from textbooks, the author decided on this topic, probably without thinking through all the implications of his proposal.

In the process of doing this, however, the author learned a great deal about the difficulties of constructing and conducting student surveys. He also learned about the value of precise language to communicate exactly what is being asked. In addition, the value of being able to conduct the survey

personally in every class was reinforced as a result of the lack of student interest in handing in the surveys in some situations. This is not a criticism of the professors who were already giving of themselves for this project, but more an observation as to how this survey could have been improved.

The entire project was stimulating to the author and made him more aware of bias in textbooks, and of student attitudes about texts. The limitations of this project have been made evident in this paper, but the author believes that with a broader spectrum of schools and a more sophisticated survey instrument such a survey could have wider interest and more usefulness to textbook publishers and to the professors who select texts for various schools.

YR is School year by number from 1 being freshman to 4 being senior.

SEX is student gender with 1 being male and 2 female.

BA refers to the question about being born again, 1 being yes and 2 being no.

RG is Religious Group with 1 being Protestant, 2 Catholic, 3 Jewish, and 4 other.

Q1 refers to the question whether or not there was sufficient material on which to base a decision concerning bias. 1 being yes there was sufficient material and 2 being no.

Q2 refers to the question whether or not there was a positive bias, 1 being yes, 2 being a negative bias, and 3 being neutral. 4 means that the student did not answer the question.

The COMMENT section contains the entire comment made by each student. Where the section is blank there was no student comment.



APPENDIX ONE  
PRINTOUT OF ALL RESPONSES IN NUMERICAL ORDER

Explanation of the table which follows, being appendix one:

The headings at the top of each page indicate the following:

Count is the student's number.

RD is the number of the reading that particular student read. The numbers and their equivalent selections are:

- 1 = The American Pageant - The Great Awakening
- 2 = The American Pageant - The Second Great Awakening
- 3 = The American Pageant - The Scopes Trial
- 4 = The American Pageant - The Recent Religious Resurgence
- 5 = A Short History of the United States - The Great Awakening
- 6 = A Short History of the United States - The Second Great Awakening
- 7 = A Short History of the United States - The Scopes Trial
- 8 = There was no selection because A Short History of the United States did not cover The Recent Religious Resurgence
- 9 = America Past and Present - The Great Awakening
- 10 = America Past and Present - The Second Great Awakening
- 11 = America Past and Present - The Scopes Trial
- 12 = America Past and Present - The Recent Religious Resurgence
- 13 = America: A Narrative History - The Great Awakening
- 14 = America: A Narrative History - The Second Great Awakening
- 15 = America: A Narrative History - The Scopes Trial
- 16 = America: A Narrative History - The Recent Religious Resurgence
- 17 = A People and a Nation - The Great Awakening
- 18 = A People and a Nation - The Second Great Awakening
- 19 = A People and a Nation - The Scopes Trial
- 20 = A People and a Nation - The Recent Religious Resurgence

YR is School year by number from 1 being freshman to 4 being senior.

SX is student gender with 1 being male and 2 female.

BA refers to the question about being born-again, 1 being yes and 2 being no.

RG is Religious Group with 1 being Protestant, 2 Catholic, 3 Jewish, and 4 other.

Q1 refers to the question whether or not there was sufficient material on which to base a decision concerning bias. 1 being yes there was sufficient material and 2 being no.

Q2 refers to the question whether or not there was a positive bias, 1 being yes, 2 being a negative bias, and 3 being neutral. 4 means that the student did not answer the question.

The COMMENT section contains the entire comment made by each student. Where the section is blank there was no student comment.

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
1	01	1	1	2	1	1	1	In answer to RELGRP question the student checked other and added "none."
2	01	1	1	1	1	1	1	Just states fact in terms of the morality of Reagan.
3	01	1	1	2	1	1	1	Material poorly presented and gives reader too little information to formulate an opinion.
4	01	1	1	2	2	1	1	The author only generalizes. No definite outlook can be obtained from generalizations.
5	01	1	1	2	1	1	3	
6	01	1	2	1	1	1	3	
7	01	1	2	2	4	1	3	It described both liberals and conservatives in an equal light. I wasn't offended.
8	01	1	2	1	1	1	3	I couldn't see a bias.
9	01	1	2	1	1	1	3	The article only centered around the good of Ronald Reagan, when there was plenty of negative to be seen. The author made Reagan sound like some sort of God-like figure which is not true in my opinion. He brainwashed the people.
10	01	1	1	2	4	1	3	The author is just giving information and not really forming an opinion.
11	01	1	2	1	1	2	1	
12	01	1	2	2	1	2	1	
13	01	1	2	1	1	2	1	By showing an overview, the reader is given many facets of the story. This allows the voice of the author to reach out and show his or her thoughts.
14	01	1	2	1	4	2	2	I don't really see the point in it. (?)
15	01	1	1	1	4	2	2	Basically just stating what the gov't is looking at as far as political parties are concerned.
16	01	1	2	1	1	2	2	Student did not answer QBA question.
17	01	1	2	1	1	2	2	Because he talks about the subject in the view of both sides of the issue.
18	01	1	2	1	1	2	3	
19	01	1	1	1	4	2	3	He was only presenting the facts, and that is what he did.
20	01	1	1	2	4	2	3	It preaches right, right, right. Since I am a right winger, I thought it was great. Reagan in '92.
21	01	1	2	1	1	2	3	Made fun of Carter. Called him a "peanut farmer." I get the idea that is a derogatory mark.
22	01	1	1	2	4	2	3	It seemed it was talked about in a manner that seemed to favor the subject - if against it would bring out more cases to prove the subject wrong. Here it describes it and gives no opposition to it.
23	01	1	1	1	4	2	3	The author never tries to support one side or the other. He merely depicts the conflict of the right and left as it happened. The author does "jazz" up his work; and that confuses the reader. Remarks such as, "including peanut-farmer Jimmy Carter" could be thought of as a slam.
24	01	1	1	2	4	3	1	
25	01	1	1	1	1	3	3	
26	01	2	1	2	1	1	1	There are two different issues involved. One is the issues "moral" people are concerned with. The last part covers Catholic ritual - has nothing to do with being born again. Student did not answer Q2.
27	01	2	2	1	1	1	1	He stated more about the facts of the situation, and seemed to have very insignificant comments in way of opinion. It was a general telling of an event.
28	01	2	1	1	1	1	2	It brings up strengths and weaknesses to both sides of the issue.
29	01	2	1	1	1	1	2	Gave both sides of the story.
30	01	2	2	1	1	1	3	Student did not answer Q1.
31	01	2	1	2	4	1	3	Because he tells that the man opposing the Scopes died for one



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
								thing, another thing that makes me feel that he is in favor of the subject is that he tells that the fundamentalists gained a victory for the people.
32	01	2	2	1	1	1	3	Because he gave both sides of the issue.
33	01	2	2	1	4	1	3	It doesn't pull towards any of the outcomes.
34	01	2	2	2	1	1	3	I think he is expressing his personal beliefs.
35	01	2	1	2	1	1	3	Student did not answer RELGRP question.
36	01	2	1	1	1	1	3	Everybody has a right to believe and pursue what they believe in.
37	01	2	1	2	2	1	3	Because he said that the Fundamentalists just won a hollow victory and it seemed that he was trying to put them down. (?)
38	01	2	1	1	4	1	3	
39	01	2	1	2	5	1	3	He presents both sides.
40	01	2	1	1	4	1	3	He looked at both sides.
41	01	2	2	3	1	2	1	Keep evolution out of the schools.
42	01	2	1	2	1	2	1	He never said what he was for, only stating the facts.
43	01	2	2	1	1	2	2	Explains more of the fundamentalist point of view than the scientists' point of view.
44	01	2	2	1	1	2	2	
45	01	2	2	1	4	2	2	He went through both sides and later went on to say that the historic clash to be inconclusive.
46	01	2	2	1	4	2	3	
47	01	2	2	2	4	2	3	The author took on the attitude of making the religious side foolish by pointing out things like the technicality, using words like Monkey trial, appear foolish, hollow victory - described the teacher as likeable.
48	01	3	1	2	2	1	1	The author speaks of the drama of the man, and in the way he speaks, it sounds clearly sarcastic.
49	01	3	1	2	1	3	1	The author seems to be dealing sarcastically with this subject. It seems that he thinks that the trial was worthless and not held for the right reasons (i.e. justice).
50	01	3	1	2	1	3	3	Student did not answer Q1
51	02	1	2	1	4	1	1	The author wrote the article as if he were reporting it as a news item rather than an editorial.
52	02	1	1	1	4	1	1	
53	02	1	2	2	4	1	1	The author seems to be talking towards religion in that everybody has the faith. He depicted the religious people but not the rest.
54	02	1	2	1	1	1	2	A good writer can't let his or her own feelings show. What is important is that the reader is given all the facts pro and con on the subject, so that he or she can make up his or her own mind.
55	02	1	2	1	1	1	3	By the way the paragraphs tell about the subject.
56	02	1	2	1	1	1	3	The author clearly states that these groups feel this way. He/she doesn't express a personal opinion on the subject.
57	02	1	1	2	1	1	3	He doesn't seem to be giving his opinion - just stating the facts.
58	02	1	1	1	1	1	3	It doesn't take sides, it just states the facts. Student answered QBA with both "Yes" and "No."
59	02	1	1	2	2	2	1	They show both sides.
60	02	1	1	2	2	2	1	He touches on all different topics, and explains them clearly. Student did not answer QBA.
61	02	1	2	1	1	2	2	He stated the facts and didn't give his opinion. Student did not answer Q1.
62	02	1	2	2	2	2	2	Because all of the information presented had positive relations to the subject. It was in great detail and the author seemed to



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
63	02	1	2	1	1	2	2	know what he was writing about. I didn't feel a say toward any side after I read it. Student did not answer QBA.
64	02	1	1	1	1	2	3	Both sides are presented equally.
65	02	1	1	2	2	3	1	Because I think everyone needs to know more about these issues. (?)
66	02	2	1	1	1	1	1	
67	02	2	2	1	1	1	1	Because I have no feelings either way.
68	02	2	1	1	4	1	2	
69	02	2	2	1	1	1	2	He never gave any opinion at all, or hinted at one. Therefore I assume he is neutral.
70	02	2	2	1	4	1	2	No reason.
71	02	2	2	1	4	1	2	The author seems to present both sides of people in and out of the churches - and seems to give a bystander's type of view.
72	02	2	1	2	1	1	2	If he was neutral he wouldn't have written this book. If he was against it he would be cutting it up. He doesn't cut it p, but he writes the book to get this issue out in the open so I feel he is in favor. Student did not answer Q1.
73	02	2	1	2	1	1	2	He feels it isn't presented incorrectly and puts in his own view of the subject. (?)
74	02	2	2	1	1	1	3	Because of the way he focused so much on the growth of churches, and so little on the crusade led by Bryan.
75	02	2	2	1	1	1	3	The author seems to be unbiased in his presenting of the facts and figures. I think he just wants us to have accurate information about the ordeal and to decide for ourself.
76	02	2	1	2	1	1	3	The tone is negative. It turns me off of the subject.
77	02	2	2	1	4	1	3	Causes Bryan and his views to look foolish although the trial itself did an adequate job of this. Should allow readers to draw own conclusions as to the results and effects of the case. (?)
78	02	2	2	1	4	1	3	
79	02	2	1	2	1	1	3	
80	02	2	1	3	1	1	4	
81	02	2	2	1	1	2	2	The author of the article gives although a brief summary of the controversy, it gives both points of view and is non-biased in that sense.
82	02	2	1	1	4	2	2	He presents each side equally and fairly.
83	02	2	2	1	1	2	2	
84	02	2	2	2	1	2	2	He doesn't take a stand in the article.
85	02	2	1	1	4	2	2	The author just explains the (?) and doesn't give his opinion, although he does give more time to the religious side.
86	02	2	1	1	2	2	2	The author talks more about how Scopes looked ridiculous and about others religion than about evolution.
87	02	2	2	1	1	2	2	Because he told how both sides reacted.
88	02	2	2	2	1	2	2	He tells about each side of the issue.
89	02	2	1	1	1	2	2	Because, Bryan's view is defeated which makes the theory of evolution seem to be an opinion to some. (?)
90	02	2	2	1	2	2	2	The author really never gave the other side of the issue. He only really gave us the positive side. I feel that in order to enhance this issue, both sides should be presented.
91	02	2	2	1	1	2	3	It makes the theory of evolutionism seem wrong and unteachable.
92	02	2	2	1	1	3	2	Just the last sentence says it - that he believes this world is losing its values.
93	02	3	2	1	1	1	2	Seems to give both sides of the issue an equal chance.
94	02	3	2	2	1	1	3	He seems to just report what he saw.
95	02	3	1	1	1	2	2	He seemed to favor the teaching of evolution. In response to RELGRP question student checked other and added "Baptist."

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
96	02	3	2	2	2	2	3	The author shows both sides of the issue. What Scopes stood for and what Bryan stood for. Therefore I feel that the subject matter is neutral.
97	02	4	1	1	1	2	3	I felt he talked about both sides equally and gave the same amount of time to both.
98	02	4	2	1	1	3	2	Because he does not give his own point of view.
99	02	4	1	1	1	2	1	
100	03	1	2	1	1	1	1	Because he seemed to lean more in favor.
101	03	1	2	1	1	1	1	The author gives facts and statistics and presents things as they were, not as he thinks they were. What these passages talk about makes sense, but are only part of why the country moved to Reagan. I do not know if the book continues to explore the reasons for the move further. If it does not, it should. But as far as the reasons presented it seems to me to be given fairly and as accurately as possible.
102	03	1	2	1	1	1	2	
103	03	1	1	2	2	1	3	Could have shown more opposition to Reagan. Reagan was not always a "good guy" to any religion.
104	03	1	1	2	2	1	3	
105	03	1	2	2	4	1	3	He laid out the facts of what has happened with the situation, especially with Moral Majority, Reagan, and others.
106	03	1	2	1	1	1	3	I never noticed too much favoritism.
107	03	1	1	1	1	1	1	Everything said in the passage I could relate to and told of truthful things that we have all heard about. Some of the word selection he uses I feel could be a little better, but he gets points across.
108	03	1	1	2	2	1	3	A lot of facts are presented and not enough explanation or summary.
109	03	1	2	1	1	2	1	I feel that they are trying to play out the power of swindling evangelists to operate on government. I feel they think that religion plays too major a role in government. They use the religion factor to present why Carter lost and Reagan won. In this sense I think they might have left out some pertinent data. In response to RELGRP student checked other and added "Pentecostal."
110	03	1	1	2	2	2	1	He didn't seem to favor either side.
111	03	1	2	1	1	2	1	
112	03	1	2	2	4	2	1	
113	03	1	2	2	2	2	1	He presented both sides of the issue in what seemed like an equal time for both, he never spoke biasedly towards either side.
114	03	1	1	1	4	2	1	Because he just tells it like it is, he doesn't dwell on one thing more than the others. It makes for more interesting reading.
115	03	1	2	1	1	2	2	Kinda both - he was probably more well-rounded with his viewpoints and his wording. In answer to Q1 student said yes, "but their always could be more said and more detail.
116	03	1	2	1	4	2	2	
117	03	1	1	2	2	2	2	Gave both sides of subject.
118	03	1	2	1	1	2	2	
119	03	1	1	1	1	2	2	Made direct statements about ironic view on things when comparing his life history. Talked about a man hardly ever seen in church, divorced before and as governor of California signed an important permissive abortion law. Student did not answer Q1.
120	03	1	2	1	4	2	2	Because he gives both sides of how Jimmy Carter is born again against abortion and Ronald Reagan passed a bill that favored abortion completely.



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
121	03	1	2	1	1	2	2	
122	03	1	2	1	4	2	3	Author seems to support evolution theory by putting the statement, "Any good Christian wouldn't believe the Jonah story." Includes some facts that would be better left out cause they really don't tell much of anything.
123	03	1	2	1	1	2	3	
124	03	1	2	1	1	2	3	The author seems to enjoy the topic and I would expect him to. He gives good descriptions of the situations in the particular time period. I think he writes in favor of the subject but also from an objective point of view.
125	03	1	2	1	1	2	3	I feel that the main view of the article was only on the one viewpoint and didn't cover both sides of the trial to give the reader a clear view of all the issues involved.
126	03	1	1	2	2	2	3	It is written by orders like year to year, but not completely. I can't find whole meaning of the Fundamentalism.
127	03	1	2	1	1	2	3	
128	03	1	2	1	1	2	3	The author didn't get off track with the subject and seemed to know what he was talking about.
129	03	1	1	2	1	3	3	It told both sides pretty well I thought.
130	03	2	1	2	2	1	1	That is all he talks about on the subject.
131	03	2	1	1	1	1	3	He presented both sides equally.
132	03	2	1	1	4	1	3	At this point I feel this way because the author seems to be giving the subject to his readers in a way that he or she can learn the material. The author is interested and in favor of the subject the more likely the student (will)?
133	03	2	1	2	2	1	3	States clear facts and quotes from both sides.
134	03	2	1	2	1	1	3	
135	03	2	1	1	4	1	3	He gave the anti-evolutionists more attention.
136	03	2	1	1	1	1	3	I have no strong feelings either for or against this issue. I feel it is a choice of the individual.
137	03	2	1	2	1	2	1	He leaned more toward Bryan. Showed more of what Christians thought.
138	03	2	2	1	1	2	1	The author seems to be trying to get the message across to the people f from all sides but for this type of history class the material is way too complex for freshmen and sophomores.
139	03	2	1	2	4	2	3	Only detailed accounts were given of the fundamentalists.
140	03	2	1	1	1	2	3	Because he didn't really choose one side, he told both sides equally I think.
141	03	3	2	2	1	1	3	Because he seems to give both points (good and bad) to each situation.
142	03	3	1	1	1	1	3	He just presents the material very objectively.
143	03	3	1	1	1	2	1	I think it is more fair for everyone that way. It allows the reader to make his own decisions and form his own opinions about the subject, based on his own values and morals. I think this should be true of any textbook author.
144	03	3	2	1	1	2	2	Because he never tells his opinion. He just lets you know everyone else's.
145	03	3	2	2	4	2	2	He gave arguments on both sides, neither of which were very good. Who know what's right and wrong?
146	03	3	1	2	2	2	3	The way he compared them was unfair.
147	03	3	2	2	2	2	3	He doesn't represent Scopes' side of the issue hardly at all.
148	03	4	1	1	2	2	2	The author is clearly in favor of fundamentalists. He speaks of them with hero-like praise and looks at the others as wrong.
149	03	4	1	1	1	2	3	I found nothing in the reading to convince me he was biased.
150	04	1	2	2	2	1	1	He talks about the big churches and the growth. Student did not answer QBA question.
151	04	1	1	1	4	1	1	



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
152	04	1	1	1	1	1	1	Because he said Bryan looked ridiculous in the trial and because of the way he spoke of aggressive fundamentalist sects.
153	04	1	2	1	1	1	3	The author continued to talk about the religious beliefs and the effects the trial had on these beliefs; the author did not, however, give an idea as to the effect of the trial upon the evolution community.
154	04	1	2	1	4	1	3	The author throughout the material, always spoke more positively about fundamentalists which gave me the impression he was one also.
155	04	1	2	1	1	1	3	After Q1 student wrote "definitions, etc.?" In front of Q2 selection 3, student put a question mark.
156	04	1	1	2	1	1	3	Student did not answer Q2.
157	04	1	2	2	1	1	3	Because it is explained by telling the reader what was going on to keep fundamentalism, how it actually didn't die! This was very interesting to me.
158	04	1	1	2	1	1	3	When I finished reading the article I felt as though the belief in the Rock of Ages had been killed in a court.
159	04	1	1	1	1	2	1	It does not seem to promote either Christianity or evolution, but gives a picture of history.
160	04	1	2	1	1	2	1	He gave facts that uplifted the religious side rather than the side of Darwin's theory.
161	04	1	1	1	1	2	1	The author by the tone of his writing conveys that he supports the churches and the progress they have made, despite opposition. He talks about how some held on to the old faith and how other, more aggressive sects, grew rapidly in membership.
162	04	1	2	2	4	2	2	Because he gives more information about the one than he does the other. He seems to be leaning to that area. Supporting the one by giving more information about it. (?) But which one(?) Student did not answer RELGRP question.
163	04	1	2	2	4	2	2	Enabled some older American values to survive in the midst of the new mass production culture.
164	04	1	2	1	1	2	2	Because it mentions more about Bryan at the beginning and shows the effects of his challenge through people in the future like the upperclass Americans. Student answered RELGRP with Protestant and "A/G."
165	04	1	1	1	1	2	3	The author shows the readers that fundamentalist beliefs are not dead and that church membership is rising.
166	04	1	2	1	1	2	3	When it comes to something as basic as religion, it is almost impossible to write something "for" or "against." Everyone has an opinion about it, because even if they say they don't, they are, in doing so, rejecting it. Therefore, because the author did not insult "traditionalism," he/she is for it.
167	04	1	1	2	2	2	3	He told the story as history and background not as opinions. For SYR the student responded freshman and "transfer."
168	04	1	2	1	1	2	3	The angle that the author approached this from seemed to be fundamentalist. The words he used to describe the situation seem slightly biased but "token fine" for Scopes, "made Bryan look ridiculous," etc. (?)
169	04	1	2	1	1	2	3	Because the author stressed several times that in the face of defeat, the church rose against the opposition and grew instead. It gave a lot more information about the strength of the church than the strength or persistence of those against the fundamentalist ideas.
170	04	1	1	4	2	2		The author in his tone implies that Bryan went on a ridiculous and foolish crusade that had no successful results. It brought

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
171	04	1	1	1	1	3		out the silly things of Christianity such as the spot lights on the church, etc. Student did not answer Q1.
172	04	2	2	2	2	1	1	In opposition to Christianity. You seemed to get a sense of mockery when he described Bryan on the stand.
173	04	2	1	2	1	1	2	He seemed to make fun of the fundamentalists and make it seem like they were totally defeated.
174	04	2	1	1	2	1	3	Led the reader to believe the religious people were only holding on to an unscientific tradition - afraid of the truth of "scientific" evolution. (?)
175	04	2	2	1	1	1	3	It is practically impossible to present a completely unbiased and totally objective view on something that is so black and white.
176	04	2	2	1	1	1		The tone of the article seems to be mocking of Bible believing Christians.
177	04	2	2	1	1	2	1	He clearly was on the side of John Thomas Scopes and made Bryan out to be a laughing stock. Bryan, I believe, was much more indepth, more intelligent, than the author portrayed. He also took what Bryan said on the witness stand out of context.
178	04	2	1	1	1	2	1	He doesn't really say what Scopes said to be arrested. He just "violated the law." He also doesn't give much background into what reasoning was behind the 1925 Tennessee legislation.
179	04	2	1	1	1	2	2	He is in favor of putting opposition to the fundamentalists in making statements of opinion in how they act and react to the situation. (?)
180	04	2	2	1	1	2	2	It seems to me that the author intentionally tried to discredit Bryan by using press statements about him. This article is full of opinion and lacks detail.
181	04	2	2	2	4	2	3	Didn't truly state the creation side's argument. He made them sound as though they were far gone idiots without a true cause. (?)
182	04	2	2	2	1	2	3	Only the views of the modernist, evolutionist theory are presented objectively without bias. The fundamentalists seem to be viewed in a condescending manner. (?)
183	04	2	2	1	1	2	3	The author cites such names as Clarence Darrow and Will Rogers as being in favor of evolution, but describes William Jennings Bryan as a fool for believing the Bible.
184	04	2	1	2	4	2	3	The author describes the religious fundamentalists in a way that makes their view appear simple, uneducated, and completely foolish.
185	04	2	1	1	1	2		The text is sarcastic that Bryan's position of faith is one of a jackass.
186	04	3	2	2	1	1	1	Because the last sentence is biased in saying that fundamentalists nursed their wounds.
187	04	3	1	2	2	1	3	The author of the article described things in such a way to get the idea that Christians's beliefs really didn't make much sense and weren't believable. In answering RELGRP the student checked other and added A/G.
188	04	3	2	2	2	1	3	Because it makes it sound like he is against the view of the religion. They mocked as if it was wrong. (?)
189	04	3	2	1	1	1		The author seemed to be sarcastic about the whole deal of creation and history happenings dealing with God. (?)
190	04	3	2	2	2	2		Not because it does not present arguments of both sides of the issue, but because it does include the arguments and emotional connotations of each side of the issue equally.
								The author used expressions, "unquestioning faith" which is often not at all the case. He should read Josh McDowell's "Evidence that Demands a Verdict." He also used the expression "Highly comforting defense" which tends to show his Freudian position,



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
191	04	3	1	1	2	2	3	etc. He obviously supported Christian views on the subject of creation vs. evolution. The words he used and the way he said them made Scopes sound like the villain and Bryan and Christians the victim.
192	04	4	1	2	1	1	1	It sounded as if the writer was unsure of the evolutionary theory himself.
193	04	4	1	2	2	2	1	The article was a little confusing and it seemed the author didn't really care either way.
194	04	4	1	2	2	2	2	In the writing style of the author, you can definitely see negative overtones toward those with fundamentalist beliefs saying, "faith is a . . . comforting defense against society." A sarcastic tone also in "fundamentalists nursed their wounds . . ." and Bryan's assertion on creation, etc.
195	04	4	2	1	1	2	2	I'm not sure I understand this question but the author is quite biased against Bryan and the Christian fundamentalists. He didn't give much info about the subject of the trial itself but seemed more concerned with deriding the people.
196	04	4	1	1	2	2	3	He was not against or for either of them that I can see.
197	04	4	1	1	1	2	3	
198	05	1	1	2	1	1	1	
199	05	1	1	2	1	1	1	
200	05	1	1	2	1	1	1	
201	05	1	1	2	1	1	1	
202	05	1	1	2	2	1	1	Because he kept calling the Christians foolish and that they appeared foolish. The Bible point of view was torn down while nothing was said about evolution.
203	05	1	2	1	4	1	2	
204	05	1	1	2	4	1	3	I couldn't tell so I understood the author to be neutral.
205	05	1	1	2	2	1	3	Sounds more like he's not for evolution, he says it's destroying faith in God and the Bible. He's more on a Christian's side, their point of view. (?)
206	05	1	2	2	2	1	3	
207	05	1	1	1	1	1	3	Statements are even for the two sides.
208	05	1	1	2	1	1	3	The author took the point of view that the fundamentalists were in the wrong, that they made a big deal out of nothing, and that even though they seemed to win, they really lost.
209	05	1	1	2	1	1	3	I don't understand any of it. Student did not answer Q2.
210	05	1	2	1	1	1	3	The author really didn't give enough details on the subject to understand it clearly. In some portions of the article it made religion seem ridiculous.
211	05	1	1	2	1	1	3	He seems to be in favor of Darwinism and against Christians because of the way he talks about the Christians and fundamentalists. He calls them names and seems to be happy when they are cut down and made to look bad.
212	05	1	2	1	1	1	3	I think the author is trying to see both sides of the picture. He uses terms that may seem biased but are terms that do describe actual facts. In the end he does show a favoritism toward Christianity but his overall view seems to be neutral.
213	05	1	1	2	4	1	3	I feel that they were basically fair because, he says that Bryan had a stroke and stuff which means he is feeling sorry for him and the writer says the teacher did nothing real wrong either.
214	05	1	1	2	1	2	1	I felt, in a reporter type of way, the author presented the argument in a factual manner.
215	05	1	1	2	1	2	1	He sounds like he's mocking fundamentalists because of their beliefs. Even though they won it was a "hollow victory." (?)
216	05	1	1	1	4	2	1	Because they showed that just because of this "clash" people



