

*Gilded Age, Progress in American Bible Publications*

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Gilded Age, Progress in American Bible Publications: A critical review of extra-biblical textual content prevalent in 1800s Family Bibles and identifying its historical context of book history as

*“The Bible the Best Book”*

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## Introduction

The 19<sup>th</sup>-century was a time when America moved forward. A time when industry and transportation moved a nation. The people were mobile, traversed the American landscape, and reached for more. And so, it was a journey that the publication of *Family Bibles* came alive for people and people made the Bible come alive. These Family Bibles flourished in the 1800s and are significant to American historical publications yet are not without religious and academic scrutiny. They deserve their place and preservation in history as they increasingly become rare. In the 1800s, many *Family Bibles* were produced that contained *extra-biblical material* from diverse academic sources and scholars. All this textual information, illustrations, artwork, and sheer size characterized their work's ornate design, academics, and encyclopedic knowledge. As a result, Family Bibles published in the 19<sup>th</sup>-century includes academic information that reflected American society's cultural identity of education and family; in addition, as a rare and historical book object, its grandeur production echoes the essence of book history, public history, and that a muse is of culture, wonder, and learning.<sup>1</sup>

## Background

The Victorian Era, spanning the duration of Queen Victoria's rule from 1837 to 1901, is characterized by the expanding horizons of education and literacy and an increased desire of the people to question religion and politics. In the Victorian era, the novel became a leading literary genre in English. English writing from this era, which included the Family Bible, reflects the significant transformations in most aspects of English life, from scientific, economic, and

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<sup>1</sup> G. Brown Goode, *Museum-History and Museums of History*. (Paper read before the American Historical Association, Washington DC Smithsonian Institution National Museum), (New York: The Knickerbocker Press, 1889), 264-265, 272-273,  
<https://books.google.com/books?id=ZmUtAAAAYAAJ&lpg=PA253&dq=G.%20Brown%20Goode%20in%20%22Museum-History%20and%20Museums%20of%20History%2C%22&pg=PA253#v=onepage&q=G.%20Brown%20Goode%20in%20%22Museum-History%20and%20Museums%20of%20History,%22&f=false>

technological advances to changes in class structures and the role of religion in society. The American Christian religion in the 1800s underwent significantly different aspects from its European counterparts taking on a humanistic perspective and with greater diversity. With the Bible, diversification of ethnicity, religious beliefs, theology, politics, and charismatic extremes of new sects became increasingly infused within Christianity and America alike.<sup>2</sup>

The American economy shifted from agricultural to industrial, and this change impacted the family. The 19<sup>th</sup>-century was also marked by many social reforms like slavery and abolition, prohibition and temperance, child labor, and corresponding reforms. Concerning Bible publications, one such reform was that of the Family Bible, designed to be read in the home circle. Again, societal changes impacted the family, with fathers increasingly working outside the home whose jobs shifted from farm to factory. While child labor often rose as young as ten years old. At the same time, domestic leadership shifted to wives/motherhood as their role became more prominent, taking on authoritarian roles in the home.<sup>3</sup>

Consequently, these transitions caused the family unit to become tragically forever impacted, particularly for those not of the upper class. This concern for the family structure led to Bible publishers setting their sights on what became the *Family Bible*. Likewise, other reforms regarding Bible publications were with that of the text, e.g., Revised Version and its extra-biblical scientific content. Were these changes in the family because of the Family Bible? It was somewhat so for the upper and middle classes, as these classes likely owned more due to

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<sup>2</sup> David Norton, *A History of the English Bible as Literature*, (Cambridge: Cambridge University Press, 2000), Accessed May 24, 2022. ProQuest Ebook Central, 76, 140, 299, 312, 358, <https://ebookcentral.proquest.com/lib/apus/detail.action?docID=201682>

<sup>3</sup> Michael Schuman, "History of child labor in the United States—part 1: little children working," Monthly Labor Review, U.S. Bureau of Labor Statistics, January 2017, <https://doi.org/10.21916/mlr.2017.1>; Michael Schuman, "History of child labor in the United States—part 2: the reform movement," Monthly Labor Review, U.S. Bureau of Labor Statistics, January 2017, <https://doi.org/10.21916/mlr.2017.2>

their higher cost. But, more so, the societal reforms and changes definitively impacted the Family Bible.