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
								were turning to religion.
217	05	1	1	2	4	2	3	He makes the people who don't want evolution taught sound like old fools who are dreaming about a God.
218	05	1	1	2	1	2	3	Said they(Fundamentalists) won by absurdities, the author also felt that the court was shackling the schools by not allowing them to teach evolution. Student did not answer Q1.
219	05	1	2	1	1	2	3	Because of the way they referred to Fundamentalism as "old-time religionists" and other similar comments. I found the article more opinionated than it was factual as far as recording the actual happenings that took course in this point of history as well as its historical significance in the U.S.
220	05	2	1	2	1	1	1	Because teaching evolution was against the law and \$100. is a sufficient fine.
221	05	2	1	2	1	1	3	Although I don not believe a person can be totally unbiased in reporting a historical account such as this, I felt that the author was fair in representing the issues at hand. I would further say that although he was fairly neutral I would say that some of the language used in referring to the fundamentalist cause was derogatory. Which would make him in opposition to the Christian world view.
222	05	2	1	1	4	1	3	
223	05	2	1	1	4	1	3	He/she gave reasons but stated them in a none biased opinion.
224	05	2	1	3	1	1	3	
225	05	2	1	2	4	1	3	When he focused on the Moral Majority he only looked at the positive side of it and the things that it did to help society.
226	05	2	1	2	1	1	3	He doesn't really support it, he just tells what they stand for. No real opinion given.
227	05	2	2	1	1	2	1	Because he uses phrases such as liberal, right, left, minority. I believe new right. Student did not answer SEX question.
228	05	2	1	1	1	2	2	He gives both sides of the topic equally, not swaying to one or the other.
229	05	2	2	2	1	2	2	It didn't really say anything for or against, it was sort of fact.
230	05	2	1	1	1	2	2	His word choices seemed to denounce or put down the "new right" and their ideas.
231	05	2	1	1	5	2	3	Because of the way he depicted the Roman Catholics as going from a very conservative congregation to something on the other end of the spectrum. He also said evangelical groups denounced all of those social issues listed. I felt this statement was a generalization and too broad.
232	05	2	1	1	1	2	3	He gives us info and doesn't really say which way he believes.
233	05	2	1	1	4	2	3	Giving only info doesn't say whether it's good or bad.
234	05	2	1	2	1	2	3	He seemed to like Reagan and the way he came to office and the changes up to that point.
235	05	2	2	2	2	2	3	Because of his statements describing Reagan (a right wing) as a perennial darling. And the describing John Anderson (a liberal) as well groomed and well spoken. This says to me, clearly, that this man harbors some animosity towards the right-wing and later he described who the right-wing was.
236	05	3	1	2	4	1	1	The article did not seem biased one way or another. It spoke clearly about both sides.
237	05	3	2	1	1	1	3	His choice of terms (like "passionately" and "fervor") almost suggested fanaticism! It seemed as if there was a slight attitude of ridiculousness towards the growing number of "religious" adults. It didn't sound completely objective.
238	05	3	2	2	1	1	3	He didn't really degrade or put down the part played by Christians with all the negative undertones one often gets now. Student did not answer Q1.

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
239	05	3	2	1	4	1	3	This article and most others attribute far right victory to moral move. I feel it was economically motivated, primarily by promises of no taxes. I did feel the descriptive writing accurately described the events listed.
240	05	3	1	2	1	2	1	While many Christians would like to take credit for the election of Reagan in '80 much of which is attributed to the Christian right had to do with the fact that people didn't want to re-elect peanut farmer Carter(my opinion). The author fairly describes the Christian right of the 80s politically.
241	05	3	1	2	2	2	3	I felt the author, as he put it, denounced the subject; first by stating, "A wave of religious fervor also seemed to roll out of the spiritually conscious 1960s." I felt the author presented the argument in a biased manner denouncing the religious movement. Student did not answer Q1.
242	05	3	1	1	4	2	3	He pictures the incident as glamorous rather than historical.
243	05	3	1	2	1	2	3	More factual than opinion. Student did not answer Q1.
244	05	4	1	2	1	1	3	The last sentence he seems to contrast a positive view against what "some observers" and "one critic" wrote or said.
245	05	4	1	2	1	1	3	Chosen words such as "shallow human need" gives the writer's opinion of the need. Also use of the word "radical" suggests extreme form of religion.
246	05	4	2	1	1	2	1	It seems that the author was down playing the Christian scene with phrases like "searching for a more personal religious faith."
247	05	4	1	2	1	2	3	The article or material the author was writing was more of an informative type of literature. It did not seem one-sided at any time.
248	06	1	2	2	1	1	1	He states basically the facts and no opinion is involved.
249	06	1	1	1	1	1	1	There are not any words within the paragraphs that would lead me to believe that the authors are either for or against the religious resurgence. They are merely reporting the facts. Student did not answer Q1.
250	06	1	2	2	4	1	1	He seems to show both (sides?) of the story to some extent.
251	06	1	2	1	2	1	1	It just stated cause and effect.
252	06	1	2	2	1	1	1	p.255 ". . . indicated that millions of Americans still were searching for a more personal religious faith."
253	06	1	2	2	1	1	1	He comes out and says he's for one side or the other. (?) He just states the facts and lets you decide.
254	06	1	1	2	1	1	1	He stresses the need for a personal religion and how that feeling left Americans searching.
255	06	1	1	1	1	1	1	His overall tone was one that "mocked" the fundamental beliefs held by the church. By the way he uses his words you can tell he doesn't think that religion was the solution for the dissatisfied American. Student did not answer Q1.
256	06	1	2	1	1	1	1	He doesn't really give personal comments, he just gives the facts and the way it happened.
257	06	1	2	2	1	1	2	Just talked. Didn't really defend either.
258	06	1	1	2	2	1	2	He seems to be talking from the view of a Protestant.
259	06	1	2	1	1	1	2	He is talking about what other people thought and does not give his opinion.
260	06	1	2	2	2	1	3	He gave a clear overview of the situation.
261	06	1	1	2	2	1	3	The author presents the religious growth which occurred in America, but he also presents the religious decline that occurred in the 70s.
262	06	1	2	1	1	1	3	It is hard to say if he was leaning one way or not because everything was jumbled together without enough detail on each topic to really have an understanding of what they are talking



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
								about.
263	06	1	1	2	2	2	2	He belittles the Christian faith and morals. Says it fills a shallow human need and that was all, it was a fad that would soon die along with Congressmen morality ratings. He was sarcastic of the church and religion. In response to RELGRP student wrote "radical form of fundamentalism." Student did not answer Q1.
264	06	1	1	2	1	2	2	
265	06	1	1	2	4	2	2	I feel strongly, the need to learn ways to rebuild our moral code. Politics, in my estimation plays a stronger role in moral attitudes than the public believes. Student did not answer Q1.
266	06	1	1	2	2	2	2	I didn't sense any undercurrents of bias when I read the passages. They seemed to be a simple statement of fact. Student did not answer Q1.
267	06	1	1	1	1	2	3	On the one hand, the author seems to be somewhat strong in his/her feelings toward the religious movement("radical fundamentalism") and on the other hand, he/she seems to oppose what was going on in America before religious groups stepped in, for instance, if he/she were against the religious interference, "increasing permissiveness in American Society" would have been "the new open-mindedness in American Society." I don't think he/she is either for or against. Student did not answer Q1
268	06	1	1	2	1	2	3	It was in story form. But he definitely wanted to explain the difference in Catholic and Protestant. He explains Protestant over Catholic, but in a detailed sense not biased, or in favor. Opinions were not stated. Student did not check SYR, but wrote in "transfer student."
269	06	1	1	2	4	2	3	Stated all the facts - didn't take either sides!
270	06	1	1	2	2	2	3	I sensed sarcasm and it seemed as if he thought the Christians were making a profit.
271	06	2	2	1	1	1	1	I believe people have a right to know the truth and it's their choice if they choose to believe it or not.
272	06	2	2	1	1	1	1	Let God decide. To question on RELGRP student did not answer.
273	06	2	2	2	2	1	1	People can only account for themselves and know in their heart whether they are or aren't.
274	06	2	1	3	4	1	2	The person has a choice to believe in whatever he wants and should be able to verbalize it if he wants.
275	06	2	2	2	1	1	2	For QBA student picked other and added A/G.
276	06	2	2	2	1	1	2	Although it is difficult to present a subject that brings out strong feelings in people without bias, I feel that the author was fairly unbiased coming from an objective, worldly view.
277	06	2	2	1	1	1	3	
278	06	2	1	2	4	1	3	They seem to give straight facts.
279	06	2	1	1	2	1	3	Because he gave both sides with basically facts.
280	06	2	1	2	2	2	1	He was just stating the facts involved with people claiming themselves as saved but not really living it.
281	06	2	1	2	2	2	1	
282	06	2	1	3	2	2	2	It depicts conservatives as stopping change and doing so as a moral obligation.
283	06	2	2	1	4	2	3	He simply stated the facts. There didn't appear to be a great deal of opinion.
284	06	2	1	2	4	2	3	Didn't take sides, just stated the facts and left it at that. Student did not answer Q1.
285	06	2	1	2	4	2	3	
286	06	2	2	2	1	2	3	He was just stating facts, no opinion involved.

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
287	06	3	1	2	2	1	1	He didn't really say anything offensive to people.
288	06	3	1	2	4	1	3	Proof was given in statistics that show more people were giving some thought to their religion.
289	06	3	2	1	4	2	1	It neither describes the moral climate of the country or an analysis of where our country was heading morally. (Personally I believe Jerry Falwell is one of the poorest ambassadors of Jesus Christ I've seen.
290	06	3	2	2	2	2	1	Because there really wasn't enough information to go either way.
291	06	3	2	2	4	2	2	In the beginning the author assumes people are filling emotional voids which is not very complimentary.
292	06	3	1	2	2	2	2	Isn't he reporting the facts?
293	06	4	1	1	1	1	2	
294	07	1	1	2	1	1	2	The facts are clear and defined. However I am biased in my feelings for the Moral Majority and cannot give an unbiased opinion.
295	07	1	2	1	1	1	2	I think it very interesting the way religions has come along in just the last 2 years with them having affairs.
296	07	1	2	1	1	1	3	Brought up sayings that Roosevelt had said that weren't all that great and everything was good about the Moral Majority.
297	07	1	1	1	1	1	3	The author talks mostly about the money being made and people who think they are reborn.
298	07	1	1	2	1	1	3	It sounds like he is criticizing it, unless the author depicts whether he is opposed or for the subject, he should remain neutral especially in textbooks in classrooms.
299	07	1	2	1	1	3	3	
300	07	2	1	2	4	1	1	His attitude seems as if he's trying to present slightly negative information in an unbiased way - he doesn't give many positive facts.
301	07	2	1	1	4	1	1	
302	07	2	1	2	2	1	2	You could go both ways.
303	07	2	1	2	4	1	3	
304	07	2	1	1	1	3	2	In the way he expressed his feelings it seemed that he swayed in one direction.
305	07	3	1	1	1	1	1	Because the author just seems to be telling the people what happened and what is going on.
306	07	3	1	2	1	1	2	He or she only writes of the positive things of this period. This was hard to read with its short sentences and jumping around from subject to subject.
307	07	3	1	1	4	1	3	It is something that happened in history that may have been important.
308	07	3	2	2	4	1	3	
309	07	3	2	2	4	1	3	He gives facts to both sides and doesn't put one side good or bad.
310	07	3	1	1	4	1	3	
311	07	4	1	1	1	1	1	Because is all he talks about is the new born(?).
312	07	4	1	2	1	1	2	Because he used famous people to get you interested and used them as a favorable comparison.
313	07	4	1	2	1	1	3	The author develops a scale of biases in the case and follows with an attempt to prove a victorious side in law and moral rights. The author then highlights the victory of the rights of non-fundamentalists.
314	09	1	1	1	4	1	1	The author is in opposition of the law. He doesn't clearly state Darwin's theory. I believe he should. He state the quote by Will Rogers to express his opinion.
315	09	1	2	2	1	1	1	He tends to point out the stupidity of the fundamentalists. He seems to take a more liberal view of the Bible and religion.



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
316	09	1	2	2	2	1	1	He concentrated on the facts. Because the facts swing one way does not mean the author himself agrees with those facts.
317	09	1	2	1	1	1	1	
318	09	1	1	1	4	1	1	My biases are stronger than any I see in this excerpt.
319	09	1	1	1	1	1	1	Give a view of only one side.
320	09	1	2	1	4	1	1	One side was mocked through the quotes used. "Swallowed by a fish?"
321	09	1	1	2	2	1	1	It gives views from both sides. I would have to say that it was slightly in favor against the teaching.
322	09	1	1	1	5	1	1	They talked about both sides of the argument, and gave each equal time in the text.
323	09	1	1	1	1	1	1	The reason why I see him being neutral is because he gives us both sides of the story and vividly explains each side.
324	09	1	2	2	4	1	1	He seems not to take a stand and state his opinions.
325	09	1	1	1	1	1	1	He gave both sides, the facts. He didn't favor or oppose the subject.
326	09	1	2	1	1	1	1	This was not fully stated and leaves the reader left in the dark.
327	09	1	2	1	1	1	2	The author made reference to the humanist(humorist?) opposition of the trial.
328	09	1	1	1	1	1	2	The author sounds like he wants the Biblical version taught in schools.
329	09	1	1	1	1	1	2	Because the law is against your right to know theories people have come up with in the earlier years. There is evidence of both, the Bible and the artifacts. Tennessee was pushing for the Bible but they should teach the science also.
330	09	1	2	1	1	1	2	He presented the material very well. He showed how stupid some people can be. And how know-it-all sometimes make a fool of themselves.
331	09	1	1	1	4	1	2	The author tends to put down Bryan when he has the chance more than anything else.
332	09	1	1	2	4	1	3	From what I've read, there is no indication that the author is giving his view, only the view of an outsider.
333	09	1	2	2	1	1	3	He seemed to offer only facts and never raised an opinion.
334	09	1	1	1	1	1	3	Because many more examples of specific creation have been stated.
335	09	1	2	1	1	1	3	Nevertheless, the trial exposed both the stupidity and the danger of the fundamentalist position. Beginning 5th paragraph. Q2 answered 2, "of fundamentalism."
336	09	1	1	1	4	1	3	The author, by his choice of adjectives, seems very adamant that the fundamentalists were narrowminded and stupid.
337	09	1	1	2	1	1	3	Both sides of issues were covered.
338	09	1	1	2	2	1	3	I'm a firm believer in God. Man was created by him and that's the way it should always be.
339	09	1	1	2	2	1	3	The author doesn't say anything that would make you think he is in favor or against this passage.
340	09	1	2	1	4	1	3	He is in opposition to the verdict reached because he believed the fundamentalist position was dangerous and stupid.
341	09	1	1	2	1	1	3	It seems evident to me that the author is most in favor of the subject, through the things he says this becomes clear.
342	09	1	1	2	4	1	3	There were many paragraphs in opposition to the subject, but evolutions in favor of side is also talked about to some extent
343	09	1	1	1	4	1	3	He told both sides of the story - pictured fundamentalists as very wise and as being very stupid.
344	09	1	1	1	1	1	3	The language used is negative from the beginning on.
345	09	1	1	1	1	2	1	The facts were told. No one side was favored.
346	09	1	1	1	1	2	1	It seems as if Divine Creationism and Christianity was brought up more in the material.

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
347	09	1	1	1	1	2	1	
348	09	1	1	1	4	2	1	
349	09	1	1	2	4	2	1	Fundamentalist position called stupid and dangerous, and the trial later exposed this. W.J. Bryan said to have "abysmal ignorance."
350	09	1	1	1	1	2	2	
351	09	1	1	1	4	2	3	The author's treatment was a neutral to both sides. The author never claimed one side right or wrong. He just told the fact as he found them.
352	09	1	1	1	1	2	3	
353	09	1	1	1	4	2	3	
354	09	1	1	2	1	2	3	He didn't give his own belief he just stated facts.
355	09	1	1	1	1	3	1	The Bible should be studied any way you want to interpret it. Not the way someone tells you to or how.
356	09	1	1	1	1	3	3	He didn't agree with Darwinism and also didn't like Bryan because everything he was trying to progress was hurting the society. He gives examples like he didn't want none of this taught in school.
357	09	1	2	1	4	3	3	The author speaks clearly on both sides of the issue. The idea of atheist, agnostic, darwinist Christians and anti-darwinist Christians. Although more time was spent on the anti-darwinist the article was about this so more information was necessary.
358	09	3	1	2	1	1	1	
359	09	3	2	2	2	3	1	It just seemed like he told the story like it happened.
360	10	1	1	1	4	1	1	The author just states the facts. He really doesn't show any of his opinions or feelings toward the subject.
361	10	1	2	1	1	1	1	It didn't really state whether or not it was good or bad, to me. RELGRP answered 4, "Lutheran"
362	10	1	1	1	1	1	1	Because he explains how or what they are talking about and what is going on.
363	10	1	1	1	1	1	1	Looked at it from a "learners" point of view.
364	10	1	1	2	4	1	2	He told the story as a play by play event without using any commentary. When I finished reading the facts spoke for themselves.
365	10	1	2	1	1	1	2	
366	10	1	1	1	1	1	2	
367	10	1	2	1	4	1	2	The author doesn't take a clear stand on the subject, but simply presents the material that was important to the Scopes trial.
368	10	1	2	2	2	1	3	Because the author does not give his/her opinion. The author gives both sides of the argument and presents only quoted facts. The author's opinion is never shown!
369	10	1	1	2	4	1	3	I don't feel the topic is discussed deeply enough to have taken a stand for either subject.
370	10	1	2	2	1	1	3	Because one needs different views to form their own opinion.
371	10	1	2	2	2	1	3	He gives both sides of story using quotes, etc. example - quotes from Darwin and Christian mother. If any bias was put into the reading it was because of my own view I took before and while reading it.
372	10	1	1	2	2	1	3	Because the facts are laid out for you with very little trace of bias. It tells the story, take it or leave it!
373	10	1	2	1	1	1	3	The facts showed pointed to a bias position against the subject.
374	10	1	2	2	4	1	3	He is telling it like he was there instead of a historical recap. This makes the story seem very unbiased.
375	10	1	1	1	1	1	3	Material is very difficult to read - it's so jumbled and complex.
376	10	1	2	2	1	1	3	
377	10	1	1	2	2	1	3	



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
378	10	1	1	1	4	1	3	It covers facts and not opinions. I wish the text would be even more detailed but Dr. Howard's comments are a good supplement.
379	10	1	2	2	1	1	3	None RELGRP answered 4, "Agnostic"
380	10	1	1	1	4	1	3	
381	10	1	1	1	1	1	3	
382	10	1	2	1	4	1	3	Because he speaks of it as an outsider interviewing people and their thoughts about it.
383	10	1	1	1	4	1	3	It is presented as being advantageous to women and blacks and society as a whole. It leaves you with a feeling that it was good for the country.
384	10	1	2	2	1	1	3	States the facts as simply as possible, when discussing these topics it's hard to keep unbiased but I believe the author is doing a good job of stating what is and was and letting us have or develop our own ideas.
385	10	1	1	1	4	1	3	He concentrates on just the topic of religion and dealing with the Protestants. His treatment to the other religions is almost none leading us to think just about the one religion that swept over EVERYONE in the country and forgetting about the religious diversity that existed.
386	10	1	2	1	1	1	3	I wouldn't consider the author completely unbiased, maybe leaning slightly toward in favor of the subject, but overall the author expressed neutral views. These views came from a wide variety of sources: the women's point of view, the Blacks point of view and the church's and church members' point of view. The author also gave factual details concerning the 2nd Great Awakening. But most importantly the author didn't come right out and say what his opinion of the 2nd Great Awakening was. What was discussed was merely causes and effects.
387	10	1	1	1	1	2	1	The author is favored, biased, towards the subject, it's a rather deep subject but one that needs bias and a big view look into. Women and religion (unintelligible word) have always been very controversial some bias is okay.
388	10	1	1	2	2	2	1	There didn't seem to be any indication through his words that gave opposition or favor to the subject.
389	10	1	2	1	1	2	1	He never really says anything negative about the subject, he says it caused some problems in the South but he doesn't make that sound too bad. He makes me feel that bad things (or maybe just change) is needed in the South.
390	10	1	1	1	1	2	2	The author really doesn't seem to be biased in that he explains both sides clearly.
391	10	1	1	1	1	2	2	They never seemed to point out the negative aspects of the crusades and they concentrated on the positive aspect.
392	10	1	1	1	1	2	2	Presented so many facts that he had no room to be biased. He may have assumed certain outcomes and reasons but depicted them with supporting facts.
393	10	1	2	1	4	2	2	The information is clearly dealing with the second Great Awakening. But some of the issues are vague.
394	10	1	1	1	4	2	3	The author points out that the Awakening did many good things. Or, at least good in my opinion. Such as, giving women a more active role, and separating church and state, and providing leaders of respect for blacks. He does not say there were any drawbacks to the Awakening. This is just my interpretation of the events. To someone else these things could be seen as negative. So in that light the passage is unbiased.
395	10	1	1	1	4	2	3	It tells about what happened, gives some reasons why people went nuts over a new kind of religion. I think they just needed

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
396	10	1	1	1	1	2	3	some excitement in their lives. Because he seems in favor of freedom and he sees the second awakening as a way to unite the people for their freedom.
397	10	1	1	1	1	2	3	He seems to be just giving the known facts about the subject without getting too involved with his own personal feelings.
398	10	1	1	1	1	2	4	He deals with the subject very generally and swiftly. I didn't feel much strength in a positional stance from the way he dealt with the issues.
399	10	1	2	1	1	3	3	Uses positive context words like "democratizing" American religion, genuine Christians also shows the Awakening as a factor in ending something bad, namely slavery.
400	10	2	2	1	1	1	1	I think he could have been either way but he was just giving the facts about the early church startings.
401	10	2	1	2	4	1	2	Well it seems to me that the author had an optimistic view on the subject. But I can't figure out if it was the author or the circumstances he was explaining.
402	10	2	1	2	2	1	3	The author doesn't preach, he seems to just present the case as it involved politics and events during that time period.
403	10	2	2	2	1	1	3	He seems to cover the whole subject giving you a good view of the whole situation. He's very informative.
404	10	2	2	1	1	2	2	Tells what happened from a natural point of view.
405	10	2	1	2	4	2	3	He was unbiased and neutral in the ways he wrote. The writing was spread from sex, race, and color, and not focused on one more than the other. He was just telling the readers what had happened.
406	10	3	2	2	2	1	1	Because he didn't seem to be saying more positive or more negative things about that one subject.
407	10	3	1	2	1	1	3	He seems to think of revivals and being born again as a joke.
408	10	3	1	2	2	1	3	Some of the reasons the author gave for the enthusiasm in which the revivals were received were not logically supported by fact("eastern girls could no longer count on finding marital partners. The uncertainty of their social and familial position seems to have led them to seek spiritual certainty in the church"). The author portrays the Great Awakening as an emotional release and financial undertaking as well as an impetus for the breakdown of racial relations.
409	10	4	2	1	1	1	1	He related what happened without making excuses for the bad or emphasizing the good or vice versa.
410	11	1	1	1	1		2	I consider the author to be neutral and unbiased because he stated facts about each "people" - the women and the blacks in the article he wrote.
411	11	1	1	2	2		3	Seems to me words which elaborate certain events dealing with revival.
412	11	1	2	1	1	1		It shows the aliveness of the Second Great Awakening as why it is really called: AWAKENING. In the other evaluation the Awakening was portrayed as a crisis. It showed people feeling love and direction from receiving God. RELGRP answered 1, "Assemblies of God"
413	11	1	1	1	1	1		Basically because I feel the evangelical movement is far more than just being based on "emotion"(p. 202). Taken from a Christian perspective, maybe more time could be spent on the effects of the movement, that is the long-term effects of Christianity.
414	11	1	2	1	1	1	1	I found the account neutral and unbiased, yet it seemed still sensitive to the cause about which it recounts.
415	11	1	1	2	2	1	1	Again the author treats the subject as a class struggle starting right off with the description of the "rootless and largely



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
								uneducated frontier folks." There is something to that but still the author says nothing of who was preaching or what he was saying. He says women joined up in a sort of "peace corps" type duty. He should concentrate on what was bringing 25,000 people together and why black and white were able to coexist like never before. Again he leaves God and the work of the holy spirit completely out of the text.
416	11	1	2	1	1	1	1	I feel the author treats the material neutral due to his presentation of his information. It appeared unbiased to me.
417	11	1	1	2	4	1	1	I felt the author distorted the facts concerning why people became Christians. It sounded like the people didn't know any better or had nothing else to do. He spoke of "uneducated frontier folk"(p.201) he spoke of it being an "emotional appeal"(p.203) instead of a spiritual one. Furthermore he implies the women were lost and confused because of the changing roles so they turned to religion to find answers(p.203-04 and that the slaves were taken in by the right to be free.
418	11	1	2	1	1	1	1	The author used his writing technique very well. On the surface he seemed neutral and unbiased, but there seems to be an undercurrent that says he sees it as radical and outlandish.
419	11	1	2	1	1	1	1	
420	11	1	1	1	1	1	1	Some emotional words are used in support of religion, such as "democratizing" religion and the quote about Christians blessing each other "in the love of Christ." Also, when the cause of the revival is attributed to needing money, it is emphasized that this is only a part of the cause and there was "genuine outpourings" of religion.
421	11	1	1	2	2	1	1	It seemed as though the author was giving more positive outcomes of the Great Awakening that negative throughout the whole article.
422	11	1	2	1	1	1	1	The author seemed to point out certain events without becoming personally biased. He seemed to stick with an overall view of the subject.
423	11	1	2	1	4	1	1	The author seems to believe that "the Great Awakening" had more to do with a struggle between classes and rules than an act of God. This is not a surprise to me if this was a general textbook in a public school. After all these people believe life was a result of colliding planets.
424	11	1	1	2	2	1	1	When he explained how to be saved he said it with a sense of sarcasm.
425	11	1	2	1	1	1	1	The author presented both good and bad sides of the Great Awakening such as division among the church and also America seeing itself as a separate nation and people accepting the blacks.
426	11	1	2	1	1	1	1	He regarded the Great Awakening as an "emotional experience;" seemed to center in on the oddities of the movement like calling each other "Brother" or "Sister." He never went deep enough into what the movement was all about but was very superficial.
427	11	1	2	2	1	1	2	The author was unbiased and neutral throughout the writing he wrote, for he never praised or wrote how well are preachers sort of religion was better than any others. He just stated that they all had problems during those days.
428	11	1	1	2	1	1	2	He seemed that it was a big step forward in having the choice of our own instead of Britain.
429	11	1	2	2	1	1	3	It seems that the author presents the Awakening as almost a

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
								strange cultic movement. That makes the gentry's rejection of gambling, horse racing, dancing, etc seem odd and needless, whereas, in moderation they did have some good points.
430	11	1	2	1	4	1	3	The author tries to describe something supernatural in natural terms that people can understand.
431	11	1	1	2	1	1	3	The author makes it sound as though the Great Awakening was psychological and social rather than spiritual. He never mentions what God did in individuals' lives that brought about the changes mentioned.
432	11	1	1	2	1	1	3	It seems like he pretty well covers the whole area and tells us of a lot of reactions. I don't think he really chose one side or the other.
433	11	1	2	1	1	1	3	I think in some parts of this selection he takes a positive in favor side and others he was in opposition to.
434	11	1	1	2	1	1	3	Chose neutral and unbiased because of my lack of understanding in this area.
435	11	1	1	2	4	1	3	I felt that this was in favor of the change. It did not seem to promote either the "old lights" or the "new lights." Rather that the change came and it wasn't really important which side you stood on. RELGRP answered 1 and 4, "Pentecostal."
436	11	1	2	1	1	2	1	It maintained a factual stance throughout. The text remained informative without interjecting what would be perceived as the author's personal opinions.
437	11	1	1	2	4	2	1	The author made the new revivalists and the "old lights" both seem negative, and was vague when talking about the Christian movement. He used the word religion and religious instead of using Christian or Christians.
438	11	1	1	1	1	2	1	His closing statement reveals that he feels the "New World" formed itself into a blend of cultures, and that's what made it great. I think he feels that the "New" is better than the "Old."
439	11	1	2	1	1	2	1	I would consider the author's treatment of the topic to be neutral and unbiased because he stated facts about both sides. Ex. "The most important effect of the Awakening was its impact on American modes of thought." "Although primarily a religious movement, the Awakening also had important social and political consequences calling in to question habitual modes of behavior in the secular as well as the religious realm."
440	11	1	2	2	1	2	1	He didn't cut it down, and he said it in a way that interested the reader.
441	11	1	2	1	1	2	2	I found very few biased statements either for or against the Great Awakening. The material was presented in such a way as to examine some non-spiritual causes of this revivalism and the effects on society, in a manner not derogatory to, or in favor of religion, as well as to state the facts of what happened. It generally considers the effects on society to be positive, but not for religious reasons.
442	11	1	1	1	1	2	2	It doesn't show the good parts of the Great Awakening - how people really became alive in God - doing things for Him - how the U.S. colonies linked together - how they defeated the British as a national effort - started through the Great Awakening. It points out many bad points and isn't weighed out with the good. RELGRP answered 1 and 4, "Assemblies of God Christian!"
443	11	1	1	1	4	2	3	In most of the material the author presents "the awakening" in a bad light. That the people of "the awakening" were too radical and put a strain on the other Americans.
444	11	1	2	2	1	2	3	I feel that he wrote with a historical perspective, telling the



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
								facts as many would have explained it as it was going on. God-fearing or non-God-fearing.
445	11	1	1	2	4	2	3	They point out the effects of the great awakening.
446	11	1	1	2	2	2	3	It described the various people it reached and the effect it had on them. Not really pressed their noses in it but exposing a new experience, it was questioning - their behavior and beliefs.
447	11	1	1	2	4	2	3	Because he always points out the important effects of the Great Awakening.
448	11	1	2	1	1	2	3	The author does not express opinions. He merely presents the facts of the Great Awakening and describes the impact it had socially and politically on the American colonies.
449	11	2	2	1	1	1	1	It had facts. Informative material.
450	11	2	2	1	1	1	1	Addressed both sides of issue.
451	11	2	2	2	1	1	2	He doesn't really take a stand, but he doesn't define himself either.
452	11	2	1	2	2	1	3	They seemed to address this subject in an unbiased manner.
453	11	2	2	1	1	2	1	Because it was a neutral observation of the changes, as I saw it.
454	11	2	1	2	2	2	3	The author obviously was in favor of the religious movement because it changed society. It made people more equal on a religious scale.
455	11	3	2	2	4	2	1	He doesn't spend much time on the subject at all. I see this throughout the book.
456	11	3	2	1	1	2	2	The author presents both the Old Light points and New Light points and then balances them against one another. The author spends more time on the New Light topic, but, that is what this section of the book concerns.
457	11	4	1	1	1	1		Because right away the author calls it a crisis when maybe instead it could have been called an awakening.
458	11	4	1	1	4	2	2	Seems to present many advantages of the Great Awakening and how it "helped" the New World. i.e. "helped to break Americans' ties to their limited seventeenth-century origins."
459	12	1	2	1	4		2	He spoke of wealthy, making them look bad. And he wrote of the peoples' modes of thought as if they weren't thinking for themselves.
460	12	1	2	1	2		3	It seems, just from short phrases, that the author is in favor of the topic. I guess just by the certain way he "words" things.
461	12	1	1	1			3	The author seems to be simply stating the facts. Or as to the knowledge of his/her ability. Does anyone ever know the real reason, or the true facts? You study the material and write down what you feel is true or then again what people like to hear.
462	12	1	2	2	1		3	The author presents facts supporting and not supporting the subject. This text is quite enjoyable, especially the 1st part of each chapter which gives insight to personal characters. But the course is made doubly enjoyable being instructed by Dr. Howard - his wit and simplicity in explaining peoples and countries is exceptional.
463	12	1	2	1	1		3	The author speaks of the "Great Awakening" that was for the good of all in the New World and even though England had done many good things or helped the new colonies along, it was time to let go and began to fend for themselves.
464	12	1	2	1	1		3	I think the author is biased in favor of the subject in the sense that he recognized the important effects the Great Awakening and the "New Lights" had on the overall development of independent feelings in the colonies and the subsequent gulf that widened between Americans and Great Britain.

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
465	12	1	1	2	1		3	I feel the author was just stating facts about the subject. If he talks about a certain religion and what it believed in, he is not being for or against it, but merely stating facts that historians have gained throughout the years.
466	12	1	2	2	4	1	1	Because in the end he made it clear that he believed the growth and diversity was a benefit. Look in the last paragraph.
467	12	1	2	1	1	1	1	I thought the author presented both sides well enough so the reader could form own opinion.
468	12	1	2	1	1	1	1	Because the author seemed to believe that because of this revival the diverse background of the inhabitants turned the nation into a novel cultural blend. This led later to the opposition to Great Britain.
469	12	1	1	2	2	1	1	Gives good presentation of what was happening with religious groups, doesn't attempt to praise or condemn movements.
470	12	1	2	1	1	1	1	I feel he presented both sides of the story. You read about the excitement that swept Christian communities, and you also read about the disbelievers in revival.
471	12	1	2	1	1	1	1	He brought more details in favor of the subject as compared to against the subject. He is in favor of the subject.
472	12	1	1	1	4	1	2	Choice of words and topic headings.
473	12	1	1	2	1	1	2	I couldn't tell from the reading whether or not the author was in favor of the subject.
474	12	1	2	1	1	1	3	He tends to tell and elaborate on each event. He sounds like he likes the topic.
475	12	1	1	1	1	1	3	
476	12	1	2	2	2	1	3	I think it is neutral because it told what was happening trying to explain it.
477	12	1	1	2	2	1	3	Because he should show both sides of religions. Not make it sound like there's only one side of the religions of the time.
478	12	1	2	1	1	1	3	No comment.
479	12	1	1	2	1	1	3	He never pointed to any negative aspects of the subject or any positive. He just outlined them as a whole.
480	12	1	1	1	1	1	3	The author treats the subject from a historic point of view.
481	12	1	1	1	2	1	3	It sounded to me like he talked highly of this "Awakening." He talked about the methods of the message of salvation which really made me think he/she was in favor.
482	12	1	1	1	1	1	3	He gave only the facts and not his own opinions.
483	12	1	2	2	2	1	3	He brags about religion a lot more than he gives reasons and facts about it.
484	12	1	2	1	1	1	3	The passage seems to be from a not caring point of view.
485	12	1	2	2	4	1	3	I believe it was presented clearly and effectively.
486	12	1	1	1	4	1	3	He views both the good and bad points in this community!
487	12	1	2	1	1	1	3	Because they present the material without prejudice towards one group of individuals. They present the facts, the way things were and that's that.
488	12	1	1	2	1	1	3	Because he doesn't centralize on one aspect of the many religions he talked about. He just states the facts.
489	12	1	1	1	1	1		
490	12	1	2	1	1	2	3	From what I read, I think the author gave the view from both sides.
491	12	1	2	1	1	2	3	
492	12	1	1	2	2	2	3	It seems that the author doesn't show opposition or support but gives a vies of the topic and how it moved people to respond.
493	12	1	1	2	1	2	3	There is no condemning tone or statements saying it is right or wrong, just that it occurred and leaves great impressions on our society even to the present. It is backed up by, what I feel, equal quotes to the positive and negative.



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
494	12	1	2	1	1	2	3	The author just tells it as it happened.
495	12	2	2	1	1	1	2	The author, when citing the occurrences, positions beliefs etc of these people not only tells of the negative effects but presents the reasoning behind the actions. He gives us an explanation and an understanding behind the people and their lives.
496	12	2	2	1	1	3	3	Very objective
497	12	2	1	1	1	1	3	Because of the attitude taken when describing how this has changed American life (last paragraph) that all changes were obviously for the better.
498	12	2	2	1	4	1	3	He seems to be in favor of religion through the whole piece.
499	12	2	1	2	4	1	3	The author describes the subject to its readers. He is more interested in speaking about it than he is in conveying his opinions about it.
500	12	3	2	1	1	1	1	
501	12	3	2	1	4	1	2	Obviously likes history and feels that financial gain has nothing to do with religious activities. And that one can be rich and a good Christian all at the same time.
502	12	3	1	1	4	1	3	I thought he took a neutral approach presenting history and factors of the causes.
503	12	3	1	2	2	1	1	He makes it sound like the movement was the beginning of the peoples' independence.
504	12	3	1	1	1	3	3	Because he doesn't really say if he's in favor of it or not he just keeps the same.
505	12	4	1	2	1	1	2	If asking opinion of text, it is probably the worst written book I have ever read.
506	13	1	2	1	4	1	1	
507	13	1	1	1	2	1	1	I don't seem to get what I want out of the reading. Very hard to understand, which one is being talked about. RELGRP answered 4, "Methodist"
508	13	1	1	2	2	1	1	Gives both good and bad points.. Just states facts, does not give opinions. Al opinions are quoted from somewhere else.
509	13	1	2	2	1	1	3	He the author seems to tell history in the sense of facts - no fiction. He made it interesting. If the question about favoring implies the subject "Born Again Christian," I also believe the author doesn't try and push us, the readers, towards it.
510	13	1	1	2	2	1	3	Because all he did was explain what happened and why it happened in that time.
511	13	1	2	1	1	1	3	Because the author gave both sides of the story and didn't express his opinions. He told why they founded the first few colleges and said nothing for the born-again colleges. He told the facts in a straight forward way and in chronological order. He did a good job.
512	13	1	1	2	2	1	3	He seems to favor religion and the programs introduced in the Great Awakening.
513	13	1	2	2	4	1	3	He gives the stories of both sides of the movement, how it came about, and what it affected, without picking favorites.
514	13	1	2	1	1	1	3	He appears to be presenting the facts - not ideas.
515	13	1	1	2	1	1	3	
516	13	1	2	2	1	1	3	At the end of the article, the author stated both sides of the opposition. topic is more neutral than it is in favor to one side. May say more positive things about the awakening, than negative, but on whole it was neutral.
517	13	1	1	2	1	1	3	
518	13	1	1	1	1	1	3	The author covered all denominations and took a very informative approach and attitude to the article. He let the reader decide.
519	13	1	1	2	2	1	3	He looked at all points.

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
520	13	1	1	1	4	1	3	I think the author really wanted revival and was for this issue.
521	13	1	1	2	2	1	3	
522	13	1	1	2	2	1	3	Because it brought people together.
523	13	1	1	2	2	1	3	The author had very little to say about the negatives in the Second Great Awakening.
524	13	1	2	1	1	2	1	I don't have a real knowledge for religion to give a specific answer. But for the people at the time it was a good thing.
525	13	1	1	2	2	2	1	
526	13	1	2	2	2	2	1	
527	13	1	2	2	4	2	2	Religion should be outstretched to people who are away from "THE REAL WORLD."
528	13	1	2	2	1	2	2	Explained equally both sides.
529	13	1	1	2	2	2	3	He explained the Methodists the most.
530	13	1	2	2	4	2	3	The author felt that rationalism was a great asset to people.
531	13	1	2	1	1	2	3	He talks about the enthusiasm that came with this awakening. It seemed all religions were ready for change.
532	13	2	2	2	1		3	He discusses religion too much when talking about Finney.
533	13	2	2	2	1	1	1	The author thought they were doing good things. The Methodists sent circuit riders and the Baptists were just regular people. The author stresses this.
534	13	2	1	1	4	1	1	This article seems to have more opinions stated. As the mind narrowed and people began using the Bible as a means to manipulate, the author points to the lack of education and a more emotional approach.
535	13	2	1	2	2	1	3	He doesn't seem to bring up too many opposing facts to whether this 2nd Awakening was bad for the religious community.
536	13	2	1	2	2	1	3	Nothing but good comments were told about the 2nd one. Except maybe about the Camp Meetings, but the author made it sound like it came out good at the end! RELGRP answered 4, "Combo Baptist and Free Evangelical."
537	13	2	1	2	1	1	3	The facts are presented with the peoples' opinions at the time. But the author's opinion isn't.
538	13	2	1	2	4	2	1	Because of the author's careful use of language that evokes positive emotion in most people and due to the fact that he uses quotes where subject matter might be offensive, I feel that author is in favor of the subject or at least politely neutral in speech with a personal bias toward the subject.
539	13	2	1	2	2	2	3	
540	13	2	2	2	2	2	3	The material seemed to try to give a good description of what it was like from both sides. It also told of various effects on people who were likely to be partial to both the revivalist and the more conservative Protestants.
541	13	2	1	2	4	2	3	He states historical facts and also gives background on how and why they did things.
542	13	2	2	2	1	2	3	It seems that the facts were presented. I didn't detect any tone of bias.
543	13	2	1	3	4	3		The author seemed to be in favor of the subject because of the descriptive words that he used.
544	13	3	2	1	1	1	1	Doesn't say that the new movements were wrong or right. It just happened and as a result the Puritans were no longer the dominant force. The author does not convey a personal opinion as to the righteousness of any of the groups or movements mentioned in this selection. SYR Question answered "already degreed teaching certification."
545	13	3	2	2	1	1	3	Mentioned all or most of the religions and their beliefs or problems.



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
546	13	3	1	2	4	1	3	Both sides are represented, I would say though that the author did tend to be in favor slightly.
547	13	3	1	2	1	1	3	Encourages impartial thinking.
548	13	3	2	2	4	1	3	The material comes alive, and is very interesting; however, the author seems to arrive at conclusions on his own, rather than giving evidence to support his view. Examples: p.133, line 3 - "And if the Lord had allowed . . ." How does the author know the mind of God? p.135, line 17 - "Young and magnetic, possessed of a golden voice. . ." Again, is this fact or the author's opinion?
549	13	3	2	2	1	1	3	Seems to simply be stating factual history and its effects on American development.
550	13	3	2	2	2	1	3	The author presented the material in a factual rather than an emotional way, though in a fairly interesting manner. The final paragraph on p.136 tied all the information together nicely and just told the reader what the Great Awakening did for America: heightened need for tolerance and emphasized the power and right of individuals' judgement.
551	13	3	2	1	1	2	3	The author speaks of what happened he did not persuade me either way. He just told the facts.
552	13	3	1	1	1	3	3	Gives points in favor and opposition of the Great Awakening. Tried to present the narrative with caution.
553	13	4	1	1	1	1	3	
554	14	1	1	2	2	1	1	He just says what everyone else says, and never really gives his own opinion. Q1 answered with a "?" in yes or #1 blank.
555	14	1	1	2	4	1	1	He looked at both sides of the issue and took a stand on each.
556	14	1	1	2	1	1	1	
557	14	1	1	2	4	1	1	In his conclusion, he gives arguments for and against the Great Awakening. He said it encouraged proliferation and weakened the old-fashioned clergy. But then he also says it gave people hope and the right to judge for himself.
558	14	1	2	1	1	1	1	The author thought that the division of faiths would enable Americans to obtain the perfect faith.
559	14	1	1	1	2	1	1	
560	14	1	1	2	2	1	1	He seems to be for the split of churches. He says those that aren't church'd are doomed to hell.
561	14	1	1	2	4	1	3	To give it a new or different meaning at a different view.
562	14	1	1	1	1	1	3	The people presented were obviously biased, but I didn't see that the author was.
563	14	1	2	2	1	1	3	I feel everyone has been chosen for the Lord to come into their heart and by having the theory that a person is chosen is not right and that is not what the Lord wants.
564	14	1	1	2	4	1	3	The author is in favor of religion because it seems to have a certain type of power or control over people.
565	14	1	2	1	1	1	3	The author told both sides of the story.
566	14	1	1	2	1	1	3	The author seems to favor the subject, I felt, because of the wording he uses when he describes these meetings. For example p.301 3rd paragraph says the results were "dramatic." This implies a positive reaction.
567	14	1	1	1	1	1	3	The author seemed proud of the way things were handled. He/she went into great detail to describe the events so they must have been important to him/her.
568	14	1	2	2	2	1	3	He never indicated if he was for or against it, he just gave different examples.
569	14	1	1	1	4	1	3	The author presented an unbiased view. All he did was state the situation and the facts.
570	14	1	1	1	1	2	1	The way it was presented, made it sound as if he was a part of

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
								this group.
571	14	1	1	2	1	2	1	Because nothing the author said proved a point.
572	14	1	1	2	4	2	1	
573	14	1	1	2	2	2	1	To introduce what and why it was being done, and how it was being done.
574	14	1	2	1	4	3	3	I felt that the authors gave both sides of the story and did not stand on one point and that led me to not understand.
575	14	2	2	1	1	1	1	He doesn't take sides on any of the issues that he discusses.
576	14	2	1	1	4	1	1	He merely presented facts and at no time showed his support for either side.
577	14	2	1	3	1	1	2	I think he showed both sides of the subject equally.
578	14	2	1	2	4	1	3	In my opinion the author was not for or against the topic.
579	14	2	1	2	1	1	3	He showed both sides, wasn't opinionated. RELGRP answered 1, "Lutheran"
580	14	2	1	2	4	1	3	He just seemed to be telling what happened. He did not favor or oppose it!
581	14	2	1	2	4	1	3	The use of the word extreme.
582	14	2	1	2	1	1	3	Gave situations and information from both sides of the topic.
583	14	2	1	2	2	1	3	Only the facts were stated. Didn't seem opinionated. RELGRP answered 4, "Methodist"
584	14	2	1	2	4	3	1	I felt that the author didn't show any opinion.
585	14	2	1	1	1	3	3	He pushes toward the perfection and nearly leaves the real meaning of Christ out.
586	14	3	2	1	4	1	1	
587	14	3	2	2	2	1	3	
588	14	3	2	2	4	1	3	I think it was a very clear picture and it didn't go either way. The information presented was very understandable on both sides.
589	14	3	1	2	2	1	3	He is skeptical to the conversions. To him it appears as purely emotional without meaning. In regard to Finney, he said that he "appealed to their emotions." In a sense this is accurate, but it wasn't purely emotional. He mainly appealed to their logical minds. He gave them a choice with what they could do with their sin. But the author never presents that side of the story.
590	14	3	2	2	1	1	3	
591	14	3	1	1	4	1	3	I really can't explain why it's just how the paper is formed.
592	14	3	2	2	2	2	3	I feel that it doesn't oppose the subject or say anything in favor either!
593	14	3	1	2	2	3	1	The author kept referring those to "them" in a negative sort of way. Also fairly vague on the positive aspects of the situation at hand.
594	14	4	1	2	1	1	1	
595	14	4	2	1	1	1	1	Because he just reports the facts and does not state any opinions of his own.
596	14	4	1	2	1	1	3	
597	14	4	1	2	1	1	3	He really had nothing negative to say but rather the good changes it made.
598	14	4	2	2	4	2	3	Because he explained both sides of subject, and didn't give his opinion on it.
599	14	4	1	2	5	3	1	While the author attempted to produce an unbiased writing, there were still underlying tones and words of negative and a somewhat biased or prejudiced attitude.
600	15	1	1	2	2	1	1	There are neutral(seemingly) terms used in an opposing way. The jabs at the topic are subtle, but they're there. Very little details of these revivals and camp meetings. Would like to have been there. Secular texts completely omit this topic(high school, public). God Bless.



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
601	15	1	1	2	1	1	1	The author tends to use words that would indicate that he did not believe entirely in the events or the methods, and he did not really discuss some of the less radical movements.
602	15	1	2	2	4	1	1	Because he mentions a lot of different things and he doesn't state it clearly that he is for or against it. He does tell how other people feel though.
603	15	1	1	2	2	1	1	The author displayed both a positive and negative side. He showed positive effects of such ministers as Finney and Dwight, but he also showed the distress of Beecher toward Finney.
604	15	1	1	2	1	1	2	He kept mentioning how it was only emotions that brought people to the altars. Also he mentioned that Finney was a manipulator.
605	15	1	1	2	2	1	2	At times he was stressing the fact that this played a valuable part in the foundation of many modern church sects but did not seem to give "both sides" of the issue.
606	15	1	1	2	2	1	2	He showed what both sides believe, and what they were doing about the changes.
607	15	1	1	1	1	1	2	He seems to be neutral over this subject.
608	15	1	2	2	1	1	3	He seems to lead to the true salvation end of the matter towards the end of each small section.
609	15	1	1	2	2	1	3	He clearly states his opinions of the radical movement, and how people committed to God back then.
610	15	1	1	1	1	1	3	The reason I feel he was neutral and unbiased because throughout the whole reading he never picked a side to this.
611	15	1	2	2	2	1	3	The author seems to be informative and not necessarily biased. It seems as though he is just displaying facts of history because it is a factual, blunt paper.
612	15	1	2	1	1	1	3	He did not agree with or disapprove of the preaching methods discussed in this article.
613	15	1	1	1	2	1	3	The author presents Calvinists and other opposers as dignified, rational, well-respected adults and gives an overall view of the participants as over-emotional "loonies."
614	15	1	1	1	4	1	3	I believe he was against it because he had nothing good to say about it. Every point that he brought up was negative and unsupportive to the subject.
615	15	1	2	2	1	1	3	The author seemed to almost scoff at the claimings of revival and uprising of the Christian community of the period. Although he does portray both sides of the issue with great detail, the points in favor of the move and those opposed to it. I believe that the author according to the undertones in the writing, was a little biased.
616	15	1	1	2	1	1	3	The first part of the article was arranged in such a way as to make the ministers look like dishonest men who were simply playing on emotion. Even though the second half discussed the benefits of these revivals, these men had already been made to look bad.
617	15	1	1	2	1	1	3	He never came out and spoke either against or in favor of the subject.
618	15	1	2	2	1	1	3	By the author's description of the different preachers of the time and the impact they had on others it would lead me to believe that he was in favor of the subject. He did not bring up the negative aspects.
619	15	1	2	2	4	1	3	Well I think he, the author, gives very detailed views of each side, both the "new lights" and the old. He does not come right out and say whether he is directly in favor of either side and his personal views are kept out of the text.
620	15	1	2	1	4	1	3	The author is very repetitive in his uplifting and glorifying of

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
621	15	1	1	2	4	1	3	the Great Awakening. Especially in his closing paragraph the author shows he was in favor of the Great Awakening.
622	15	1	1	1	1	1	3	He just ended it in a way that it sounded like he was for the Great Awakening and that it was a good happening.
623	15	1	2	2	1	1	3	I feel the author felt unbiased toward the subject, because he gave both points of view and was very detailed.
624	15	1	2	1	1	2	1	I feel it is just telling about it letting people know. But I also feel it is being very unbiased.
625	15	1	1	2	4	2	3	The author presented both pro and con issues on the subject.
626	15	1	2	2	4	2	3	He seemed to believe in what he was writing. He wrote it very enthusiastically.
627	15	1	2	2	2	2	3	He seemed to disagree with the people, their actions, and their ideas, but he also seemed to think the Great Awakening was good for the country. So I marked neutral.
628	15	1	1	2	2	3	2	The author seemed to be proving that the Great Awakening was an important part of the history, regardless of all the controversy.
629	15	1	2	1	2	3	3	I'm not really sure I understand what is trying to be told here. I myself am having a lot of problems understanding the whole thing.
630	15	2	1	1	2	1	2	The author seemed to approve of the topic as I neared the end of the section(about the last two paragraphs).
631	15	2	2	2	4	1	2	The author several times showed that the Great Awakening was the foundation for the Christian society. The people that started this are examples for Christians as was shown in this article.
632	15	2	2	1	1	1	3	The author gives a fair presentation of the subject but his positive style places him in favor of the subject. Lines such as, "With God's help, social and political progress was possible. . ."
633	15	2	1	2	1	1	3	show that he most likely agrees with the content. Coverage of the opposing viewpoints are given but his conclusion shows that he agrees with the content.
634	15	2	1	2	1	1	3	The author seemed to tell only the bad parts of the subject.
635	15	2	2	1	1	1	3	At several points in the writing, the author indicates opposition by using words such as "fanatical." As well, there is a tone of sarcasm in the descriptions of the Davenport revivals.
636	15	2	1	1	4	2	1	The way he treated his character with his pen.
637	15	2	1	2	4	2	3	The way he treated his characters with his pen. In quoting he would directly quote the Great Awakening Revivalists, he would write so that they looked perfect. When quoting the Rationalists he used words such as "He claimed that" like there was suspicion of whether or not this was the truth. I'm not saying he is wrong with his overall picture or evaluation, but he should have been more unbiased and let the reader decide from the facts.
638	15	2	1	2	4	2	3	It seems to me he documents and quotes other peoples feelings; not his own.
639	15	2	1	1	1	3	3	The author seemed to tell of the activities that change people in a negative way. He seemed to condemn the evangelists.
640	15	3	1	2	1	1	1	The author seemed to lean positively toward the leaving of a singular type of unemotional church, though not saying all the revivalists were particularly good, the general movement was good.
641	15	3	2	1	1	2		He gave arguments for and supported both sides.
642	15	3	1	2	2	2	1	Although negative issues are represented the overall text was for a common goal.