Printed books had been the prevailing means of communication and information for centuries as the radio and television had not yet been invented. Thus, the Bible was read fireside in homes and was a primary textbook in schools since the Middle Ages. In addition, children were taught the Bible in the home and in the emerging public schools. A 19th-century children's schoolbook titled *The Bible the Best Book* by Charlotte Elizabeth Tonna reflects the literature that encouraged Bible reading. The period's curriculum included religion and the Bible but sought to understand the natural and mechanical world.<sup>4</sup>

As public education rose, academia was integrated within the Bible by increased scientific content and textual criticism. Thus, secular education was increasingly embedded in Christianity as vice versa had been the norm, which primarily worked in symbiosis until a challenge of human origins arose late in the century, ultimately pushing religion and the Bible out of compulsory education. Consequently, the Family Bible took on a humanistic tone that projected a perspective of the new world in which it was birthed. Decades later, this shift was increasingly imposed upon the curriculum and had changed the basis of what compulsory education taught concerning human origins and the divine.

The steam-powered industrial revolution was characterized by mechanized manufacturing that began in England and set the stage for the Victorian era. Mechanical technologies enabled the printing of hundreds of thousands of copies to be produced annually.

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<sup>4</sup> Charlotte Elizabeth Tonna, *The Bible the Best Book*, (New York: American Tract Society, c.1800s), <https://d.lib.msu.edu/ssb/14>; Bibliography download .csv: [https://listings.lib.msu.edu/ssb/sunday\\_school\\_books\\_metadata.csv](https://listings.lib.msu.edu/ssb/sunday_school_books_metadata.csv); "19th Century American Print Bibles and Related Books," Houston Baptist University, [https://hbu.edu/wp-content/uploads/sites/27/2019/06/4\\_19th\\_Century\\_Part\\_1-doc.pdf](https://hbu.edu/wp-content/uploads/sites/27/2019/06/4_19th_Century_Part_1-doc.pdf)

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By the 1880s, electricity was being used in industry, and stereotyping (the metal casting of typeface plates from plaster molds) also advanced the replication of typesetting. Likewise, improved production of paper and power printing contributed to the mass production of the Bible.

As America likewise progressed, it took on the reference of the *Gilded Age*. This period overlapped the Belle Époque of France. The Gilded Age was America's era of the late 19<sup>th</sup>-century and reflected a time of economic growth resulting in prosperity and expansion brought on by transportation, communication, and industrialization. The train and telegraph mass production crossed purple mountains majesty and connected the country from sea to shining sea enabling for rapid dissemination of Bibles. As production grew, so did wages, which attracted millions of European immigrants to America. The farming, ranching, and factory system of assembly-line and mining all increased, leading to urbanization and westward expansion across America under the banner of Manifest Destiny. One can imagine, for many, that the Bible became a source of strength and inspiration for this journey in life. In addition, this expansion enabled Christianity to spread, resulting in the formation of many new denominations and sects.

By this time, the Bible expanded from “to be read publicly in the *churches*” to further “be read in the *homes*” as the Family Bible concept took hold. The family unit was among the most prominent social assembly that made up the fabric of America in the 1800s. What would follow in the 20<sup>th</sup> century, not to be addressed here, is the *personal* Devotional or Study Bible. A search of digitally archived Family Bibles throughout the 1800s returned 94 results on *Internet Archive*. A sample of these historical keywords resulted in titles like *The Family Bible*, *The Cottage Bible and Family Expositor*, *Bible readings for the home circle*, *Church and home metrical psalter and hymnal*, and subtitles like “for family use and reference.” Many subtitle metadata within Family