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
								unbiased.
643	15	3	1	2	2	2	2	He really only says things in favor and he is not negative! His ending is quite clear to be for the subject. Q1 answered 1, "maybe not if they (have) no background at all!"
644	15	3	1	1	1	2	2	He spoke of both good and bad aspects of the story.
645	15	3	1	2	2	2	3	The author seemed to report the facts.
646	15	4	1	2	1	1	3	The author gives only the pros of the great awakening and only from the Protestant viewpoint. The author never mentions the treatment of the older establishment by the younger as disrespectful by only as a growing wisdom of awakening. Seems like religious flower children to me.
647	15	4	1	2	1	1	3	Is told in a way that it states fact.
648	15	4	1	2	1	1	3	They had to have their own beliefs.
649	15	4	2	2	1	2	3	
650	16	1	1	2	2		2	He seemed to stand up against those that only looked at one side.
651	16	1	1	1	2	1	1	It was based on facts of that period of time.
652	16	1	1	2	4	1	1	The end of the story stresses the importance it had in the colonization of the nation.
653	16	1	1	2	1	1	2	Because in most of the essay he described the evangelists, not judged them, and in some cases pronounced them as brilliant speakers. He included viewpoints of people who did not like the evangelists and those of persons entirely for the (the evangelists). All in all he tended to be factual and informative with very little emotional content in his essay.
654	16	1	1	2	2	1	3	Because he favored all religion. He also believed that what he was doing was good for all people.
655	16	1	2	1	1	1	3	That's just the way it sounds to me. It is a biased article.
656	16	1	2	2	2	1	3	The last 3 paragraphs mostly. He used the word knowing quite often as if he agreed with what was being said. Also it seemed as if he thought the world had drastically improved with the Christian awakening. Q1 answered 1, "yes, but he did seem biased."
657	16	1	2	2	2	1	3	Because he presented both sides, and didn't play any favoritism.
658	16	1	1	2	2	1	3	Didn't cut it down. Just emphasized its expansion and acceptance in normal society. QBA answered 1 and 2, "have always been Christian."
659	16	1	1	1	1	1	3	Religion is one's belief not to be judged by others, and he gave different points of view from different religious groups.
660	16	1	1	2	2	1	3	He repeatedly stated that Americans were ready and willing to accept the religion, and talked about the preachers, as if they were heroes.
661	16	1	1	2	4	1	3	He gave all views and beliefs of all parties, not promoting one or the other.
662	16	1	2	2	1	1	3	Just from the way he describes the people.
663	16	1	2	2	2	2	1	I agree the people were eager and needed a cause, but the author stereotyped the people. He seems to have a narrow view and no respect for religious people.
664	16	1	1	2	2	2	3	He tries to tell it in a round about way and tries also to touch on each thing.
665	16	1	1	2	1	2	3	Because the author used words like "uncouth" and intellectually naive and crude.
666	16	2	1	1	4	1	2	The last paragraph goes deep into description over how good those people are. The author is very lenient with his comparisons.
667	16	2	1	2	4	1	3	He seems a little outrageous in his proclamations about

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
								westerners; a text, I think, ought to remain unbiased, just the facts and let the reader decide for themselves.
668	16	2	2	2	2	1	3	
669	16	2	2	1	4	1	3	
670	16	2	1	2	2	1	3	He is in favor of the subject because of all the great detail he puts into the actions of the people.
671	16	3	1	1	1	1	1	Because he is putting westerners (down?) and preaching to us that they have low standards.
672	16	4	1	2	1	1	2	Because he really didn't pick a side.
673	16	4	1	2	4	1	3	Because they made the people seem to be interested and what they were doing, their causes, etc., even though they didn't know that much.
674	17	1	1	2	1	1	1	Initially the reading seemed in opposition of the subject but as the reading developed the author's opinions seemed more neutral.
675	17	1	2	2	2	1	1	I didn't think he seemed biased because he was just laying down the details and he, I thought, gave each a fair chance.
676	17	1	2	2	4	1	1	He talked consistently negative throughout the article until the end - that wasn't all that positive.
677	17	1	2	2	2	1	3	He's in favor of the subject, but he opposes the people who don't abide by the rules.
678	17	1	2	2	1	1	3	Didn't seem to talk unevenly.
679	17	1	2	1	1	1	3	Because of his prolific reports of McGready and his followers.
680	17	1	1	1	4	1	3	The author represents the subject with (heat?) and zeal showing that he is interested and is trying to spread that feeling to the reader.
681	17	1	1	2	2	2	1	The author seemed in opposition to the subject because although he did bring up some good points about the subject his main thrust was negative.
682	17	1	1	1	1	2	1	Just by reading it you can sense he was in favor of the subject and wasn't ashamed to stand up for it.
683	17	1	1	1	3	2	1	Because he gave examples of people being in favor to it during the reading.
684	17	1	2	2	2	2	2	In general the religion topic didn't even fit into the last paragraph. In saying the "sociocultural differences" can be exaggerated, the author did just that with his discussion on the religious zeal.
685	17	1	1	1	1	2	2	He uses words such as exaggerated and crude against it. He doesn't think it's important.
686	17	1	2	1	1	2	2	Everything said was constantly negative. All words used were very negative in nature and very few positive things were said.
687	17	1	1	1	1	2	3	I didn't really understand what was being said in much of it.
688	17	1	1	2	2	3	3	This is what happened.
689	17	2	1	2	1	3	3	The author presents both sides of this topic and doesn't say more positive things about a certain side. Gives the information to the reader to allow the reader to make his or her own reactions to the topic without being influenced by the author.
690	17	2	1	1	4	1	1	Because he seems to put down the people and their ideas.
691	17	2	2	1	4	1	1	Words like uncouth and intellectually naive were used by the author. Their culture was inferior to a low level of existing.
692	17	2	1	1	1	1	1	The author believed there needed to be a change and the Second Awakening provided westerners with a new and improved outlook on life' patriotism spread and little attention was given to social differences.
692	17	2	1	1	1	1	1	He doesn't show his feelings about the subject. He just tells the facts. He does show some opinion on the subject but he keeps it unbiased.



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
693	17	2	1	1	2	1	1	He uses big contrasts in how the country was before and after. The way he described the country before was really rotten. The way he described the country after was great. It sounded like the country was much better off after this happened than before - the way the writer presents it. He puts more emphasis on how good it was afterwards.
694	17	2	2	1	1	1	2	It sounds like what he says is against what is happening in the article. But never says it is wrong.
695	17	2	1	1	1	1	2	The author degraded the subject in any way possible.
696	17	2	1	2	4	1	2	Those who were not involved religiously were "sinners" and we are led to believe even those who have been reformed - Peter Cartwright - are less human (more animal like) than those originally Christians.
697	17	2	1	2	1	1	3	I believe after reviewing the subject material again that the author was neutral because he didn't directly come against one side and just support the other side.
698	17	2	2	2	2	1	3	This was a description of events where only the events and people are explained, not the moral issue.
699	17	2	2	1	1	1	3	Because he is finding all the faults of the Second Great Awakening.
700	17	2	1	1	1	1	3	It seems as if the words written in the middle of this passage appear somewhat down grading toward these type of beliefs. The author then seems to disappear quickly from these thoughts by ending in confusion - to me!
701	17	2	1	2	1	1	3	He showed both sides of the topic equally.
702	17	2	2	1	1	1	3	
703	17	2	2	1	1	1	3	He feels everyone can be saved and a born again Christian.
704	17	2	1	1	1	1	3	It seemed as though he supported personally what he said, as opposed to jeering at it.
705	17	2	1	2	2	2	1	Because he doesn't really say that what they were doing was right or wrong, but, rather tells what they did and how they did it in order to give the reader a clear, somewhat precise idea of what was actually happening during the Second Great Awakening.
706	17	2	1	1	1	2	2	
707	17	2	2	1	1	2	2	Author doesn't clarify in good detail, so the reader is allowed to take too many different angles or could think different things. Author doesn't persuade me. Article is too much independent, it only reflects this person's view.
708	17	2	1	1	1	2	2	The author seems to tell "both sides" to the story. He tells about how some people approved of this Great Awakening and how others somewhat disapproved. (He never really says what his thoughts are)
709	17	2	2	1	1	2	3	Although it seemed unclear about all the facts about the issue the author presented both sides well.
710	17	2	1	1	1	2	3	States the pros and cons of the great awakening. The effects, positive and negative - other views would only support their side, not the opposition.
711	17	2	2	1	1	3	2	Issues not clear. A lot of names and facts at one time.
712	17	2	2	2	2	3	3	It was a negative topic and negative comments. Basic attitude of reading was against the contradictions that religious people tend to create.
713	17	2	2	3	1	3	3	He says that because of our religious differences we are torn apart but it is also our differences that have brought us together and make us one. (In a weird way)
714	17	3	2	2	1	1	3	He was using generalized "facts" to arrive at a generalized conclusion to back up his theory.

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
715	17	3	2	1	1	1	3	I believe he is just stating the facts as they happen, he could possibly be a little more detailed but has a lot of things to cover.
716	17	3	2	1	1	1	3	Because of the first paragraph. "Congregations knew all the answers, that others were false creeds.
717	17	3	1	1	1	3	1	Seems as though he looked down on emotionalism.
718	17	3	2	2	2	3	3	
719	17	4	2	2	1	1	1	
720	17	4	1	1	1	1	1	I don't have enough religious knowledge to give my opinions.
721	17	4	2	1	1	2	2	The author just presents the material in a foggy manner. Seemed to be looking for answers.
722	18	1	1	1	1	1	1	He presented facts from both sides of the subject.
723	18	1	1	2	1	1	1	He explains both sides equally. Each is given the same amount of time and space to be explained.
724	18	1	2	1	1	1	1	He seems to give the feelings from both sides of the track. He doesn't literally attack one set of religious views either.
725	18	1	1	1	1	1	3	It just seems to present facts not give an opinion.
726	18	1	1	1	4	1	3	In the last paragraph the author makes it sound as though it was the beginning of nationalism and all good things.
727	18	1	2	2	2	1	3	The writer only explains a period of history and then poses some questions about the validity of the movement's founders. This all precedes Revivalism and the present day Evangelicals, that the majority today find repugnant and ignorant.
728	18	1	2	1	1	1	3	Because he attempts to state give the causes and reasoning for those for and against the "Awakening."
729	18	1	1	2	2	1	3	Because he gave both sides of the argument; the preachers, the generation gap, the results, the problems with it, etc. RELGRP answered 4, "Baptist and Free Evangelical"
730	18	1	1	2	1	1	3	The last paragraph sounds biased.
731	18	1	1	2	2	2	3	Because of the descriptors used to talk about Edwards' and Whitefield's speaking, I feel the author is against such "emotional appeals of this sort." This may be due to a personal bias on my part but those words ("emotional appeals," "experiencing repentance," and "conversion" in wholesale lots) are ones charged with emotion and usually evoke some response, whether positive or negative.
732	18	2	1	2	1	1	1	He was in favor of the great awakening. He wrote as a person very opinionated on the subject.
733	18	2	2	2	2	1	1	He just states facts.
734	18	2	1	1	1	1	1	He points out all the positive aspects of the Awakening. He didn't give the negative side as much print.
735	18	2	2	1	1	1	1	He just presented the facts on the great awakening.
736	18	2	2	1	1	1	2	Because he tells the basic necessities you need to know in order to understand the topic.
737	18	2	1	1	1	1	2	He/She never really stated clearly to me which side they supported. They gave equal time to all sides.
738	18	2	1	1	1	1	3	He doesn't seem to take one side of the issue, he just presents both sides in the comparison.
739	18	2	1	1	1	1	3	He gave both sides of the issue.
740	18	2	1	1	4	1	3	The author was in favor of the subject. For in the end he concluded by saying how the great awakening caused many other ideas to pop up which were good for the country.
741	18	2	2	1	1	1	3	
742	18	2	2	1	1	1	3	
743	18	2	2	1	1	1	3	He really didn't sway to one particular side for me.
744	18	2	2	1	4	1	3	I think that the author described all aspects of the topic well. Did not seem to favor either way.



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
745	18	2	1	2	1	1	3	Because he didn't tend to lean either toward the Puritan theology or the New Light form of religion.
746	18	2	2	2	2	1	3	He points out that the Great Awakening disgusted many people and caused divisions among various groups of people.
747	18	2	2	2	2	1	3	He gives reasons in favor of the Great Awakening(1st truly national events, unity of colonies, larger trade zones), but no reasons against it.
748	18	2	1	1	1	1	3	He explained the facts and occurrences of the Great Awakening. I feel he did this without showing any biased opinions.
749	18	2	1	2	2	2	1	It's neutral and unbiased because the author tells both sides of the story. I would have a better conclusion if there was more information.
750	18	2	1	2	1	2	1	The author pointed out both the things that were favorable and the things that were unfavorable.
751	18	2	2	1	1	3	1	He gave feelings and results of different sides of the Great Awakening.
752	18	2	1	2	1	3	3	
753	18	3	2	2	1	1	1	The author treated both sides of the issue with equal importance.
754	18	3	2	1	1	1	1	It seemed as if the author was in favor because he felt history was being made because of this movement of religion, and the revolution may have evolved around this sort of great awakening.
755	18	3	1	2	4	1	3	The Great Awakening, good or bad, brought about new freedoms for the colonies and started them off to becoming more advanced.
756	18	3	2	1	1	1	3	I think that he doesn't show the true drive behind these men. They were driven by a deep love for God and his word. The religious world was full of sin and debauchery and this was the final stages of the reform from Catholicism. This subject needs deep discussion to be totally understood. I think it was written from a pure "outward" perspective, not an inward one.
757	18	3	2	2	1	1	3	There was a part in there about the guys Christianity being muscular - ha. Then the part about Devil hates Methodists because they sing and shout the best. No matter what I enjoyed the reading but I was opposed to things it said also. RELGRP answered 4, "belong to Jesus Christ!"
758	18	3	1	1	1	1	3	In describing the religious movements there seemed to be almost too many adjectives. I got a feeling after reading this that the author thought that the movements were overdone and were a farce.
759	18	3	2	3	2	3	2	His emphasis reflected his ideas in opposition or negative ways of preachers and hellfire and damnation and soul searching by the parishioners. Its like he was laughing at or making light of the 2nd great awakening.
760	18	4	2	2	1	1	1	
761	18	4	2	2	2	1	3	He seems to be telling about religion in such a way that it turns me against him a little.
762	18	4	2	2	4	1	3	
763	18	4	1	1	1	1	3	I feel the author showed different kinds of examples dealing with the topic to give an overall viewpoint.
764	18	4	2	1	1	3	2	
765	18	4	2	1	1	3	2	
766	18	4	2	1	1	3	2	The author presented points both for and against these occurrences.
767	19	1	2	1	1	1	1	I didn't feel the author was arguing either way.
768	19	1	2	1	4	1	2	He tells about the subject in a way that turns me against his

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
								attitude.
769	19	1	1	2	1	1	2	He seemed to give both points of view.
770	19	1	2	1	4	1	2	I don't know. I think he thought the revivals were good for people they began to pay attention to religion.
771	19	1	1	2	1	1	2	The author was in opposition to the subject because he never talked about the people who weren't convicted for their beliefs.
772	19	1	1	2	1	1	2	The author stated the facts, but did little interpretation.
773	19	1	1	2	1	1	3	
774	19	1	1	2	2	1	3	
775	19	1	2	2	2	1	3	The way he makes his points clear to the reader suggests to me that he is in favor of the subject because he seems to be emphasizing all the good points of "Unitarians" and he doesn't write about anything that would be against them in any ways.
776	19	1	2	1	4	1	3	Because it picked out certain objects yet did not make judgment on them and for the most part just stated the facts.
777	19	1	2	1	1	2	1	He speaks mostly of religious meetings with activities which don't have to be done - ladies preaching out loud, etc.
778	19	1	2	1	1	2	1	Because of the way the author presented the subject as huge "camp meetings" as parties.
779	19	1	1	1	1	2	1	The author doesn't give any indication of bias one way or the other.
780	19	1	2	1	1	2	1	I feel that his wording seems to almost poke fun at what these people were doing.
781	19	1	2	1	1	2	2	Neutral trying to be but no one can be completely neutral. I don't believe he would be in support of what he is reporting but I also think he was trying to be unbiased.
782	19	1	1	1	1	2	2	He's just letting us know the facts and informing us to this subject. RELGRP answered 4, "Assemblies of God"
783	19	1	1	1	1	2	2	He went in depth with it, and put in a way in which he understood and went along with it.
784	19	1	1	1	1	2	2	Sounds like it from the mood of the writing. Because of 2nd sentence.
785	19	1	1	1	1	2	2	The facts were reported to the reader.
786	19	1	2	2	2	2	3	He mostly stated only facts. There was not much author opinion in it. Q1 answered 1, "not long enough though"
787	19	1	2	1	4	2	3	It seems to me that the author prefers to focus on the strange sensational things that occurred during this time, rather than giving "equal time" to valid experiences and positive things that went on.
788	19	2	1	1	1	1	1	I feel that the author is giving facts of preachers living during that time. I feel that he does not include personal bias.
789	19	2	1	1	4	1	1	He seemed against all the other preachers and religions that did not go along with his thinking. He disapproved of all, but the east(last?)
790	19	2	1	2	1	1	1	He didn't really talk as if he were for it or against it. He just stated the facts.
791	19	2	1	1	1	1	1	He had nothing positive to say about any preacher or religion except Finney.
792	19	2	2	1	1	1	2	Because he more or less only mentioned the worse of all the effects. Because many great and strong Christians were the end result not much mentioned about that. Just that it didn't work very well.
793	19	2	2	1	1	1	2	The adjectives used to describe the events were very detailed. He seemed to promote the expansion of the gospel.
794	19	2	1	1	1	1	2	Because went on in such good detail.
795	19	2	1	2	4	1	2	I believe he wrote with an open mind giving you an idea of what the subject believed and disbelieved. But yet I felt I



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
								knew where he stood on the subject. He wrote with style, not offending anyone.
796	19	2	1	2	1	1	3	They clearly convey that they believe religion to be strictly an emotional thing that has no relevance to everyday living.
797	19	2	2	2	4	1	3	I would like to see the same article written from a "Christian" perspective.
798	19	2	1	2	4	1	3	The way he talked about Peter Cartwright.
799	19	2	1	2	2	1	3	This article told me that only certain things had to be done in order to accept the religion they were teaching. The preachers really didn't feel that God was working, but they didn't know how to help the people. I feel this article is that the meetings they did have, were just for themselves. They did all kinds of strange things.
800	19	2	1	2	4	1	3	It seemed to me the adjectives and adverbs used were kind of downplaying the religious movements and kind of questioned was it God or a manmade movement. He doesn't seem to like the noisy preachers.
801	19	2	2	1	1	2	1	Except for Deism, the author portrayed any type of religion in a negative fashion, claiming that it was purely the speaker's method that drew "sinners" to "repent" and that the majority of the "saved" were soon back to their former selves as though "getting religion" was a virus that one eventually recovered from.
802	19	2	2	1	4	2	1	It was rather unclear to me what he/she was talking about, what his/her main point was. He/she was going on about individual people, etc., but then when he/she began discussing the "camp meetings" the descriptive language used suggested that he/she was opposed to the subject.
803	19	2	2	1	2	2	2	It would seem to me the author is trying to come across unbiased. He gives both good and bad yet the feeling I have is he is in favor of the effect of these revivals on U.S. History. He uses cliches like Old Time Religion. What is that? I feel this could be more detailed. As far as biases, I think everyone has to come from a particular one.
804	19	2	1	1	1	2	2	He just treats religion as a big fraud that some people used to use people.
805	19	2	1	1	1	2	2	His terms and frases(sic) were rousing in emotional effect to syco(sic) make mind think harsh.
806	19	2	2	1	1	2	3	Does not mention any harm caused by the "Awakening."
807	19	3	2	2	2	1	2	Because just the facts were stated, never did he try to sway the reader to one way or the other.
808	19	3	1	2	2	1	2	He showed how it was in the early times.
809	19	4	2	1	1	2	2	He seems to cover it from both sides, starts off with more the downside and then comes across from a view of someone involved in the revival.
810	20	1	2	2	4	1	3	The author talked about the revival as if it were a strong point in our history.
811	20	1	2	1	1		3	It seems as though he just discussing it not giving his opinion.
812	20	1	2	1	4	1	1	I couldn't really tell because he used to (sic) many large, meaningless words(unless you have a dictionary).
813	20	1	1	1	1	1	2	Because of the way he concluded by saying it brought churches together.
814	20	1	1	1	1	1	3	Because of the way he concluded by saying it brought churches together.
815	20	1	2	1	1	1	3	The author seemed opposed to the religious state before the revival and therefore in favor of a revival but like he was trying to be unbiased.

COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
816	20	1	2	1	4	1	3	The author failed to note some of the more prominent evangelists of the time who were sincere and spread the gospel without the theatrical element in their methods. Although the author did admit that the Great Awakening had helpful and lasting effects. He/She sensationalized religion in any form.
817	20	1	2	1	4	1	3	He gave two sides of the story - never really going against or for either one outright in his writing.
818	20	1	1	1	1	1	3	The author brings out the strong positive points and also shows the negative aspects which he calls "emotionalism."
819	20	1	2	1	1	1	3	If he had been in favor the explanation would have been less negative.
820	20	1	2	2	1	1	3	He mostly just described the angry preacher.
821	20	1	2	1	1	1	3	Although it did note a few positive aspects of the Great Awakening most of the article was spent describing the angry preachers and showing the nationwide revival as a fanatical experience.
822	20	1	2	2	2	1	3	Because he is sarcastic in his mention of emotion having to do with religion and considers the only importance of the Great Awakening a bonding of Americans.
823	20	1	2	1	1	1	3	He speaks as though he just telling us the facts about it. Instead of one side or the other. RELGRP answered as 4, "Assemblies of God"
824	20	1	2	1	1	1	3	He didn't see to give his opinion but the opinion of the people of that time, and basically facts of what happened during that time.
825	20	1	2	2	1	2	1	I feel the author is simply relating the facts of the great awakening and he implies that the time was exciting because it's a fact that it was.
826	20	1	1	1	1	2	2	Although the author is quite detailed in his approach, he seems to prefer to focus on sensational details, such as the preacher who "cackled hideously," and the other, who leaped frantically about, naked to the waist. The author seems to depict the Great Awakening as a departure from "reasonable" church practices to "emotionalism."
827	20	1	2	2	1	2	2	He didn't put it down nor did he promote it. Q1 answered 2, "need to explain more on church meetings."
828	20	1	2	2	4	2	2	It told it like it was, although adding a few of his own ideas or opinions. I felt he was neither for or against the subject.
829	20	1	1	1	1	2	2	The United States had the freedom of religion. The people got more involved and accepted this idea and took a big step for becoming involved and work for the Lord. The only problem was that those people got way ahead and probably didn't please the Lord at all. Finally got some of the people to work with the Indians and even some of the slaves too. This shows the beginning of many exciting events.
830	20	1	1	1	4	2	2	If the goal of the article is to tell of the "Great Awakening" then it has effectively portrayed the history. But if it is using the "Great Awakening" as an example of another unifying process of America then it needs to explain it a little more than just a sentence at the end.
831	20	1	1	2	2	2	2	
832	20	1	1	1	1	2	3	Because he said it brought together Americans as a united people.
833	20	2	1	1	1		3	Just told it how it was. The author didn't say that he was either for it or against it.
834	20	2	2	2	1	1	1	The author did not advocate or denounce the subject but instead discussed it logically. Furthermore the examples gave one an



COUNT	RD	YR	SX	BA	RG	Q1	Q2	COMMENT
								interest in the subject.
835	20	2	2	1	1	1	2	It explains how religion changed for the good and how people began turning to religion more strongly.
836	20	2	2	2	1	1	2	He presented the facts without using any words to suggest he had a personal opinion on the matter of which he was writing.
837	20	2	2	1	1	1	3	Discussion of everyone participating in worship.
838	20	2	2	1	1	1	3	He failed to show the positive aspects of these men and the good the(y) did for the people.
839	20	2	1	2	4	1	3	Because he said the same sort of things as the subject I felt. Generally the same. RELGRP answered 4, "Lutheran"
840	20	2	2	1	1	1	3	He told of the old time preacher and the new ones. Giving equal time to both sides of the story and not interjecting personal views he succeeded(sic) in being neutral.
841	20	2	2	1	2	2	1	I believe people can act out their own way of religions. Just as long as it does not affect the way I believe in my religion.
842	20	2	2	1	1	2	2	I believe in reincarnation, the body dies, the spirit is advanced. Body is made from the earth, therefor(sic) returns to the earth. The spirit is from the higher or more advanced situation and returns to it.
843	20	2	1	1	1	2	2	He seemed to be backing Edwards.
844	20	2	1	1	1	2	2	Both sides of the topic were discussed, the good and the bad about those for and against it.
845	20	2	1	2	1	2	3	
846	20	2	1	1	1	2	3	He went both ways when talking about being a Christian.
847	20	2	2	1	1	2	3	I felt he was describing what happened, but not expressing his feelings about the subject.
848	20	3	2	2	2	2	1	His style of writing seems to imply an enthusiasm for the subject at hand.
849	20	3	1	2	2	2	1	
850	20	3	1	3	1	2	1	Because of the eventual outcome and everything that became of it.
851	20	3	1	1	1	2	3	
852	20	3	1	2	2	2	3	Only had a question mark written down.
853	20	4	2	1	2	1	3	
854	20	4	2	1	1	2	1	Because he showed both sides of the topic, and more or less stated the facts involved, rather than opinions.

## APPENDIX TWO

Textbook Evaluation Form

Year in school  Fr.  Soph.  Jr.  Sr.

Sex  M  F

Because of the nature of the material you are evaluating it would be very helpful to have some general religious identification. Do you consider yourself "Born Again?"  yes  no

Are you:  Protestant  Catholic  Jewish  Other

1. Do you consider the author's treatment of the subject detailed enough to give the reader a clear understanding of the issues involved  yes  no

2. On the basis of the material presented by the author would you consider the author's treatment of the topic to be biased more;

1. In favor of the subject
2. In opposition to the subject
3. Neutral and unbiased

Why?



## APPENDIX THREE

The American Pageant,  
Volume I, 8th ed. 1987  
Thomas A. Bailey and David  
M. Kennedy.  
D.C. Heath and Co.

64

*The Great Awakening*

In all the colonial churches, religion was less fervid in the early eighteenth century than it had been a century earlier, when the colonies were first planted. The Puritan churches in particular sagged under the weight of two burdens: their elaborate theological doctrines and their compromising efforts to liberalize membership requirements. Churchgoers increasingly complained about the "dead dogs" who droned out tedious, overerudite sermons from Puritan pulpits. Some ministers, on the other hand, worried that many of their parishioners had gone soft and that their souls were no longer kindled by the hellfire of orthodox Calvinism. Liberal ideas began to challenge the old-time religion, and some worshipers now proclaimed that human beings were not necessarily predestined to damnation but might save themselves by good works. A few churches grudgingly conceded that spiritual conversion was not necessary for church membership. Together, these twin trends toward clerical intellectualism and lay liberalism were sapping the spiritual vitality from many denominations.

The stage was thus set for a rousing religious revival. Known as the Great Awakening, it exploded in the 1730s and 1740s and swept through the colonies like a fire through prairie grass. The Awakening was first ignited in



A faint, historical illustration of a religious scene, possibly a sermon or a church interior, with figures in period clothing.

A faint, historical illustration of a religious scene, possibly a sermon or a church interior, with figures in period clothing.

Northampton, Massachusetts, by a tall, delicate, and intellectual pastor, Jonathan Edwards. Perhaps the deepest theological mind ever nurtured in America, Edwards proclaimed with burning righteousness the folly of believing in salvation through good works and affirmed the need for complete dependence on God's grace. Warming to his subject, he painted in lurid detail the landscape of hell and the eternal torments of the damned. "Sinners in the Hands of an Angry God" was the title of one of his most famous sermons. He believed that hell was "paved with the skulls of unbaptized children."

Edwards' preaching style was learned and closely reasoned, but his stark doctrines sparked a warmly sympathetic reaction among his parishioners in 1734. Four years later, the itinerant English parson George Whitefield loosed a different style of evangelical preaching on America and touched off a conflagration of religious ardor that revolutionized the spiritual life of the colonies. A former alehouse attendant, Whitefield was an orator of rare gifts. His magnificent voice boomed sonorously over thousands of enthralled listeners in an open field. One of England's greatest actors of the day commented enviously that Whitefield could make audiences weep merely by pronouncing the word *Mesopotamia* and that he would "give a hundred guineas if I could only say 'O!' like Mr. Whitefield."

Triumphantly touring the colonies, Whitefield trumpeted his message of human helplessness and divine omnipotence. His eloquence reduced Jonathan Edwards to tears and even caused the skeptical and thrifty Benjamin Franklin to empty his pockets into the collection plate. During these roaring revival meetings, countless

---

*Jonathan Edwards preached hellfire, notably in one famous sermon: "The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked. His wrath toward you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire."*

---



*George Whitefield Preaching* Americans of both sexes and all races and sections were spellbound by Whitefield's emotive oratory. (National Portrait Gallery, London.)

sinners professed conversion, while hundreds of the "saved" groaned, shrieked, or rolled in the snow from religious excitation. Whitefield soon inspired American imitators. Taking up his electrifying new style of preaching, they heaped abuse on sinners and shook enormous audiences with emotional appeals. One preacher cackled hideously in the face of hapless wrongdoers. Another, naked to the waist, leaped frantically about in the light of flickering torches.

Orthodox clergymen, known as "old lights," were deeply skeptical of the emotionalism and the theatrical antics of the revivalists. "New light" ministers, on the other hand, defended the Awakening for its role in revitalizing American religion. Congregationalists and Presbyterians split over this issue, and many of the believers in religious conversion went over to the Baptists and other sects more prepared to make room for emotion in religion. The Awakening left many lasting effects. Its emphasis on direct,



emotive spirituality seriously undermined the older clergy whose authority had derived from their education and erudition. The schisms it set off in many denominations greatly increased the numbers and the competitiveness of American churches. It encouraged a fresh wave of missionary work among the Indians and even among black slaves, many of whom also attended the mass open-air revivals. It led to the founding of such "new light" centers of higher learning, as Dartmouth, Brown, Rutgers, and Princeton. Perhaps most significant, the Great Awakening was the first spontaneous mass movement of the American people. It tended to break down sectional boundaries as well as denominational lines and contributed to the growing sense that Americans had of themselves as a single people, united by a common history and shared experiences.

### Reviving Religion

Church attendance was still a regular ritual for about three-fourths of the 23 million Americans in 1750. Alexis de Tocqueville declared that there was "no country in the world where the Christian religion retains a greater influence over the souls of men than in America." Yet the religion of those years was not the old-time religion of colonial days. The austere Calvinist rigor had long been seeping out of the American churches. The rationalist ideas of the French Revolutionary era had done much to weaken the older orthodoxy. Thomas Paine's widely circulated book *The Age of Reason* (1784) had bluntly declared that all churches were "set up to tempt and ensnare mankind, and monopolize power and profit." American anticlericalism was seldom denunciations, but many of the Founding Fathers, including Jefferson and Franklin, embraced the liberal deism of Deists that Paine promoted. Deists relied on reason rather than revelation, on science rather than the Bible. They rejected the concept of original sin and denied Christ's divinity. Yet Deists believed in a Supreme Being who had created a knowable

universe and endowed human beings with a capacity for moral behavior.

Deists looked to inspire an important strand of Protestantism of the past—the Quakerism that sought to gather women and at the end of the eighteenth century held that God existed in (female) spiritism, and Trinity. Although denying Unitarianism stressed the essential human nature rather than proclaimed their belief in the Trinity of salvation through a crucified God, not as a man, but as Father, Son, and Holy Spirit. Inspired by the Quaker movement, Unitarianism appealed to those whose rationalism had clashed sharply with the hellfire of the Calvinist tradition.

Unitarianism was also a reaction against the growing liberalism of the late eighteenth century. In about 1800, a fresh wave of revivalism, beginning on the southern frontier but soon rolling even into the cities of the Northeast, sent a Second Great Awakening surging across the land. Sweeping up even more people than the First Great Awakening about a century earlier, the Second Awakening was one of the most monumental episodes in the history of American religion. This tidal wave of spiritual fervor left in its wake countless converted souls, shattered and reorganized churches, and new sects. It also encouraged an effervescent evangelism that bubbled up into innumerable areas of American life—including prison reform, the temperance cause, the women's movement, and the crusade to abolish slavery.

The Second Awakening was spread to the masses on the frontier by huge "camp meetings," where as many as twenty-five thousand persons would gather for an unbroken period of several days to drink the hellfire gospel as served up by an itinerant preacher. Thousands of spiritually scarred souls "got religion" at these gatherings and in their ecstasy engaged in acts of rolling, dancing, weeping, and jerking. Many of the "saved" soon backed into their liv-

The American Pageant,  
Volume I, 8th ed. 1987  
Thomas A. Bailey and David  
M. Kennedy.  
D.C. Heath and Co.

### Reviving Religion

Church attendance was still a regular ritual for about three-fourths of the 23 million Americans in 1850. Alexis de Tocqueville declared that there was "no country in the world where the Christian religion retains a greater influence over the souls of men than in America." Yet the religion of these years was not the old-time religion of colonial days. The austere Calvinist rigor had long been seeping out of the American churches. The rationalist ideas of the French Revolutionary era had done much to soften the older orthodoxy. Thomas Paine's widely circulated book *The Age of Reason* (1794) had shockingly declared that all churches were "set up to terrify and enslave mankind, and monopolize power and profit." American anticlericalism was seldom that virulent, but many of the Founding Fathers, including Jefferson and Franklin, embraced the liberal doctrines of Deism that Paine promoted. Deists relied on reason rather than revelation, on science rather than the Bible. They rejected the concept of original sin and denied Christ's divinity. Yet Deists believed in a Supreme Being who had created a knowable

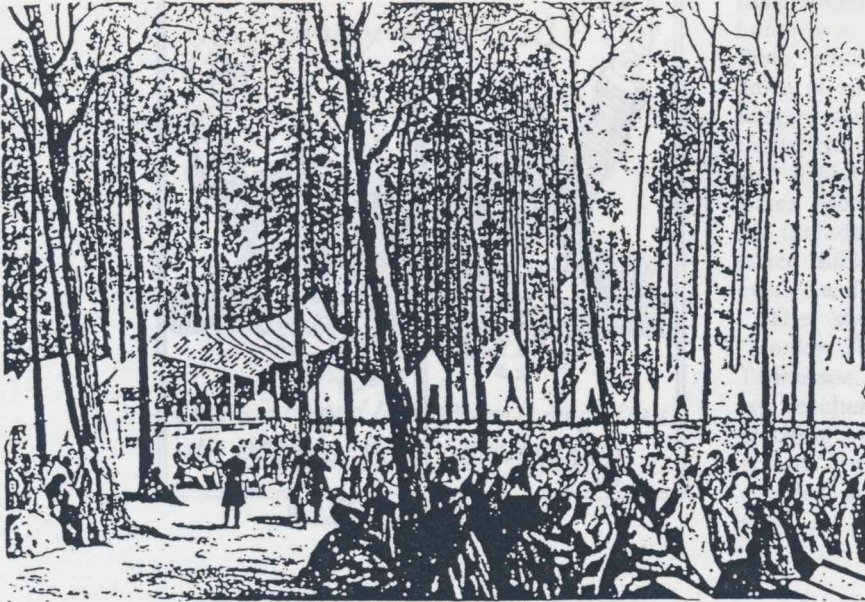
universe and endowed human beings with a capacity for moral behavior.

Deism helped to inspire an important spin-off from the severe Puritanism of the past—the Unitarian faith, which began to gather momentum in New England at the end of the eighteenth century. Unitarians held that God existed in only *one* person (hence *unitarian*), and not in the orthodox Trinity. Although denying the divinity of Jesus, Unitarians stressed the essential goodness of human nature rather than its vileness; they proclaimed their belief in free will and the possibility of salvation through good works; they pictured God not as a stern Creator but as a loving Father. Embraced by many leading thinkers (including Ralph Waldo Emerson), the Unitarian movement appealed mostly to intellectuals whose rationalism and optimism contrasted sharply with the hellfire doctrines of Calvinism, especially predestination and human depravity.

A boiling reaction against the growing liberalism in religion set in about 1800. A fresh wave of roaring revivals, beginning on the southern frontier but soon rolling even into the cities of the Northeast, sent a Second Great Awakening surging across the land. Sweeping up even more people than the First Great Awakening almost a century earlier, the Second Awakening was one of the most momentous episodes in the history of American religion. This tidal wave of spiritual fervor left in its wake countless converted souls, shattered and reorganized churches, and new sects. It also encouraged an effervescent evangelicism that bubbled up into innumerable areas of American life—including prison reform, the temperance cause, the women's movement, and the crusade to abolish slavery.

The Second Awakening was spread to the masses on the frontier by huge "camp meetings," where as many as twenty-five thousand persons would gather for an encampment of several days to drink the hellfire gospel as served up by an itinerant preacher. Thousands of spiritually starved souls "got religion" at these gatherings and in their ecstasy engaged in orgies of rolling, dancing, barking, and jerking. Many of the "saved" soon backslid into their for-





A Camp Meeting at Sing Sing, New York Note the preacher with uplifted hands under the canopy at the left. A British visitor wrote in 1839 of a revival meeting: "In front of the pulpit there was a space railed off and strewn with straw, which I was told was the anxious seat, and on which sat those who were touched by their consciences." (Library of Congress.)

mer sinful ways, but the revivals massively stimulated church membership and a variety of humanitarian reforms. Easterners were moved to engage in missionary work in the Indian backwoods, in Hawaii, and in faraway Asia.

Methodists and Baptists reaped the biggest harvest of souls from the fields fertilized by revivalism. Both sects stressed personal conversion (contrary to predestination), a relatively democratic control of church affairs, and a rousing emotionalism. As a frontier jingle ran:

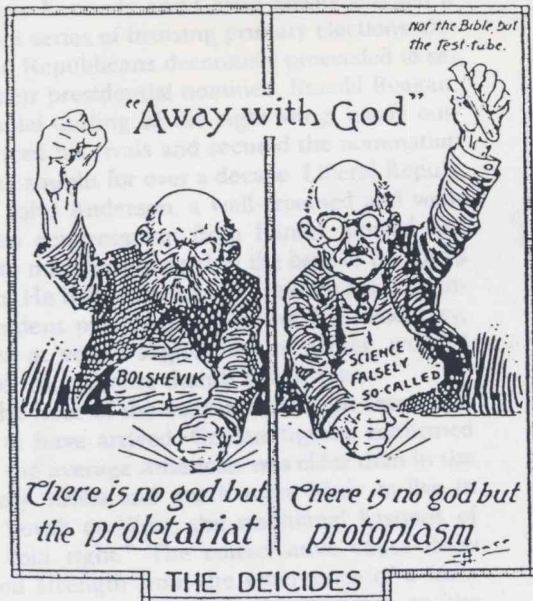
The devil hates the Methodist  
Because they sing and shout the best.

Powerful Peter Cartwright (1785–1872) was the best known of the Methodist "circuit riders," or traveling frontier preachers. This ill-educated but sinewy servant of the Lord ranged for a half-century from Tennessee to Illinois, calling upon sinners to repent. With bellowing voice and flailing arms, he converted thousands of

souls to the Lord. Not only did he lash the Devil with his tongue, but with his fists he knocked out rowdies who tried to break up his meetings. His Christianity was definitely muscular.

Bell-voiced Charles Grandison Finney was the greatest of the revival preachers. Trained as a lawyer, Finney abandoned the bar to become an evangelist after a deeply moving conversion experience as a young man. Tall and athletically built, Finney held huge crowds spellbound with the power of his oratory and the pungency of his message. He led massive revivals in Rochester and New York City in 1830 and 1831. Finney preached a version of the old-time religion, but he was also an innovator. He devised the "anxious bench," where repentant sinners could sit in full view of the congregation, and he encouraged women to pray aloud in public. Holding out the promise of a perfect Christian kingdom on earth, Finney denounced both alcohol and slavery

The Fundamentalist Outcry Radicalism and science are both condemned. (The King's Business, May, 1925, p. 197.)



The American Pageant,  
Volume II, 8th ed. 1987  
Thomas A. Bailey and David  
M. Kennedy.  
D.C. Heath and Co.

The American Pageant,  
Volume II, 8th ed. 1987  
Thomas A. Bailey and David  
M. Kennedy.  
D.C. Heath and Co.

Yet both science and progressive education in the 1920s were subjected to unfriendly fire from Fundamentalists. These old-time religionists charged that the teaching of Darwinian evolution was destroying faith in God and the Bible, while contributing to the moral breakdown of youth in the jazz age. Numerous attempts were made to secure laws prohibiting the teaching of evolution, "the bestial hypothesis," in the public schools, and three southern states adopted such shackling measures. The trio included Tennessee, in the heart of the so-called Bible Belt South, where the spirit of evangelical religion was still robust.

The stage was set for the memorable "Monkey Trial" at the hamlet of Dayton, eastern Tennessee, in 1925. A likable high-school biology teacher, John T. Scopes, was indicted for teaching evolution. Batteries of newspaper reporters, armed with notebooks and cameras, descended upon the quiet town to witness the spectacle. Scopes was defended by nationally

705

known attorneys, while William Jennings Bryan, an ardent Presbyterian Fundamentalist, joined the prosecution. Taking the stand as an expert on the Bible, Bryan was made to appear foolish by the famed criminal lawyer, Clarence Darrow. Five days after the trial was over, Bryan died of a stroke, no doubt brought on by the heat and strain.

This historic clash between theology and biology proved inconclusive. Scopes, the forgotten man of the drama, was found guilty and fined \$100. But the supreme court of Tennessee, while upholding the law, set aside the fine on a technicality.\* The Fundamentalists at best won only a hollow victory, for the absurdities of the trial cast ridicule on their cause. Yet even though increasing numbers of Christians were coming to reconcile the revelations of religion with the findings of modern science, Fundamentalism, with its emphasis on literal reading of the Bible, remained a vibrant force in American spiritual life. It was especially strong in the Baptist church and in the rapidly growing Churches of Christ, organized in 1906.

\*The Tennessee law was not formally repealed until 1967.



While Kennedy and Carter noisily slugged it out in a series of bruising primary elections, delighted Republicans decorously proceeded to select their presidential nominee. Ronald Reagan, perennial darling of the right wing, easily outdistanced his rivals and secured the nomination he had sought for over a decade. Liberal Republican John Anderson, a well-groomed and well-spoken congressman from Illinois, proved unable to march rightward to the beat of Reagan's drum. He bolted the party to launch his own independent presidential bid. But his candidacy, aimed at voters slightly left of center, worried Carter much more than it did Reagan.

The hour of the conservative right seemed at last to have arrived. Census figures confirmed that the average American was older than in the stormy 1960s and much more likely to live in the South or West, the traditional bastions of the "old right." The conservative cause drew added strength from the emergence of a "new right," movement, partly in response to the "countercultural" protests of the 1960s. Spearheading the new right were evangelical Christian groups like the Moral Majority, which was composed of a dedicated minority of believers who enjoyed startling success as political fundraisers and organizers. New right supporters tackled "social" issues such as abortion, the Equal Rights Amendment, pornography, and homosexual rights—all of which they passionately denounced. Together, the old and new right added up to a powerful political combination.

*The American Pageant,*  
Volume II, 8th ed. 1987  
Thomas A. Bailey and David  
M. Kennedy.  
D.C. Heath and Co.



**President Reagan** The oldest man ever elected to the presidency, Reagan displayed youthful vigor both on the campaign trail and in office. (© 1980 Dennis Brack from *Black Star*.)

942

A wave of religious fervor also seemed to roll out of the spiritually conscious 1960s. Church membership climbed toward record levels, and over 95 percent of adults in 1971 stated a religious preference. "Born-again" Christians abounded, including peanut-farmer Jimmy Carter of Georgia. The country was still predominantly Protestant, though the Roman Catholic Church counted some 52 million communicants in the early 1980s. Even among tradition-bound Roman Catholics, the liberal reforms launched in the 1960s endured. Clerics abandoned their Roman collars and Latin lingo, folk songs replaced Gregorian chants, and meatless Fridays became ancient history. But some cynics complained that changes like these proved that the churches, unable to defeat the Devil, had embraced him.

and women with the mistaken impression that sinners might somehow avoid eternal damnation simply by performing good works. "How dismal will it be," Edwards told his complacent congregation, "when you are under these racking torments, to know assuredly that you never, never shall be delivered from them." Edwards was not exaggerating his message in an attempt to be dramatic. He spoke of God's omnipotence with such calm self-assurance that even people who had not thought deeply about religious matters were shaken by his words.

Why this uncompromising message set off several religious revivals during the late 1730s is not known. Whatever the explanation for the sudden popular response to Edwards' preaching, young people began flocking to the church. They experienced a searing conversion, a sense of "new birth" and utter dependence upon God. "Surely," Edwards pronounced, "this is the Lord's doing, and it is marvelous in our eyes." The excitement spread, and evangelical ministers concluded that God must be preparing Americans, his chosen people, for the millennium. "What is now seen in America and especially in New England," Edwards explained, "may prove the dawn of that glorious day."

Edwards was a brilliant theologian, but he did not possess the dynamic personality required to sustain the revival. That responsibility fell to George Whitefield, a young, inspiring preacher from England who toured the colonies from New Hampshire to Georgia. While Whitefield was not an original thinker, he was an extraordinarily effective public speaker. According to Edwards' wife, it was wonderful to witness what a spell Whitefield "... casts over an audience ... I have seen upwards of a thousand people hang on his words with breathless silence, broken only by an occasional half-suppressed sob."

Whitefield's audiences came from all groups of American society, rich and poor, young and old, rural and urban. One obscure Connecticut farmer, Nathan Cole, left a moving account of a sermon Whitefield delivered in Middletown in 1741. Rushing with his wife along the dirt roads, Cole encountered "a stedy stream of horses & their riders scarcely a horse more than his length behind another all of a lather and fume with sweter breath rooling out of their noistrels in the cloud of dust every jump every hors seemed to go

America Past and Present,  
Volume I, 2d ed. 1987

Robert Divine, P.H. Breen,  
George Frederickson, and  
R. Hall Williams.  
Scott Foresman and Co.

The Great Awakening began unexpectedly in Northampton, a small farm community in western Massachusetts, sparked by Jonathan Edwards, the local Congregational minister. Edwards accepted the traditional teachings of Calvinism (see chapter 1), reminding his parishioners that their eternal fate had been determined by an omnipotent God, that there was nothing they could do to save themselves, and that they were totally dependent upon the Lord's will. He thought his fellow ministers had grown soft. They left men



America Past and Present,  
Volume I, 2d ed. 1987  
Robert Divine, P.H. Breen,  
George Frederickson, and  
R. Hall Williams.  
Scott Foresman and Co.

with all his might to carry his rider to hear the news from heaven for the saving of their Souls." When Cole heard the great preacher, the farmer experienced what he called "a heart wound." While Whitefield described himself as a Calvinist, he welcomed all Protestants. He spoke from any pulpit that was available. "Don't tell me you are a Baptist, an Independent, a Presbyterian, a dissenter," he thundered, "tell me you are a Christian, that is all I want."

Other, American-born itinerant preachers followed Whitefield's example. The most famous was Gilbert Tennent, a Presbyterian of Scotch-Irish background who had been educated in the Middle Colonies. His sermon, "On the Danger of an Unconverted Ministry," printed in 1742 set off a storm of protest from established ministers who were understandably insulted. Lesser known revivalists traveled from town to town, colony to colony challenging local clergymen who seemed hostile to evangelical religion. Men and women who thronged to hear the itinerants were called "New Lights," and during the 1740s and '50s, many congregations split between defenders of

the new emotional preaching and those who regarded the entire movement as dangerous nonsense.

Despite Whitefield's successes, many ministers remained suspicious of the itinerants and their methods. Some complaints may have amounted to little more than sour grapes. One "Old Light" spokesman labeled Tennent "a monster! impudent and noisy." He claimed that Tennent told anxious Christians that "they were *damned! damned! damned!* This charmed them; and, in the most dreadful winter I ever saw, people wallowed in snow, night and day, for the benefit of his beastly brayings; and many ended their days under these fatigues." Charles Chauncy, minister of the prestigious First Church of Boston, raised much more troubling issues. How could the revivalists be certain that God had sparked the Great Awakening? Perhaps the itinerants had relied too much upon emotion? "Let us esteem those as friends of religion," Chauncy warned, "... who warn us of the danger of enthusiasm, and would put us on our guard, that we may not be led aside by it."

While Tennent did not condone the excesses of the Great Awakening, his attacks on formal learning invited the crude anti-intellectualism of such fanatics as James Davenport. This deranged revivalist traveled along the Connecticut coast in 1742 playing upon popular emotion. At night, under the light of smoky torches, he danced and stripped, shrieked and laughed. He also urged people to burn books written by authors who had not experienced the new light as defined by Davenport. Like so many fanatics throughout history who have claimed a special knowledge of the "truth," Davenport later recanted and begged pardon for his unfortunate behavior.

To concentrate upon the bizarre activities of Davenport—as many critics of the Great Awakening have done—is to obscure the positive ways in which this vast revival changed American society. First, despite occasional anti-intellectual outbursts, the New Lights founded several important centers of higher learning. They wanted to train young men who would carry on the good works of Edwards, Whitefield, and Tennent. In 1747 New Light Presbyterians established the College of New Jersey, which later became Princeton University. Just before his death, Edwards was appointed its president. The evan-

*America Past and Present*  
 Volume I, 2d ed. 1987  
 Robert Divine, P.H. Breen,  
 George Frederickson, and  
 R. Hall Williams.  
 Scott Foresman and Co.

gelical minister, Eleazar Wheelock, launched Dartmouth (1769), while other revivalists founded Brown (1764) and Rutgers (1766).

The Great Awakening also encouraged men and women who had been taught to remain silent before traditional figures of authority to speak up, to take an active role in their salvation. They could no longer rely upon ministers or institutions. The individual alone stood before God. Knowing this, New Lights made religious choices that shattered the old harmony among Protestant sects, and in its place, they introduced a noisy, often bitterly fought competition. As one New Jersey Presbyterian explained, "There are so many particular *sects* and *Parties* among professed Christians . . . that we know not . . . in which of these different *paths*, to steer our course for *Heaven*."

With religious contention, however, came an awareness of a larger community, a union of fellow believers that extended beyond the boundaries of town and colony. In fact, evangelical religion was one of several forces at work during the mid-eighteenth century that brought scattered colonists into contact with one another for the first time. In this sense, the Great Awakening was a "national" event long before a nation actually existed.

People who had been touched by the Great Awakening shared an optimism about the future of America. With God's help, social and political progress was possible, and from this perspective, of course, the New Lights did not sound much different than the mildly rationalist American spokesmen of the Enlightenment. Both groups prepared the way for the development of a revolutionary mentality in colonial America.



could be a rite of passage, signifying that a young man or woman had outgrown wild or antisocial behavior and was now ready to become a respectable member of the community. But for the most part frontier revivals remained highly individualistic. It strengthened personal piety and morality but did not stimulate organized benevolence or social reform.

### *The Second Great Awakening in the North*

Reformist tendencies were most evident in the distinctive kind of revivalism that originated in the North. By the 1820s, Congregationalists and Presbyterians, among others, were influenced by the

#### *The Second Great Awakening: The Frontier Phase*

The Second Great Awakening began in earnest on the southern frontier around the turn of the century. In 1801 a crowd estimated at nearly fifty thousand gathered at Cane Ridge, Kentucky. According to a contemporary observer:

*The noise was like the roar of Niagara. The vast sea of human beings seemed to be agitated as if by a storm. I counted seven ministers all preaching at once. . . . Some of the people were singing, others praying, some crying for mercy. . . . while others were shouting most vociferously. . . . At one time I saw at least five hundred swept down in a moment, as if a battery of a thousand guns had been opened upon them, and then followed immediately shrieks and shouts that rent the heavens.*

Highly emotional camp meetings, organized usually by Methodists or Baptists, soon became a regular feature of religious life in the South and the lower Midwest (see the photo on p. 296). On the frontier the camp meeting met social as well as religious needs. In the sparsely settled southern backcountry it was difficult to sustain local churches with regular ministers. The Methodists

claimed themselves to be "Unitarians."

To Dwight's horror, the Unitarians captured some of the more fashionable and sophisticated New England congregations and even won control of the Harvard Divinity School. He fought back by preaching to Yale undergraduates that they were "dead in sin" and succeeded in provoking a series of campus revivals. But the harshness

and pessimism of orthodox Calvinist doctrine, with its stress on original sin and predestination, had limited appeal in a Republic committed to human freedom and progress.

Dwight himself made some concessions to the spirit of the age by arguing that human beings had a limited control over their spiritual destiny. *America Past and Present, Volume I*, 2d ed. 1987. Robert Divine, P.H. Breen, George Frederickson, and R. Hall Williams. Scott Foresman and Co.

solved part of the problem by sending out circuit riders, and the Baptists licensed uneducated farmers to preach to their neighbors. But for many people the only way to get baptized, married, or have a communal religious experience was to attend a camp meeting.

Rowdies and scoffers also attended. Mostly they drank whiskey, caroused, and fornicated on the fringes of the small city of tents and wagons. But sometimes they were "struck down" by a mighty blast from one of the pulpits. Evangelists loved to tell stories of such conversions or near-conversions. According to Methodist preacher Peter Cartwright, one scoffer was seized by the "jerks"—a set of involuntary bodily movements often observed at camp meetings. Normally such an exercise would lead to conversion, but this particular sinner had such a hard heart that he refused to surrender to God. The result was that he kept on "jerking" until his neck was broken.

Camp meetings obviously provided an emotional outlet for rural people whose everyday lives were often lonely and tedious. But they could also promote a sense of community and social discipline. Conversion at a camp meeting

lands. A majority of its population were transplanted New Englanders who had left behind their close-knit churches but not their Puritan consciences. Troubled by rapid economic changes and the social dislocations that went with them, they were open for the assurances of a new faith and a sense of moral direction.

could be a rite of passage, signifying that a young man or woman had outgrown wild or antisocial behavior and was now ready to become a respectable member of the community. But for the most part frontier revivalism remained highly individualistic. It strengthened personal piety and morality but did not stimulate organized benevolence or social reform.

### *The Second Great Awakening in the North*

Reformist tendencies were more evident in the distinctive kind of revivalism that originated in New England and western New York. The northern evangelists were mostly Congregationalists and Presbyterians, strongly influenced by the traditions of New England Puritanism. Their greatest successes were not in rural or frontier areas but in small- to medium-sized towns and cities. Their revivals could be stirring affairs but were less extravagantly emotional than the camp meetings of the frontier South. The northern brand of evangelism resulted in the formation of societies devoted to the redemption of the human race in general and American society in particular.

The reform movement began in New England as an effort to defend Calvinism against the liberal views of religion fostered by the Enlightenment. The Reverend Timothy Dwight, who became president of Yale College in 1795, was alarmed by the younger generation's growing acceptance of the belief that the Deity was the benevolent master architect of a rational universe rather than an all-powerful, mysterious God. During the late eighteenth century, some Congregationalist clergy began to exalt human reason above religious faith, thus turning their backs on the traditional Calvinist sense of sin and depravity. When their rationalism reached the point of denying the doctrine of the Trinity, they proclaimed themselves to be "Unitarians."

To Dwight's horror, the Unitarians captured some of the more fashionable and sophisticated New England congregations and even won control of the Harvard Divinity School. He fought back by preaching to Yale undergraduates that they were "dead in sin" and succeeded in provoking a series of campus revivals. But the harshness

and pessimism of orthodox Calvinist doctrine, with its stress on original sin and predestination, had limited appeal in a Republic committed to human freedom and progress.

Dwight himself made some concessions to the spirit of the age by agreeing that human beings had a limited control over their spiritual destinies. But a younger generation of Congregational ministers reshaped New England Puritanism to increase its appeal to people who shared the prevailing optimism about human capabilities.

The main theologian of early nineteenth-century neo-Calvinism was Nathaniel Taylor, a disciple of Dwight, who also held forth at Yale. Taylor softened the doctrine of predestination almost out of existence by contending that every individual was a "free agent" who had the ability to overcome a natural inclination to sin. His reconciliation of original sin with "free agency" enabled neo-Calvinist evangelists to resist Unitarianism and to compete successfully with the revival denominations—such as the Methodists and the "free will" branch of the Baptists—who also believed that sinners had the ability to choose salvation.

The first great practitioner of the new evangelical Calvinism was Lyman Beecher, another of Dwight's pupils. In the period just before and after the War of 1812, Beecher helped to promote a series of revivals in the Congregational churches of New England. Using his own homespun version of Taylor's doctrine of free agency, Beecher induced thousands—in his home church in Litchfield, Connecticut, and in other churches that offered him their pulpits—to acknowledge their sinfulness and surrender to God. One of his cohorts, Asahel Nettleton, became Congregationalism's first itinerant evangelist.

During the late 1820s Beecher was forced to confront the new and more radical form of revivalism being practiced in western New York by Charles G. Finney. Upstate New York was a seedbed for religious enthusiasms of various kinds. A majority of its population were transplanted New Englanders who had left behind their close-knit village communities and ancestral churches but not their Puritan consciences. Troubled by rapid economic changes and the social dislocations that went with them, they were ripe for the assurances of a new faith and a sense of moral direction.



Although he worked within the Congregational and Presbyterian churches (which were then cooperating under a plan of union established in 1804), Finney departed radically from traditional Calvinist doctrines. In his hands, the doctrine of free agency became unqualified free will. One of his sermons was entitled "Sinners Bound To Change Their Own Hearts." Basically, Finney was indifferent to theological issues. His appeal was strictly to emotion or to "the heart" rather than to doctrine or reason. He simply wanted his converts to feel the power of Christ and become new men and women. He eventually adopted the extreme view that it was possible for redeemed Christians to be totally free of sin—to be perfect as their Father in Heaven is perfect.

Beginning in 1823, Finney conducted a series of highly successful revivals in the towns and cities of western New York, culminating in the aforementioned triumph in Rochester in 1830–1831. Even more controversial than his freewheeling approach to theology were the means he used to win converts. Finney sought instantaneous conversions through a variety of new methods. These included protracted meetings lasting all night or for several days in a row, the placing of an "anxious bench" in front of the congrega-

tion where those in the process of repentance could receive special attention, and encouraging women to pray publicly for the souls of their male relatives.

The results could be dramatic. Sometimes listeners fell to the floor in fits of excitement. "If I had had a sword in my hand," Finney recalled, "I could not have cut them off as fast as they fell." Although he appealed to emotion, Finney had a practical, almost manipulative, attitude toward the conversion process: It "is not a miracle or dependent on a miracle in any sense. . . . It is purely a philosophical result of the right use of constituted means."

Beecher and the eastern evangelicals were disturbed by Finney's new methods and by the hysteria that they produced. They were also upset because he violated long-standing Christian tradition by allowing women to pray aloud in church. An evangelical summit meeting between Beecher and Finney, held at New Lebanon, New York, in 1827, failed to reach agreement on this and other issues. Beecher even threatened to stand on the state line if Finney attempted to bring his crusade into Connecticut. But it soon became clear that Finney was not merely stirring people to temporary peaks of excitement; he was also leaving

strong and active churches behind him, and eastern opposition gradually weakened. Finney eventually founded a tabernacle in New York City that became a rallying point for evangelical efforts to reach the urban masses.

### *The Fundamentalist Controversy*

The most famous of all attacks on the new urban culture was the Scopes trial held in Dayton, Tennessee. There in 1925, William Jennings Bryan, who had unsuccessfully run for president several times in previous decades, engaged in a crusade against the theory of evolution, appearing as a chief witness against John Scopes, a high-school biology teacher who had initiated the case by deliberately violating a new Tennessee law that forbade the teaching of Darwin's theory.

In the trial, Bryan testified under oath that he believed Jonah had been swallowed by a big fish and declared, "It is better to trust in the Rock of Ages than in the age of rocks." Chicago defense attorney Clarence Darrow succeeded in making

*America Past and Present*, 110  
Volume II, 2d ed. 1987  
Robert Divine, P.H. Breen,  
George Frederickson, and  
R. Hall Williams.  
Scott Foresman and Co.

Bryan look ridiculous. The court found Scopes guilty but let him off with a token fine; Bryan, exhausted by his efforts, died a few days later. H. L. Mencken, who covered the trial in person, rejoiced in the belief that fundamentalism was dead.

In reality, however, the traditional rural religious beliefs were stronger than ever. As middle- and upper-class Americans drifted into a genteel Christianity which stressed good works and respectability, the Baptist and Methodist churches continued to hold on to the old faith. In addition, aggressive fundamentalist sects such as the Churches of Christ, the Pentecostals, and Jehovah's Witnesses grew rapidly. The number of churches actually declined during the decade but church membership increased from 41.9 million in 1916 to 54.5 million in 1926. More and more rural dwellers drove their cars into town instead of going to the local crossroads chapel.

Many of those who came to the city in the twenties brought their religious beliefs with them and found new outlets for their traditional ideas. Thus evangelist Aimee Semple McPherson enjoyed amazing success in Los Angeles with her "Four-Square Gospel," building the Angelus Temple to seat over five thousand worshipers. And in Fort Worth, the Reverend J. Frank Norris erected a six-thousand-seat sanctuary for the First Baptist Church, bathing it in spotlights so that it could be seen for thirty miles across the north Texas prairie.

Far from dying out, as divinity professor Thomas G. Oden noted, biblical fundamentalism retained "remarkable grass-roots strength among the organization men and the industrialized mass society of the 20th century." The rural counterattack, while challenged by the city, did enable some older American values to survive in the midst of the new mass-production culture.





but arresting voice, Edwards preached the power of God and the depravity of humankind. Although he was not characteristically a hellfire-and-brimstone preacher, he could picture the tortures of eternal damnation vividly when necessary. His parishioners, even little children, were soon trembling over the fate of their eternal souls and experiencing repentance and "conversion" in wholesale lots. Emotional appeals of this sort tended to divide congregations; often what today would be called a generation gap appeared. The older people wished to preserve past forms, the younger ones espoused the new emotional approach to salvation. Hard times and a shortage of undeveloped land in some sections made many young people eager for change.

The explosion of the Great Awakening, which tipped the balance in favor of the new, was set off by a young English minister, George Whitefield, who was already famous in the mother country as an inspired preacher. Beginning in November 1739, Whitefield toured America, releasing everywhere an epidemic of religious emotionalism. He had his greatest impact in the south and in frontier regions, but even in New England he caused a storm. In Boston 19,000 people (more than the population of the town) thronged to hear him during a three-day visit.

When imposed upon the conflict in Puritan theology between reason and emotion and upon the strains on community unity generated by expansion and increasing wealth, the Awakening caused what the historian Richard L. Bushman has called a "psychological earthquake." Persons chafing under the restraints of Puritan authoritarianism and made guilt-ridden by their rebellious feelings, now found release. For some the release was more than spiritual; Timothy Cutler, a conservative Anglican clergyman, complained that as a result of the Awakening "our presses are forever teeming with books and our women with bastards."

Whether or not Cutler was correct, the Great Awakening helped many people rid themselves of the idea that disobedience of authority entailed damnation. Anything that God justified, human law could not condemn. This idea had radical so-

A Short History of the  
American Nation, 4th ed.  
1985 John A. Garraty.  
Harper and Row, Publishers

36

On the other hand, the multiplication of religions did not make for harmonious relations between groups. The stress on local self-determination produced sects—congregations that believed that they alone knew all the answers, that all others were professing false creeds.

This state of affairs was modified in the 1740s by a mass movement known as the Great Awakening. Sporadic revivals of intense religious feeling had been common in the colonies before that time. As early as 1733 a brilliant theologian named Jonathan Edwards had deeply stirred his congregation in Northampton, Massachusetts. A tall, slender figure, with piercing eyes and a thin



37

cial and political implications. The rich, one preacher claimed, "grow in Wickedness in Proportion to the Increase in their wealth."

The excesses of the Great Awakening disgusted many people, and this led to factional disputes in many congregations. Conservatives began by questioning the emotionalism of "New Light" preachers like Whitefield and ended by challenging the idea of predestination on the ground that it was unreasonable to believe that a benevolent God would not be swayed by the actual behavior of His creatures.

While it caused divisions, the Awakening also fostered toleration. Whitefield and his followers preached wherever they could find an audience. Their efforts caused the idea of denominationalism to flourish among Protestants. If one group claimed the right to have its own forms and ideas, how could it deny other Protestant churches equal freedom to practice the common faith as they wished? The Awakening turned Protestants away from reliance upon state support. It made politics seem a divisive and corrupting influence on religion. There followed the founding of church-financed colleges (Brown, Dartmouth, and Rutgers, for example) and many other institutions such as orphanages and Indian missions.

The Great Awakening was one of the first truly national events in colonial history. Thirteen isolated settlements, expanding north and south as well as westward, were becoming one. Powerful bonds were being forged. Intercolonial trade expanded. The British tried to centralize the administration and regulation of this trade. As early as 1691, there was a rudimentary colonial postal system. In 1754, not long after the Great Awakening, the farsighted Benjamin Franklin advanced his Albany Plan for a colonial union to deal with common problems such as defense against the Indians.

*A Short History of the American Nation, 1985 John A. Garraty Harper and Row, Pub*

163

Most westerners were under and intellectually naive. Much was inferior even to the low level east. Yet the lovers had what called in Calver as the "Moring remnant" eager to raise common "Often their efforts were pushed back, but the dream was there an important."

The western combination of high ideal can be seen in the religious life of the region. Everyone need for schools, but despite the early land ordinances that a section ship be devoted to educational were poor and not very numerous. Protestant sects established colleges but aside from a few institutions like Pennsylvania College in Lexington, most western colleges were pitifully inadequate by any standard.

Since westerners preferred plenty of education and belief in their religion, the Methodists and Baptists attracted the widest support. The Second Great Awakening swept through the region with special force. The George Whitefield of this movement was James McCready, a preacher who before the wicked that they were, imagining a lake of fire to burn them. He was inspired by his example. He preached (which excluded and disbelief in Christianity) was wrong, salvation and church membership. An every-day and essential. He was not to be feared and un-der. This was partly to Mc-Cready's own location. Their religious camp was not around thousands. He expelled the snakes through the forest, barked like a dog by the "left," trans-lated as to be the divine. McCready such as First Living was the last of 12 children through the West taking their farms and crowded camp sinners by the thousands. Peter Cartwright, a reformed drunkard, who took his Meth-odist and traveled it broad cy-cle. His self-reliance, his energy and fast, his quick sense of humor, his dear to the hearts of the people. He explained "It is not advo-cate to meet faces with a high uniformly victorious smile."

of unaccustomed difference. He was exaggerated. The West was in New England, and a little less crude and more people. The view of the people from those of their stewardship seems only slightly. Patriotism of the spread-ingle widely diminished everything; loyalty to section did not seem to diminish a "American"

Since westerners preferred plenty of <sup>114</sup>emotion and hellfire in their religion, the Methodists and Baptists attracted the widest support. The Second Great Awakening swept through the region with special force. The George Whitefield of this movement was James McGready, a preacher who "could so array hell before the wicked that they would tremble and quake, imagining a lake of fire and brimstone yawning to overwhelm them."

McGready, and others inspired by his example, preached a simple message: sin (which included drinking, gambling, and disbelief in Christianity as well as the standard vices) was wrong; salvation (through repentance and church membership) could be had by all. An energetic and essentially simple people, surrounded by the dangers and uncertainties of the frontier, took eagerly to McGready's type of exhortation. Their religious camp meetings lasted for days and attracted thousands. Mass hysteria often engulfed the earnest throngs. Men and women sobbed, shrieked, barked like animals, and were seized by the "jerks," transported with what they conceived to be the divine spirit. Disciples of McGready such as Finis Ewing (so named because he was the last of 12 children) tramped tirelessly through the West, taking their message to isolated farms and crowded camp meetings, converting sinners by the thousands. Others were like Peter Cartwright, a reformed gambler, totally uneducated, who took his Methodist "exhorter's license" and traveled a broad circuit through the West. "His self-reliance, his readiness with tongue and fist, his quick sense of humor, all made him dear to the hearts of the frontier," a biographer explained. "If, as not infrequently happened, intruders attempted to break up his meetings, he was quick to meet force with force and seems to have been uniformly victorious in these physical encounters."

The importance of sociocultural differences among the sections can be exaggerated. The Second Awakening began in New England, and a number of Unitarians lived in the West. The average easterners were only a little less crude and brash than most frontier people; their views of blacks differed from those of their slaveholding cousins only slightly. Patriotism of the spread-eagle variety flourished everywhere; loyalty to section did not seem to diminish it. Americans

A Short History of the  
American Nation, 4th ed.  
1985 John A. Garraty.  
Harper and Row, Publishers

Most westerners were undoubtedly uncouth and intellectually naive. Much of their "culture" was inferior even to the low level existing in the east. Yet the towns had what Louis B. Wright called in *Culture on the Moving Frontier* "a saving remnant" eager to raise community standards. "Often their efforts were pathetic," Wright admits, "but the dream was there and the dream was important."

The western combination of low standards and high zeal can be seen in the educational and religious life of the region. Everyone admitted the need for schools, but despite the provision in the early land ordinances that a section of each township be devoted to educational purposes, schools were poor and not very numerous. Most of the Protestant sects established colleges in the West, but aside from a few institutions like the Presbyterians' Transylvania College in Lexington, most western colleges were pitifully inadequate by any standard.



A Short History of the American Nation, 4th ed.

1985 John A. Garraty.  
1985 John Harper and Row, Publishers

164

What made the members of the fundamentalists, however, was their resentment of modern urban culture. The teaching of evolution must be prohibited, they insisted. Throughout the early twenties

they campaigned against the discussion of Darwin in the schools.

Their greatest spokesman was William Jennings Bryan, a lawyer, a statesman, a thinker, after whom a devoted movement developed. Bryan devoted much of his life without applying the study of these theories to the charging that "they—meaning the mass of educated Americans—had 'taken the Lord away from the schools' and denouncing the expenditure of public money to sustain non-Christian principles. Bryan toured the country offering \$100 to anyone who would admit to being descended from an ape; his immense popularity in rural areas assured him a wide audience; and no one came forward to take his money.

The fundamentalists won a major victory in 1925, when Tennessee passed a law forbidding instructors in the state's schools and colleges to teach "any theory that denies the story of the Divine Creation of man as taught in the Bible." Upon learning of the passage of this act, the American Civil Liberties Union announced that it would finance a test case challenging its constitutionality if a Tennessee teacher would deliberately violate the statute. Urged on by friends, John T.

Scopes, a young biology teacher in Dayton, reluctantly agreed to do so. He was arrested. A battery of nationally known lawyers came forward to defend him, while the state obtained the services of Bryan himself. The Dayton "Monkey Trial" became an overnight sensation.

Clarence Darrow, chief counsel for the defendant, stated the issue clearly. "Scopes isn't on trial," he said. "Civilization is on trial." The comic aspects of the trial obscured this issue. Big-city reporters like H. L. Mencksen of the *Baltimore Evening Sun* flocked to Dayton to make sport of the fundamentalists. The judge, John Raulston, was strongly prejudiced against the defendant, refusing even to permit expert testimony on the validity of evolutionary theory. The conviction of Scopes was a foregone conclusion, after the jury rendered its verdict, Judge Raulston fined him \$100.

Nevertheless, the trial exposed both the stupidity and the danger of the fundamentalist position. It was a dramatic case when Bryan agreed to testify as a witness on the Bible. In a scorching cross-examination, both men in short sleeves, the lanky, balding Darrow cross-examined the bland, apple-polishing fundamentalist, mercilessly exposing his childish faith and his abysmal ignorance. Darrow admitted to believing that the earth was created in 4004 B.C., that Eve had been created from Adam's rib, and that a whale had swallowed Jonah.

The Monkey Trial ended in frustration for nearly everyone concerned. Scopes moved away from Dayton, Judge Raulston was defeated when he sought reelection to the bench. Bryan departed amid the cheers of his disciples only to die in his sleep a few days later. In retrospect the heroes of the Scopes trial—science, tolerance, freedom of thought—seem somewhat less stainless than they did to liberals at the time. The success of evolution in the textbook used by Scopes was far from satisfactory, yet it was advanced as unattainable fact. The book also contained statements that to the modern mind seem at least as bigoted as anything that Bryan said at Dayton. In a section on "The Races of Man," for example, it described Caucasians as "the highest type of all . . . represented by the civilized white inhabitants of Europe and America."

A Short History of the  
American Nation, 4th ed.  
1985 John A. Garraty.  
Harper and Row, Publishers

430

What made crusaders of the fundamentalists, however, was their resentment of modern urban culture. The teaching of evolution must be prohibited, they insisted. Throughout the early twenties they campaigned vigorously for laws banning discussion of Darwin's theory in textbooks and classrooms.

Their greatest asset in this unfortunate crusade was William Jennings Bryan. Age had not improved the "Peerless Leader." Never a profound thinker, after leaving Wilson's Cabinet in 1915 he devoted much time to religious and moral issues without applying himself conscientiously to the study of these difficult questions. He went about charging that "they"—meaning the mass of educated Americans—had "taken the Lord away from the schools" and denouncing the expenditure of public money to undermine Christian principles. Bryan toured the country offering \$100 to anyone who would admit to being descended from an ape; his immense popularity in rural areas assured him a wide audience, and no one came forward to take his money.

The fundamentalists won a minor victory in 1925, when Tennessee passed a law forbidding instructors in the state's schools and colleges to teach "any theory that denies the story of the Divine Creation of man as taught in the Bible." Upon learning of the passage of this act, the American Civil Liberties Union announced that it would finance a test case challenging its constitutionality if a Tennessee teacher would deliberately violate the statute. Urged on by friends, John T.

Scopes, a young biology teacher in Dayton, reluctantly agreed to do so. He was arrested. A battery of nationally known lawyers came forward to defend him, while the state obtained the services of Bryan himself. The Dayton "Monkey Trial" became an overnight sensation.

Clarence Darrow, chief counsel for the defendant, stated the issue clearly. "Scopes isn't on trial," he said, "civilization is on trial." The comic aspects of the trial obscured this issue. Big-city reporters like H. L. Mencken of the *Baltimore Evening Sun* flocked to Dayton to make sport of the fundamentalists. The judge, John Raulston, was strongly prejudiced against the defendant, refusing even to permit expert testimony on the validity of evolutionary theory. The conviction of Scopes was a foregone conclusion; after the jury rendered its verdict, Judge Raulston fined him \$100.

Nevertheless, the trial exposed both the stupidity and the danger of the fundamentalist position. The highpoint came when Bryan agreed to testify as an expert witness on the Bible. In a sweltering courtroom, both men in shirt sleeves, the lanky, roughhewn Darrow cross-examined the bland, aging champion of fundamentalism, mercilessly exposing his childlike faith and his abysmal ignorance. Bryan admitted to believing that the earth had been created in 4004 B.C., that Eve had been created from Adam's rib, and that a whale had swallowed Jonah.

The Monkey Trial ended in frustration for nearly everyone concerned. Scopes moved away from Dayton. Judge Raulston was defeated when he sought reelection to the bench. Bryan departed amid the cheers of his disciples only to die in his sleep a few days later. In retrospect the heroes of the Scopes trial—science, tolerance, freedom of thought—seem somewhat less stainless than they did to liberals at the time. The account of evolution in the textbook used by Scopes was far from satisfactory, yet it was advanced as unassailable fact. The book also contained statements that to the modern mind seem at least as bigoted as anything that Bryan said at Dayton. In a section on "the Races of Man," for example, it described Caucasians as "the highest type of all . . . represented by the civilized white inhabitants of Europe and America."



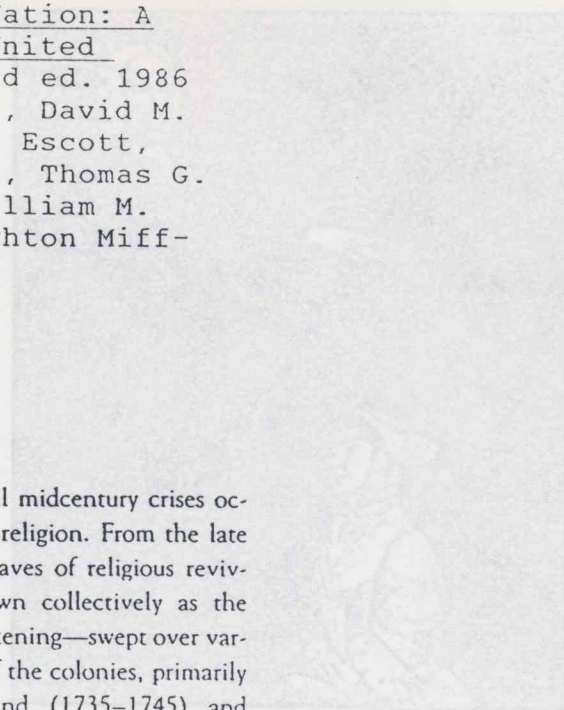
A People and a Nation: A History of the United States, Vol. I 2d ed. 1986

Mary Beth Norton, David M. Katzman, Paul D. Escott, Howard Chudacoff, Thomas G. Paterson, and William M. Tuttle, Jr. Houghton Mifflin Co.

The most widespread of all midcentury crises occurred not in politics but in religion. From the late 1730s through the 1760s, waves of religious revivalism—known collectively as the **First Great Awakening**—swept over various parts of the colonies, primarily New England (1735–1745) and Virginia (1750s and 1760s). Eighteenth-century America was ripe for religious renewal, because orthodox Calvinists were troubled by the influence on religion of Enlightenment rationalism (which denied innate human depravity). The Great Awakening was also related to the colonies' new population patterns. Because many of the recent immigrants and residents of the backcountry had no religious affiliation, they offered evangelists a likely source of converts.

The first indications of what was to become the Great Awakening occurred in western Massachusetts, in the Northampton congregation of the Reverend Jonathan Edwards, a noted preacher and theologian. During 1734 and 1735, Edwards noticed a remarkable

94



George Whitefield (1739), an English evangelist who converted many American colonists. The portrait shows the effects his revivalist preaching had on the colonies. National Portrait Gallery, London.

awakened to accept unhesitatingly the "new" doctrine, whether wealthy gentlemen or educated clergymen. The Great Awakening directly challenged the established churches. The revivalists, many of whom were clergymen, claimed they had found a more direct path to God far simpler than orthodox doctrine. The Awakening's emphasis on emotion rather than learning as the road to salvation further undermined the validity of received wisdom. Supported by the belief that God was with them, New Light began to question not only religion but also social and political orthodoxy.

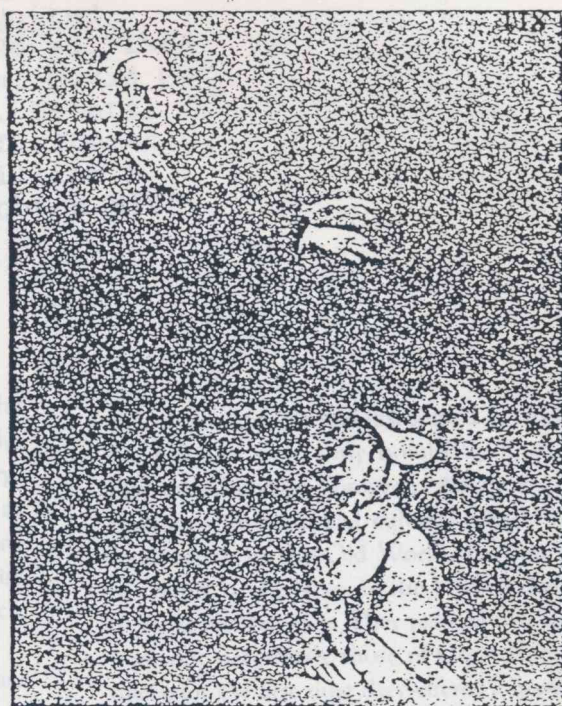
Nowhere was this trend more evident than in Virginia, where the plantation gentry and their estate-based lifestyle dominated society. By the 1760s, Baptists had gained a major foothold in Virginia, and their beliefs and behaviors were openly at odds with the way most gentry families lived. They rejected all around the horse racing, gambling, and distillery that

response in his flock (and especially its more youthful members) to a message based squarely on Calvinist principles. Individuals, Edwards argued, could attain salvation only through recognition of their own depraved natures and the need to surrender completely to God's will. Such surrender, when it came, brought release from worry and sin; it was an intensely emotional experience. Indeed, people in Edwards's congregation began to experience that surrender as a single identifiable moment of conversion.

The effects of such conversions remained isolated until 1739, when George Whitefield, an English adherent of the Methodist branch of Anglicanism, arrived in America. For fifteen months George Whitefield toured the colonies, preaching to large audiences from Georgia to New England and concentrating his efforts in the major cities: Boston, New York, Philadelphia, and Charleston. An effective orator, Whitefield was the chief generating force behind the Great Awakening. Everywhere he traveled, his fame preceded him; thousands turned out to listen—and to experience conversion. At first, regular clerics welcomed Whitefield and the native itinerant evangelist preachers who sprang up to imitate him. Soon, however, many clergymen began to realize that "revived" religion, though it filled their churches, ran counter to a more rational approach to matters of faith. Furthermore, they disliked the emotional style of the revivalists, whose itinerancy also disrupted normal patterns of church attendance.

Opposition to the Awakening heightened rapidly, and large numbers of churches splintered in its wake. "Old Lights"—traditional clerics and their followers—engaged in bitter disputes with the "New Light" evangelicals. American religion, already characterized by numerous sects, became further divided as the major denominations split into Old Light and New Light factions, and as new evangelical sects—Methodists and Baptists—quickly gained adherents. Paradoxically, the angry fights and the rapid rise in the number of distinct denominations eventually led to an American willingness to tolerate religious diversity. No one sect could make an unequivocal claim to orthodoxy and so they all had to coexist if they were to exist at all.

The most important effect of the Awakening was its impact on American modes of thought. Common



George Whitefield (1714–1770), an English evangelist who made frequent tours of the American colonies. This portrait, painted in England, shows the effects his powerful preaching had on his listeners. National Portrait Gallery, London.

folk had long been expected to accept unhesitatingly the authority of their "betters," whether wealthy gentry, government officials, or educated clergymen. The message of the Great Awakening directly challenged that tradition of deference. The revivalists, many of whom were not ordained clergymen, claimed they understood the word of God far better than orthodox clerics. The Awakening's emphasis on emotion rather than learning as the road to salvation further undermined the validity of received wisdom. Supported by the belief that God was with them, New Lights began to question not only religious but also social and political orthodoxy.

Nowhere was this trend more evident than in Virginia, where the plantation gentry and their ostentatious lifestyle dominated society. By the 1760s, Baptists had gained a major foothold in Virginia, and their beliefs and behavior were openly at odds with the way most gentry families lived. They rejected as sinful the horse racing, gambling, and dancing that



A People and a Nation: A  
History of the United  
States, Vol. I 2d ed. 1986  
Mary Beth Norton, David M.  
Katzman, Paul D. Escott,  
Howard Chudacoff, Thomas G.  
Paterson, and William M.  
Tuttle, Jr. Houghton Miff-  
lin Co.

occupied much of the gentry's leisure time. Like the Quakers before them, they dressed plainly and simply, in contrast to the fashionable opulence of the gentry. Most strikingly of all, they addressed each other as "brother" and "sister" and organized their congregations on the basis of equality. And at least some Baptist congregations included blacks as well as whites, which was truly revolutionary.

At midcentury the Great Awakening injected an egalitarian strain into American life. Although primarily a religious movement, the Awakening also had important social and political consequences, calling into question habitual modes of behavior in the secular as well as the religious realm. In combination with the other changes occurring in the colonies—the increasing ethnic and racial diversity, the expanding economy, the introduction of new lifestyles and forms of thought—the Great Awakening helped to break Americans' ties to their limited seventeenth-century origins. A century and a half

after English people had first settled in North America, the colonies were only nominally English. Rather, they mixed diverse European, American, and African traditions into a novel cultural blend. That culture owed much to the Old World, but just as much, if not more, to the New. In the 1760s Americans began to recognize that fact. They realized that their interests were not necessarily those of Great Britain, or of its rulers; for the first time they offered a frontal challenge to British authority.

A People and a Nation: A  
History of the United  
States, Vol. I 2d ed. 1986  
Mary Beth Norton, David M.  
Katzman, Paul D. Escott,  
Howard Chudacoff, Thomas G.  
Paterson, and William M.  
Tuttle, Jr. Houghton Miff-  
lin Co.

Perhaps the most meaningful of the new communities was that supplied by evangelical religion. Among the migrants to Kentucky and Tennessee were clergymen and committed lay members of the evangelical sects that arose in America after the First Great Awakening: Baptists, Presbyterians, and Methodists. The Awakening had flourished in the southern backcountry much later than it had in New England (see pages 94-96), and therefore the Second Great Awakening, which began around 1800 in the West, can in one sense be seen as simply an extension of the first colonial revival to that region. Laymen and clerics alike spread the doctrine of evangelical Christianity through the countryside, carrying the message of salvation to the rootless and largely uneducated frontier folk.

#### US FERMENT

201



brave an indelible legacy of sermons at American Protestant churches.

The sources of the Second Great Awakening, which revitalized Protestant Christianity in the United States during the nineteenth century, were embedded in late-eighteenth-century American society in the East as well as the West. From the 1760s through the 1780s, religious excitement had been subordinated to secular affairs, as clergymen and lay people of all denominations had concentrated their energies on war and politics. Indeed, clerics had created a kind of "civil religion" for the nation, in which the fervor of the veneration for the republic sometimes assumed the form of religious worship. Moreover, the orthodox churches, showing the influence

of the enlightenment, had for decades been revealing. Circumstances were near of spiritual revival that emotional side of people's con-

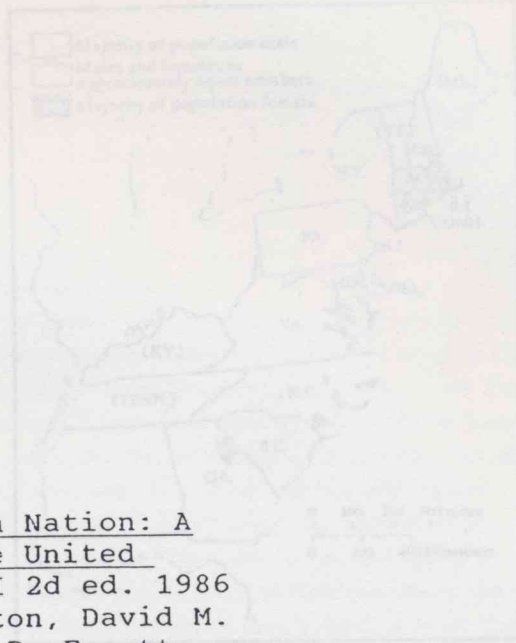
In addition, America's largest business had to find new sources of membership support after the

colonial period, since the provinces had had established, or state-supported, churches. In Massachusetts, for example, the Congregational church had been financed by taxes levied on all residents of the state, not just the

At camp meetings, sometimes attended by thousands of people and usually lasting from three days to a week, clergymen exhorted their audiences to repent their sins and become genuine Christians. They stressed that salvation was open to all, downplaying the doctrine of predestination that had characterized orthodox colonial Protestantism. The emotional nature of the conversion experience was emphasized far more than the need for careful study and preparation. Such preachers thus brought the message of religion to the people in more ways than one. They were in effect "democratizing" American religion, making it available to all rather than to a preselected and educated elite.

The most famous camp meeting took place at Cane Ridge, Kentucky, in 1801. At a time when the largest settlement in the state had no more than two thousand

These changes meant that congregations could no longer rely on tax revenues and they all turned their eyes toward the state for help. The government placed on the state budget with the government. Church membership was now entirely

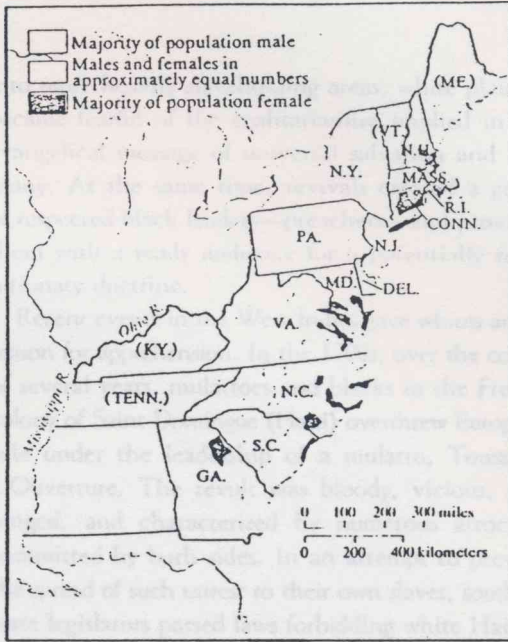


**A People and a Nation: A History of the United States, Vol. I 2d ed. 1986**  
 Mary Beth Norton, David M. Katzman, Paul D. Escott, Howard Chudacoff, Thomas G. Paterson, and William M. Tuttle, Jr. Houghton Mifflin Co.

voluntary, as were auxiliary contributions from members. If congregations were to survive, they had to generate new sources of support, by increasing their number of enthusiastic members; revivals proved a convenient means of doing so. The revivals represented genuine outpourings of religious sentiment, but inhabitants, attendance at Cane Ridge was estimated at between ten and twenty-five thousand. One witness, a Presbyterian cleric, marveled that "no sex nor color, class nor description, were exempted from the pervading influence of the spirit; even from the age of eight months to sixty years, there were evident subjects of this marvellous operation." He went on to recount how people responded to the preaching with "loud ejaculations of prayer, . . . some struck with terror, . . . others, trembling, weeping and crying out . . . fainting and swooning away, . . . others surrounding them with melodious songs, or fervent prayers for their happy resurrection, in the love of Christ." Such scenes were to be repeated many times in the decades that followed. Revivals swept across different regions of the country until nearly the middle of the century,

leaving an indelible legacy of evangelism to American Protestant churches.

The sources of the Second Great Awakening, which revitalized Protestant Christianity in the United States during the nineteenth century, were embedded in late-eighteenth-century American society in the East as well as the West. From the 1760s through the 1780s, religious concerns had been subordinated to secular affairs, as clergymen and lay people of all denominations had concentrated their energies on war and politics. Indeed, clerics had created a kind of "civil religion" for the nation, in which the fervor of the veneration for the republic sometimes surpassed the fervor of religious worship. Moreover, the orthodox churches, showing the influence of Enlightenment thought, had for decades stressed reason more than revelation. Circumstances were thus ripe for a movement of spiritual renewal that would appeal to the emotional side of people's natures.



Sex Ratio of White Population, 1790

voluntary, as were monetary contributions from members. If congregations were to survive, they had to generate new sources of support, by increasing their number of enthusiastic members; revivals proved a convenient means of doing so. The revivals represented genuine outpourings of religious sentiment, but their more mundane function must not be overlooked.

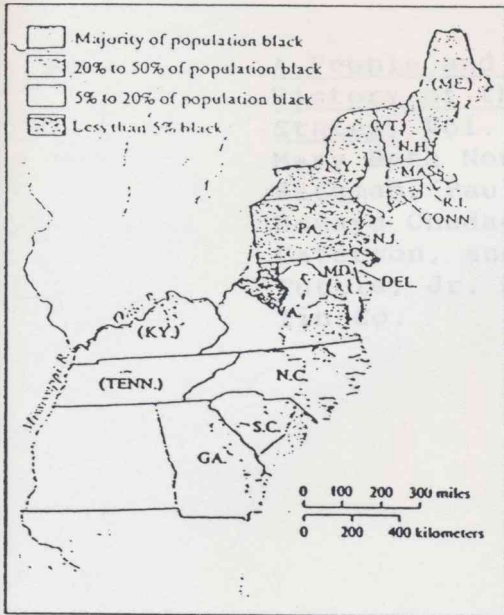
An analysis of secular society can help to explain the conversion patterns of the Second Awakening. Unlike the First Great Awakening, when converts were evenly divided by sex, more women than men—particularly young women—answered the call of Christianity during the Second Awakening. The increase in female converts seems to have been directly related to major changes in women's circumstances at the end of the eighteenth century. In some areas of the country, especially New England (where the revival movement flourished), women outnumbered men after 1790, since many young men had migrated westward (see map). Thus eastern girls could no longer count on finding marital partners. The uncertainty of their social and familial position seems to have led them to seek spiritual certainty in the church.

Young women's domestic roles changed dramatically

In addition, America's largest Protestant denominations had to find new sources of financial and membership support after the Revolution. In the colonial period, most of the provinces had had established, or state-supported, churches. In Massachusetts, for example, the Congregational church had been financed by taxes levied on all residents of the state, not just the members of that church. The same was true of the Church of England in such southern colonies as Virginia and South Carolina. Before the war, the protests of religious dissenters, like Baptists, had fallen on deaf ears. Yet they too—like other disadvantaged groups in American society—learned to use revolutionary ideology for their own purposes. Isaac Backus, a New England Baptist, pointed out forcefully that "many, who are filling the nation with the cry of LIBERTY and against oppressors are at the same time themselves violating that dearest of all rights, LIBERTY OF CONSCIENCE." Legislators could not resist the logic of such arguments. Many states dissolved their ties to churches during or immediately after the war, and others vastly reduced state support for established denominations.

These changes meant that congregations could no longer rely on tax revenues and that all churches were placed on the same footing with respect to the government. Church membership was now entirely





*Black Population, 1790: Proportion of Total Population* Source: Reprinted by permission of Princeton University Press.

at the same time, as cloth production began to move from the household to the factory (see page 254). Deprived of their chief household role as spinners and weavers, New England daughters found in the church a realm where they could continue to make useful contributions to society. Church missionary societies and charitable associations provided an acceptable outlet for their talents. One of the most striking developments of the early nineteenth century was the creation of hundreds of female associations to aid widows and orphans, collect money for foreign missions, or improve the quality of maternal care. Thus American women collectively assumed the role of keepers of the nation's conscience, taking the lead—via their churches—in charitable enterprise, and freeing their husbands from concern for such moral issues.

The religious ferment among both blacks and whites in frontier regions of the Upper South contributed to racial ferment as well. People of both races attended the camp meetings, and sometimes black preachers exhorted whites in addition to members of their own race. When revivals spread eastward

Blacks and the Second Awakening

into more heavily slaveholding areas, white planters became fearful of the egalitarianism implied in the evangelical message of universal salvation and harmony. At the same time, revivals created a group of respected black leaders—preachers—and provided them with a ready audience for a potentially revolutionary doctrine.

Recent events in the West Indies gave whites ample reason for apprehension. In the 1790s, over the course of several years, mulattoes and blacks in the French colony of Saint Domingue (Haiti) overthrew European rule under the leadership of a mulatto, Toussaint L'Ouverture. The revolt was bloody, vicious, prolonged, and characterized by numerous atrocities committed by both sides. In an attempt to prevent the spread of such unrest to their own slaves, southern state legislators passed laws forbidding white Haitian refugees from bringing their slaves with them. But North American blacks learned about the revolt anyway. Furthermore, the preconditions for racial upheaval did not have to be imported into the South from the West Indies: they already existed on the spot.

The Revolution had caused immense destruction in the South, especially in the states south of Virginia. The heavy losses of slaves and constant guerrilla warfare, not to mention the changes in American trading patterns brought about by withdrawal from the British Empire, wreaked havoc on the southern economy. After the war Lower South planters rushed to replace their lost work force; the postwar decades therefore witnessed the single most massive influx of Africans into North America since the beginnings of the slave trade. Before the legal trade was halted in 1808, more than ninety thousand new Africans had been imported into the United States.

The vast postwar increase in the number of free blacks severely strained the system of race relations that had evolved during the eighteenth century. Color, caste, and slave status no longer coincided, as they had when the few free blacks were all mulattoes (see map). Furthermore, like their white compatriots, blacks (both slave and free) had become familiar with notions of liberty and equality. They had also witnessed the benefits of fighting collectively for freedom, rather than resisting individually or running away. The circumstances were ripe for an explosion, and the Second Awakening was the match that lit the fuse in both Virginia and North Carolina.

A People and a Nation: A History of the United States, Vol. II 2d ed. 1986  
 Mary Beth Norton, David M. Katzman, Paul D. Escott, Howard Chudacoff, Thomas G. Paterson, and William M. Tuttle, Jr. Houghton Mifflin Co.

The impulse to insure moral purity also stirred religious fundamentalists. Millions of Americans sought certainty in a rapidly changing world by following the evangelical branches of Protestantism that accepted a literal interpretation of the Bible. For them unquestioning faith was not only a means to salvation but a traditional and highly comforting defense against the skepticism and irreverence of a materialistic, hedonistic society.

In 1925 fundamentalist Christianity clashed with new scientific theory in a celebrated case in Dayton, Tennessee. Early that year the Tennessee legislature passed a law forbidding public school instructors to teach the theory that humans had evolved from lower forms of life rather than from Adam and Eve. Shortly thereafter, high school teacher John Thomas Scopes was arrested for violating the law (he had volunteered to serve in a test case). Scopes's trial that summer became a headline event, with William Jennings Bryan, former secretary of state and three-time pres-

idential candidate, arguing for the prosecution, and a team of civil-liberties lawyers headed by Clarence Darrow arguing for the defense. Hordes of news correspondents crowded into town, and radio stations broadcast the trial.

Although Scopes was convicted—clearly he had broken the law—modernists claimed victory; the testimony, they believed, had shown fundamentalism to be at odds with secular social trends. Indeed, the trial's climax occurred when Bryan agreed to take the witness stand as an expert on religion and science. Responding to Darrow's probing, Bryan asserted that Eve had truly been created from Adam's rib; that a big fish had swallowed Jonah; and that God had created the world in six days—though Bryan noted that a "day" might have lasted a million years. The liberal press mocked Bryan's uncritical faith; humorist Will Rogers quipped, "I see you can't say that man descended from the ape. At least that's the law in Tennessee. But do they have a law to keep a man from making a jackass of himself?" Nevertheless, fundamentalists nursed their wounds and steadfastly pursued their cause of faith and salvation.



A People and a Nation: A History of the United States, Vol. II 2d ed. 1986  
 Mary Beth Norton, David M. Katzman, Paul D. Escott, Howard Chudacoff, Thomas G. Paterson, and William M. Tuttle, Jr. Houghton Mifflin Co.

The census only confirmed what had already become obvious to politicians: conservatism was the dominant mood of the nation in the late 1970s. Americans doubted government's capacity to serve the people. In 1977 Senator Gary Hart, a Colorado Democrat, characterized this mood as "a non-ideological skepticism about the old, Rooseveltian solutions to social problems." But there were hard-working conservatives whose goal was to repeal the welfare state. In 1978 California voters approved a tax-cutting referendum called Proposition 13, which reduced property taxes and put stringent limits on state spending for social programs. On the national level conservatives lobbied for a constitutional amendment to prohibit federal budget deficits and organized for the 1980 elections. One conservative campaign group, the National Conservative Political Action Committee (NCPAC), targeted a number of liberal senators for defeat.

Conservative politicians were joined by evangelical Christians, who believed they had a moral obligation to enter politics on the side of righteousness, which they defined as "a pro-life, pro-traditional family, pro-moral position." In summer 1979 the Reverend Jerry Falwell, a radio-TV minister from Lynchburg, Virginia, helped to found the Moral Majority, which in the next fourteen months registered between 2 and 3 million new voters, raised \$1.5 million, started a newspaper, and bought daily time on 140 radio stations. Together with conservative think tanks like the Hoover Institution and conservative magazines like the *National Review*, these church groups formed a flourishing network of potential supporters for conservative candidates.

As millions of Americans sought to fill spiritual and emotional voids through esoteric movements, millions more were drawn to traditional Christian beliefs. According to a 1977 survey, about 70 million Americans defined themselves as born-again Christians, and 10 million claimed to have had the experience since 1975. President Jimmy Carter, singers Pat Boone and Johnny Cash, professional football player Roger Staubach, former Black Panther Eldridge Cleaver, and Watergate felons Jeb Stuart Magruder and Charles Colson all counted themselves among the saved. Religious revivals and evangelical sects were not new, of course, but by the mid-1970s they were a growth industry. In the latter years of the decade evangelicals were grossing \$200 million annually in sales of religious books, and the Virginia-based Christian Broadcast Network was earning nearly \$60 million from its four stations and 130 affiliates.

*The Great Awakening* - 133

134 • Colonial Wars of 14

than Edwards, a Congregational minister of Northampton in western Massachusetts. Edwards's vivid depictions of the horrors of hell and the delights of heaven inspired his congregants. About the same time William Tennent arrived from Ulster and set up a "Log College" for the education of ministers to serve the Scotch-Irish Presbyterians around Philadelphia. The Log College specialized in turning out zealots who scorned complacency and proclaimed the need for revival.

The catalyst of the Great Awakening, however, was a twenty-seven-year-old itinerant preacher, George Whitefield, whose revivalist sermons were heard in the colonies. In the summer of 1739, he sailed for America, and later in that year preached in the great open-air meetings around Philadelphia. After a highly successful revival procession northward to New England, drawing great crowds and releasing "Gales of Heavenly Wind" that dispersed sparks throughout the colonies, Young and magnetic preacher, his golden voice, a dramatic orator in the pulpit who impersonated the agonies of the damned and the joys of the regenerate, he swept audiences with his unadorned eloquence. Even the skeptical Ben Franklin, who dove in Philadelphia, found him if so

#### THE GREAT AWAKENING

**STIRRINGS** In the new currents of learning and the Enlightenment, however, many people seemed to be drifting away from the old moorings of piety. And if the Lord had allowed great Puritan and Quaker merchants of Boston and Philadelphia to prosper, the haunting fear arose that the devil had lured them into the vain pursuit of worldly gain. Intellectually the educated classes were falling into deism and skepticism. And out along the fringes of settlement there grew up a great backwater of the unchurched, people who had no minister to preach or administer sacraments or perform marriages, who fell into a primitive and sinful life, little different from the heathens who lurked in the woods. One Anglican divine called the backcountry preachers in the Carolinas "ignorant wretches, who cannot write." A Baptist communion service was to him like "A Gang of frantic Lunatics broke out of Bedlam." By the 1730s the sense of falling-away had prepared the time for a revival of faith, the Great Awakening, a wave of evangelism that within a few years swept the colonies from one end to the other, America's first mass movement.

In 1734-1735 a rehearsal for the event came in a remarkable spiritual refreshing that occurred in the congregation of Jon-



## 134 • Colonial Ways of Life

athan Edwards, a Congregationalist minister of Northampton in western Massachusetts. Edwards's vivid descriptions of the torments of hell and the delights of heaven inspired his congregants. About the same time William Tennant arrived from Ulster and set up a "Log College" for the education of ministers to serve the Scotch-Irish Presbyterians around Philadelphia. The Log College specialized in turning out zealots who scorned complacency and proclaimed the need for revival.

The catalyst of the Great Awakening, however, was a twenty-seven-year-old Anglican minister, George Whitefield, whose reputation as an evangelist preceded him to the colonies. In the autumn of 1739 he arrived in Philadelphia, and late in that year preached to crowds of as many as 6,000 around Philadelphia. After visiting in Georgia, he made a triumphal procession northward to New England, drawing great crowds and releasing "Gales of Heavenly Wind" that dispersed sparks throughout the colonies. Young and magnetic, possessed of a golden voice, a dramatic actor in the pulpit who impersonated the agonies of the damned and the joys of the regenerate, he swept audiences with his unparalleled eloquence. Even the skeptical Ben Franklin, who went to see the show in Philadelphia, found himself so carried away that he emptied his pockets into the collection plate—perhaps the ultimate tribute to Whitefield's persuasiveness. The core of his message was the need to experience a "new birth"—the need for a sudden and emotional moment of conversion and salvation—and the dangers of an unconverted ministry which had not experienced such rebirth.

Imitators sprang up everywhere, some of whom carried the language and histrionics to extremes. Graduates of the Log College denounced the "pharisaical preachers" who were themselves unconverted. The Rev. James Davenport, an itinerant Congregationalist of New England, set about stomping on the devil. The churched and unchurched flocked to the meetings, and seized of the terror and ecstasy, groveled on the floor or lay unconscious on the benches, to the chagrin of more decorous churchgoers. One never knew, the more traditional clergymen warned, whence came these enthusiasms—perhaps they were delusions sent by the Evil One to discredit the true faith.

**PIETY AND REASON** Everywhere the Awakening brought splits, especially in the more Calvinistic churches. Presbyterians divided into the "Old Side" and "New Side"; Congregationalists into "Old Lights" and "New Lights." New England would never be the same. The more traditional clergy found its position being

## The Great Awakening - 135

**The Rev. Jonathan Edwards awoke many congregants to their plight in sermons such as "Sinners in the Hands of an Angry God."**



undermined as church members chose sides and either dismissed their ministers or deserted them. Many of the "New Lights" went over to the Baptists, and others flocked to Presbyterian or, later, Methodist groups, which in turn divided and subdivided into new sects.

New England Puritanism was now finally divided. The precarious tension in which the Founders had held the elements of piety and reason was now sundered. Jonathan Edwards, the great theologian of the Awakening and perhaps of all American history, led the movement toward piety and justified the emotional extravagance of the conversion experience as something beyond the ability of the human frame to stand without physical manifestation. But he was an intellectual, himself never given to those excesses nor to the histrionics of Whitefield. Edwards's magnum opus was an elaborate theological reconciliation of Calvinism and the Enlightenment: *Of Freedom of the Will* (1754). Indeed, one curious and paradoxical sequel of the revival was the growth in New England churches of the "New Divinity," which spun out the ramifications of the revival theology in such recondite fashion that whole congregations sometimes got lost in the fog. In consequence New England was infiltrated more and more by Baptists, Presbyterians, Anglicans, and other denominations, but the revival tradition which had its chief theologian in New England scored its most lasting victories along the chaotic frontiers of the middle and southern colonies.

In the more sedate churches of Boston, moreover, the principle of reason got the upper hand in a reaction against the excesses of revival emotion. Bostonian ministers like Charles



136 · *Colonial Ways of Life*

Chauncey and Jonathan Mayhew assumed the lead in preaching a doctrine of rationality. They reexamined Calvinist theology and found it too forbidding and irrational that men could be forever damned by predestination. The rationality of Newton and Locke, the idea of natural law, crept more and more into their sermons. They were already on the road to Unitarianism and Universalism.

In reaction to taunts that the "born-again" ministers lacked learning, the Awakening gave rise to the denominational colleges that became so characteristic of American higher education. The three colleges already in existence had grown earlier from religious motives: Harvard, founded in 1636, because the Puritans dreaded "to leave an illiterate ministry to the church when our present ministers shall lie in the dust"; the College of William and Mary, in 1693, to serve James Blair's purpose of strengthening the Anglican ministry; and Yale College, in 1701, set up to serve the Puritans of Connecticut, who felt that Harvard was drifting from the strictest orthodoxy. The Presbyterian College of New Jersey, later Princeton University, was founded in 1746 as successor to William Tennent's Log College. In close succession came King's College (1754) in New York, later Columbia University, an Anglican institution; the College of Rhode Island (1764), later Brown University, Baptist; Queen's College (1766), later Rutgers, Dutch Reformed; and Congregationalist Dartmouth (1769), the outgrowth of an earlier school for Indians. Among the colonial colleges only the University of Pennsylvania, founded as the Philadelphia Academy in 1754, arose from a secular impulse.

The Great Awakening, like the Enlightenment, set in motion currents that still flow in American life. It implanted permanently in American culture the evangelical principle and the endemic style of revivalism. The movement weakened the status of the old-fashioned clergy and encouraged believers to exercise their own judgment, and thereby weakened habits of deference generally. By encouraging the proliferation of denominations it heightened the need for toleration of dissent. But in some respects the counterpoint between the Awakening and the Enlightenment, between the principles of piety and reason, led by different roads to similar ends. Both emphasized the power and right of the individual to judge things for himself, and both aroused millennial hopes that America would become the promised land in which men might attain to the perfection of piety or reason, if not of both.

reaching both the lettered and the unlettered. The result was a series of revivals that swept the student body and spread to all New England as well. "When your students were formed," wrote a participant in the 1787 revival, "the reigning impression was, 'wonder God is in this place.'"

After the founding in 1800, Jedediah Morse's Andover Seminary reinforced orthodoxy and the revival spirit so forcefully that in local **America: A Narrative History, Volume I, 2d ed. 1988** George Brown Tindall. Norton Publishing Co. the fate of Harvard, Morse and his associates in that town soon gave their assent to an Andover Creed of double-distilled Calvinism. The religious intensity and periodic revivals at Andover and Yale had been counterparts in many colleges for the next fifty years, since most were under the control of evangelized denominations. Hampden-Sydney College in Virginia had in fact got the jump on New England with a revival in 1767 which influenced many leaders of the awakening in the North.

sections of the country. In its frontier phase the Second Awakening was characterized by great excitement and it covered, to a new institution.

#### THE SECOND AWAKENING

488

For all the impact of rationalism, however, Americans remained a profoundly religious people. There was, Alexis de Tocqueville asserted, "no country in the world where the Christian religion retains a greater influence over the souls of men than in America." Around 1800 a revival of faith began to manifest itself. Soon it grew into a Second Awakening. An early exemplar of the movement, Timothy Dwight, became president of Yale College in 1795 and set about to purify a place which, in Lyman Beecher's words, had turned into "a hotbed of infidelity," where students openly discussed French radicalism, deism, and perhaps things even worse. Like his grandfather, Jonathan Edwards, "Pope Timothy" had the gift of moving both mind and spirit, of

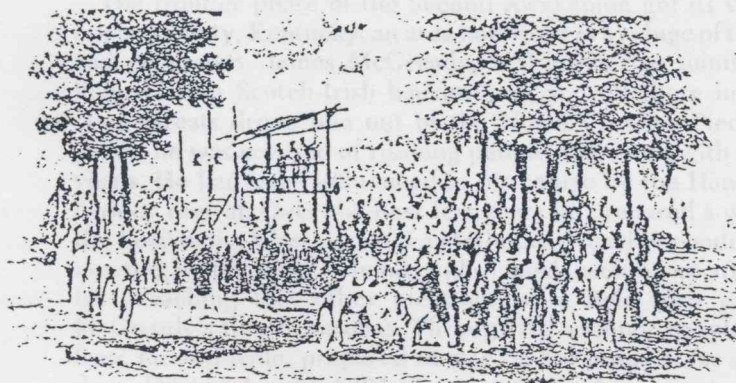
While Methodist preachers address the crowd at this converted camp meeting, a man in the foreground is depicted with religious ecstasy.



reaching both the lettered and the unlettered. The result was a series of revivals that swept the student body and spread to all New England as well. "Wheresoever students were found," wrote a participant in the 1802 revival, "the reigning impression was, 'surely God is in this place.'"

After the founding in 1808, Jedediah Morse's Andover Seminary reinforced orthodoxy and the revival spirit so forcefully that its location came to be known as "Brimstone Hill." "Let us guard against the insidious encroachments of *innovation*—that evil and beguiling spirit which is now stalking to and fro in the earth, seeking whom it may devour." To avoid the fate of Harvard, Morse and his associates made professors give their assent to an Andover Creed of double-distilled Calvinism. The religious intensity and periodic revivals at Andover and Yale had their counterparts in many colleges for the next fifty years, since most were under the control of evangelical denominations. Hampden-Sydney College in Virginia had in fact got the jump on New England with a revival in 1787 which influenced many leaders of the awakening in the South.

**REVIVALS ON THE FRONTIER** In its frontier phase the Second Awakening, like the first, generated great excitement and strange manifestations. It gave birth, moreover, to a new institution, the camp meeting, in which the fires of faith were repeatedly rekindled. Missionaries found ready audiences among lonely frontiersmen hungry for a sense of community. Among the established sects, the Presbyterians were entrenched among the Scotch-Irish from Pennsylvania to Georgia. They gained further



While Methodist preachers address the crowd at this revivalist camp meeting, a man in the foreground is overcome with religious ecstasy.

490 · *An American Renaissance: Romanticism and Reform*

from the Plan of Union worked out in 1801 with the Congregationalists of Connecticut and later other states. Since the two groups agreed on doctrine and differed mainly on the form of church government, they were able to form unified congregations and call a minister from either church. The result through much of the Old Northwest was that New Englanders became Presbyterians by way of the "Presbygational" churches.

The Baptists had a simplicity of doctrine and organization which appealed to the common people of the frontier. Since each congregation was its own highest authority, a frontier congregation need appeal to no hierarchy before setting up shop and calling a minister or naming one of their own. Sometimes whole congregations moved across the mountains as a body. As Theodore Roosevelt later described it: "Baptist preachers lived and worked exactly as their flocks. . . . they cleared the ground, split rails, planted corn, and raised hogs on equal terms with their parishioners."

But the Methodists may have had the most effective method of all, the circuit rider who sought out people in the most remote areas with the message of salvation as a gift free for the taking. The system began with Francis Asbury, the founder. "When he came to America," a biographer wrote, "he rented no house, he hired no lodgings, he made no arrangements to board anywhere, but simply set out on the Long Road, and was traveling forty-five years later when death caught up with him." By the 1840s the Methodists had grown into the largest Protestant church in the country, with over a million members.

The frontier phase of the Second Awakening got its start in Logan County, Kentucky, an area notorious as a refuge of thieves and cutthroats. James McGready, a Presbyterian minister of Pennsylvania Scotch-Irish background, arrived there in 1796 after threats drove him out of the North Carolina Piedmont, where he was accused of running people distracted with his revivals. He had been influenced in his course by the Hampden-Sydney revival. Over the next few years he prepared a way for the Lord in the West. In 1800 a Methodist preacher conducted a meeting in the neighborhood, and so much excitement attended his preaching that other meetings were held near each of McGready's three churches. Through the summer people came from far and wide, prepared to stay on the grounds for several days. During August 1801 the preachings drew great crowds variously estimated at from 10,000 to 25,000.

The Great Revival spread quickly through the West and into more settled regions back east. Camp meetings came to be held



typically in late summer or fall, when crops could be laid by temporarily. People came from far and wide, camping in wagons, tents, brush arbors, or crude shacks. Mass excitement swept up even the most stable onlookers and the spirit moved participants to strange manifestations. Some went into cataleptic trances; others contracted the "jerks," laughed the "holy laugh," babbled in unknown tongues, danced like David before the Ark of God, or got down on all fours and barked like dogs to "tree the Devil." More sedate and prudent believers thought such rousements might be the work of the devil, out to discredit the true faith. But to dwell on the bizarre aspects of the camp meetings would be to distort an institution that offered a social outlet to an isolated people, that brought a more settled community life through the churches that grew out of it, that spread a more democratic faith among the common people. Indeed with time camp meetings became much more sedate and dignified affairs.

THE "BURNED-OVER DISTRICT" But little wonder that regions swept by such fevers might be compared to forests devastated by fire. Western New York state all the way from Lake Ontario to the Adirondacks achieved the name of the "Burned-Over District" long before 1821, when a "mighty baptism of the Holy Ghost" overwhelmed a young lawyer in the town of Adams. The spirit went through him "in waves and waves of liquid love," Charles Grandison Finney wrote years later. The next day he announced a new profession: "I have a retainer from the Lord Jesus Christ to plead his case," he told a caller. In 1823 the St. Lawrence Presbytery ordained Finney and for the next decade he subjected the Burned-Over District to yet another scorching.

Finney went on to become the greatest single exemplar of revivalism and, some would argue, the very inventor of professional revivalism. The saving of souls did not have to wait for a miracle, he argued; it could come from careful planning. Nor did Finney shrink from comparing his methods to those of politicians who used advertising and showmanship to get attention. The revivalist planned carefully to arouse excitement, not for its own sake but to rivet attention on the Word. "New measures are necessary from time to time to awaken attention and bring the gospel to bear on the public mind." To those who challenged such use of emotion Finney had a frank answer: "The results justify my methods." Finney carried the methods of the frontier revival into the cities of the East and as far as Great Britain.

Untrained in theology, Finney read the Bible, he said, as he would a law book, and worked out his own theology of free will.

Evolution in the Twentieth Century • 134

propaganda crusade. In 1921 he sparked a drive for laws to curb the teaching of evolution. Bryan denigrated Harvard and the same zeal he had once directed against the godless Kaysers. Many old-time adherents thought he had gone over to the lower-class reaction, but to Bryan's mind the old reformer still spoke in terms the new found suitable. "Evolution," he said, "by denying the need or possibility of spiritual regeneration, disintegrates all religion, for reform is always based upon the regeneration of the individual." Anti-evolution bills began to turn up in the legions of legislatures in the Midwest and South, but the only serious came in the South—and this came from Texas. Bryan's ally took direct action.

**America: A Narrative History,**

**Volume II, 2d ed. 1988**

**George Brown Tindall.**

**Norton Publishing Co.**

The climax came in Tennessee, where in 1925 an obscure legislator introduced a bill to outlaw the teaching of evolution in public schools and colleges. The bill passed by a mere belching majority and the governor, unwilling to exchange a pending school program, signed with the observation that it would probably never be applied. He reckoned without the civic booster, of Dayton, Tennessee, who inveigled a young high school teacher,

1032

**FUNDAMENTALISM** While the Klan saw a threat mainly in the alien menace, many adherents of the old-time religion saw threats from modernism in the churches: new ideas that the Bible should be studied in the light of modern scholarship (the "higher criticism") or that it could be reconciled with evolution. With the dawning knowledge that such notions had infected schools and even pulpits, orthodoxy took on a new militancy in fundamentalism. The movement had acquired a name and definition from a series of pamphlets, *The Fundamentals* (1910), published in Los Angeles. Armed with the "Five Points" fundamental to the faith—an inerrant Bible, the Virgin Birth, the Vicarious Atonement, the Resurrection, and the Second Coming of Christ—the fundamentalists were distinguished less by their belief in a faith which many others shared than by their posture of hostility toward any other belief.

Among the movement's leaders only William Jennings Bryan had the following and the eloquence to make the movement a

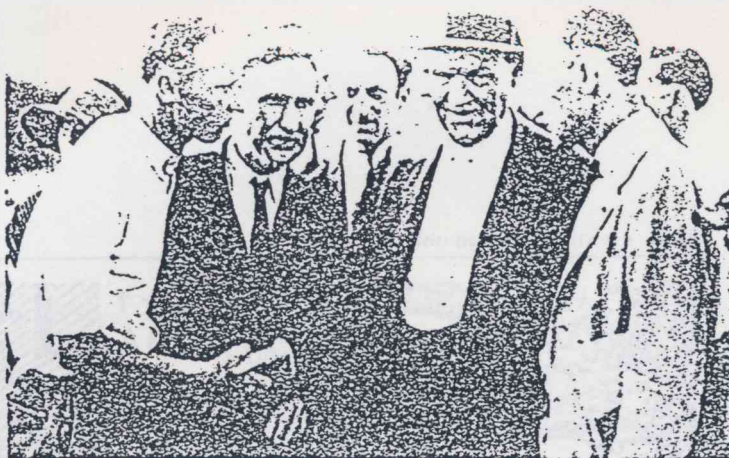
great idea. Bryan's eloquence, that faded liberal, made the movement still, that the world was created in 4004 A.C.—all



popular crusade. In 1921 he sparked a drive for laws to prohibit the teaching of evolution. Bryan denounced Darwin with the same zeal he had once directed against the goldbugs. Many old-time admirers thought he had gone over to the forces of reaction, but to Bryan's mind the old reformer still spoke through the new fundamentalist. "Evolution," he said, "by denying the need or possibility of spiritual regeneration, discourages all reforms, for reform is always based upon the regeneration of the individual." Anti-evolution bills began to turn up in the hoppers of legislatures in the Midwest and South, but the only victories came in the South—and there were few of those. Some officials took direct action without legislation. Gov. Miriam "Ma" Ferguson of Texas ordered elimination from state schools of textbooks upholding Darwinism. "I am a Christian mother . . ." she declared, "and I am not going to let that kind of rot go into Texas schoolbooks."

The climax came in Tennessee, where in 1925 an obscure legislator introduced a bill to outlaw the teaching of evolution in public schools and colleges. The bill passed by overwhelming majorities and the governor, unwilling to endanger a pending school program, signed with the observation that it would probably never be applied. He reckoned without the civic boosters of Dayton, Tennessee, who inveigled a young high school teacher, John T. Scopes, into accepting an offer of the American Civil Liberties Union to defend a test case—chiefly to put their town on the map. They succeeded beyond their wildest hopes: the publicity was worldwide, and enduring. Before the opening day of the "monkey trial" on July 13, 1925, the streets of Dayton swarmed with sundry oddments of humanity drawn to the carnival: publicity hounds, curiosity-seekers, professional evangelists and professional atheists, a blind mountaineer who proclaimed himself the world's greatest authority on the Bible, hot-dog and soda-pop hucksters, and a miscellany of reporters.

The two stars of the show—Bryan, who had offered his services to the prosecution, and Clarence Darrow, renowned trial lawyer of Chicago and self-confessed agnostic—united at least in their determination to make the trial an exercise in public education. When the judge ruled out scientific testimony, however, the defense called Bryan as an expert witness on biblical interpretation. In his colloquy with Darrow, he repeatedly entrapped himself in literal-minded interpretations and indeed his ignorance of biblical history and scholarship. He stated a belief that a "great fish" actually swallowed Jonah, that Joshua literally made the sun stand still, that the world was created in 4004 B.C.—all,



*Clarence Darrow (right) shaking hands with John Scopes at the start of the notorious "monkey trial" in Dayton, Tennessee, 1925.*

according to Darrow, "fool ideas that no intelligent Christian on earth believes."

But the only issue before the court, the judge ruled, was whether or not Scopes had taught evolution, and no one denied that he had. He was found guilty, but the Tennessee Supreme Court, while upholding the act, overruled the \$100 fine on a legal technicality. The chief prosecutor accepted the higher court's advice against "prolonging the life of this bizarre case" and dropped the issue. With more prescience than he knew, Bryan had described the trial as a "duel to the death." A few days after it closed he died suddenly of a heart condition aggravated by heat and fatigue.

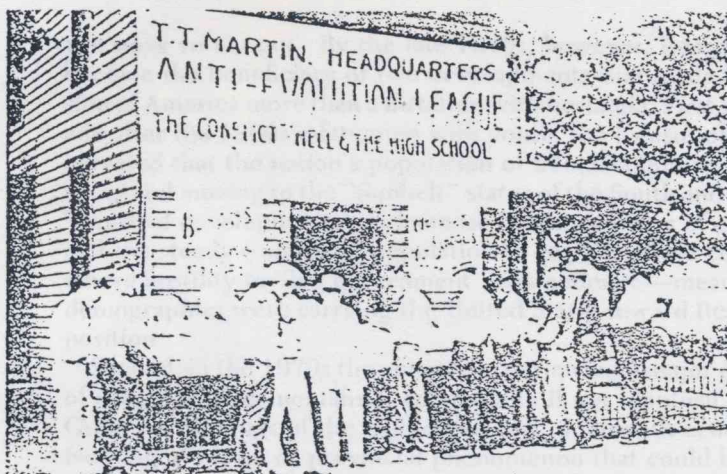
After Dayton the rest was anticlimatic. No other leader could assume Bryan's mantle, but in Mississippi the Bible Crusaders, led by the Rev. T. T. Martin, author of *Hell and the High Schools*, descended on the state legislature and got another anti-evolution law in 1926. One final fundamentalist victory came in Arkansas by the use of two progressive reforms, the initiative and the referendum, in 1928. With that, the fundamentalists had spent their fury. Their very victories were self-defeating, for they served to publicize evolution, the doctrine they opposed as heresy. The states that went through the fiercest controversies became prime markets for books on evolution, and the movement roused a liberal defense of academic freedom. Fundamentalists,



1992 • Attachment • Part 10 • Chapter

American: A Narrative History  
 Volume II, 2d ed., 1988  
 George Brown Tindall,  
 Norton Publishing Co.

Reaction in the Twenties • 1035



Ballyhoo surrounding the "monkey trial" in Dayton, Tennessee. William Jennings Bryan and the Rev. T. T. Martin were leaders of the fundamentalist crusade.

usually defeated, suffered the complacent scorn of those people the sociologist Howard Odum called the "learned ignoranti," whose contempt for the beliefs of plain folk mirrored the intolerance of fundamentalists and whose own faith in science mirrored the fundamentalists' belief in the "Five Points."

The Rev. Jerry Falwell's "Moral Majority" (later the Liberty League) expressed the sentiments of countless other groups in a New Religious Political Right they expressed objection as members were hostile to toward pornography, federal prayer and the teaching of creationism in public schools, wanted a stronger national

America: A Narrative History,  
Volume II, 2d ed. 1988  
George Brown Tindall.  
Norton Publishing Co.

**THE MOVE TO REAGAN** By the late 1970s, however, Reagan had become the beneficiary of two developments that made his vision of America more than a flirtation with nostalgia. First, a decade after the 1960s infatuation with youth, the Census of 1980 revealed that the nation's population of 226,505,000 was both aging and moving to the "Sunbelt" states of the South and West. This dual development—an increase in the numbers of elderly and the steady transfer of population to regions of the country where hostility to "big government" was endemic—meant that demographics were carrying the United States toward Reagan's position.

Second, in the 1970s the country experienced a major revival of religious fundamentalism, comparable if not identical to the Great Awakenings of the eighteenth and nineteenth centuries. No longer a local or provincial phenomenon that could be dismissed as "a bunch of Bible-thumping lunatics down in the hill country of Tennessee who talk directly with God and play with snakes," Christian evangelicals now owned their own television and radio stations and operated their own schools and universities. A survey in 1977 revealed that more than 70 million Americans described themselves as born-again Christians who had a direct, personal relationship with Jesus.

The new fundamentalism emerged with a political agenda far broader than the war on Darwinism. During the previous two decades widely publicized Supreme Court decisions had stirred fundamentalist indignation and thus unwittingly helped arouse a political backlash. Among these were rulings for abortion (up to a point), against prayer in public schools, for the right to teach Darwinism, and for narrower definitions of pornography.

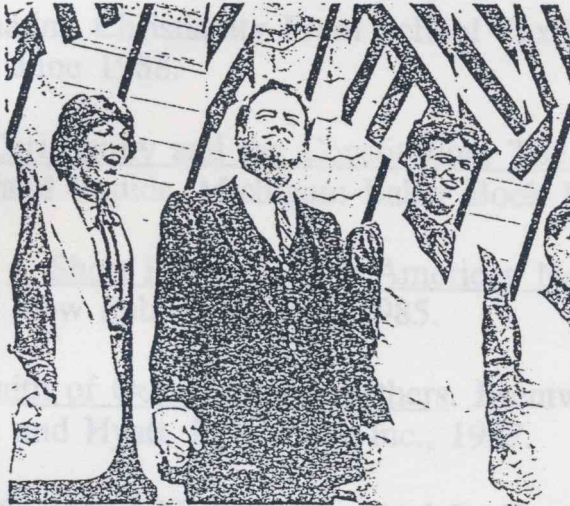
The Rev. Jerry Falwell's "Moral Majority" (later the Liberty Lobby) expressed the sentiments of countless other groups in a New Religious Political Right: they opposed abortion as murder, were hostile toward pornography, favored prayer and the teaching of creationism in public schools, wanted a stronger national



Balley, Thomas A., and David M. Kennedy. *The American Pageant*, 8th ed. Lexington, Massachusetts: D.C. Heath and Company, 1987.

Divine Robert, P.H. Arven, George Frederickson, and R. Hale Williams. *America Past and Present*, 2d ed. Glenview, Illinois: Scott Foresman and Company, 1987.

*The Reagan Revolution - 1443*



The Rev. Jerry Falwell (center), founder of the Moral Majority, on his "I Love America Crusade," October 1980.

defense, opposed the Equal Rights Amendment or any change in traditional sex roles, and for good measure, found in religion sanction for big business and against big government.

A curiosity of the 1980 campaign was that such issues led the Religious Right to oppose Jimmy Carter, a self-professed born-again Christian, and to support Ronald Reagan, a man who denied such a profession and was neither conspicuously pious nor even often in church. His divorce and remarriage, once an almost automatic disqualification for the office, got little mention. So did the fact that as governor he had signed one of the most permissive abortion laws in the country. That Ronald Reagan became the Messiah of the Religious Right, God's man for the hour, was a tribute both to the force of social issues and the candidate's political skills. Later, during his first week in office, he gave the anti-abortion March for Life a well-publicized presidential audience. When a reporter asked an unnamed presidential aide what the administration wanted to give the Moral Majority, the aide responded: "Symbolism."

## SELECTED BIBLIOGRAPHY

- Bailey, Thomas A., and David M. Kennedy. The American Pageant. 8th ed. Lexington, Massachusetts: D.C. Heath and Company, 1987.
- Divine Robert, P.H. Breen, George Frederickson, and R. Hale Williams. America Past and Present. 2d ed. Glenview, Illinois: Scott Foresman and Company, 1987.
- Editorial. "Eliminating Christianity From School Textbooks." Bible-Science Newsletter. June 1988.
- Eidsmoe, John. Christianity and the Constitution: The Faith of Our Founding Fathers. Grand Rapids, Michigan: Baker Book House, 1987.
- Garraty, John A. A Short History of the American Nation. 4th ed. New York: Harper and Row Publishers, Inc., 1985.
- La Haye, Tim. Faith of Our Founding Fathers. Brentwood, Tennessee: Wolgemuth and Hyatt, Publishers, Inc., 1987.
- Norton, Mary Beth, David M. Katzman, Paul D. Escott, Howard Chudacoff, Thomas G. Paterson, and William M. Tuttle, Jr. A People and a Nation: A History of the United States. 2d ed. Boston: Houghton Mifflin Company, 1986.
- Orr, J. Edwin. Eager Feet: Evangelical Awakening 1790-1830. Chicago: Moody Press, 1975.
- Tindall, George Brown. America: A Narrative History. 2d ed. New York: W.W. Norton & Company, 1988.
- Vitz, Paul C. Censorship: Evidence of Bias in Our Children's Textbooks. Ann Arbor, Michigan: Servant Publications, 1986.
- Weiss, Benjamin, ed. God in American History: A Documentation of America's Religious Heritage. Grand Rapids, Michigan: Zondervan Publishing Company, 1966.







MAY 16 '02

30579000164407

NORTHWEST COLLEGE  
KIRKLAND, WASHINGTON 98033