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Bible results also comprised of works for “family circle, family expositor, family commentary, family instruction, family manual, family devotion, family reading, family guide, family choir, and catechisms.” In addition, many Family Bibles had family names engraved in gold on the covers and contained the family tree recording marriage, births, and deaths. Containing genealogical information, they were often passed down generationally as heirlooms. As such, the Family Bible became a part of the American domestic culture.<sup>5</sup>

In the 1800s, education was primarily private, local, and even at the family level in much of what was still a rural American society. Teachers included mothers, clergy, and scholars alike. Because religious knowledge had been integrated within education, the Bible was a primary textbook among many other extra-biblical readers during this period. By the 1800s, Bibles flooded the publishing market to whom much credit is creativity and opulent designs. These included many scholastic editions with the content of Bible text or theology and contained information on the sciences and their correlations. In addition, hundreds of academic Bible editions were published as *Teachers' Editions*. Many other works included special editions of parallel translation, reference, history, genealogical, geographic, self-interpreting, polyglot (multi-lingual), self-pronouncing (dictionary), lexicographic, illustrative, expository, and commentary.

As novels reflected how pass-time was enjoyed, newspapers, periodicals, and books were how information was obtained. During the 19<sup>th</sup>-century, the source of knowledge came through reading; hence the household reading of the Bible peaked in America. Infamous authors of the period, to name a few, include Hawthorne, Holmes, Irving, Longfellow, Lowell, Poe, Stowe,

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<sup>5</sup> “Internet Archive,” Archive.org, 19<sup>th</sup>-century year filters applied, <https://archive.org/search.php?query=family+Bible>.

Douglas, Thoreau, and Twain. English author Charles Dickens created some of the world's best-known fictional characters and is regarded by many as the greatest novelist of the Victorian era. In addition, fireside poets such as Longfellow, Whittier, Holmes, Lowell, and Bryant became popular among families. Likewise, and with similar popularity, in a time without mass electronic entertainment, birthed the Cottage and Family Bible to be read fireside. This mode and medium by which much entertainment and knowledge came through reading. Authors often used or alluded to biblical stories and characters that helped to make it a cultural mainstay.<sup>6</sup>

It was Mark Twain that coined the term Gilded Age in his book *A Tale of Today* (1873). It satirized the greed and political corruption in America from the post-civil war and reconstruction setting. Twain reflects on the corruption underneath while the surface glittered in gold. Likewise, relevant happenings to consider are the four great awakenings (religious revivals) and the first American centennial celebration. The great awakenings impacted families through uniting under common religious belief systems. Meanwhile, the American Centennial Celebration and International Exhibition of 1876 (first world's fair) held in Philadelphia, Pennsylvania, provided for the honorary recognition of many Family Bible publications. These recognitions also lent to subsequent *blue-ribbon* editions well into the 20<sup>th</sup>-century.

In Europe, historical Christianity held on to institutional tradition while undergoing some reforms, and Protestantism turned to the Bible for its foundation. Christian religion in America began to flourish from these forms, emphasizing individual salvation outside of institutional construct. With this came a miriad of denominations and beliefs that embraced their leaders and proponents' flamboyant and charismatic characteristics. Movements, revivals, and Christian

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<sup>6</sup> Paul Gutjahr, *An American Bible: A History of the Good Book in the United States, 1777-1880*, (Stanford, CA: Stanford University Press, 1999), 141-142, 159, 161, ISBN: 9780804734257, <https://www.sup.org/books/title/?id=815>



education were the norm, along with the extravagance that reflected the Victorian era, while family and extended brother/sisterhood were at the root of its social structure.

These societal trends are evident in the Family Bibles that marked the era. Ministers and scholars took their place in writing extra-biblical content and knowledge within these Bibles for teaching and influence. Additionally, maps and pictures gave readers the sense of having historical and geographic reliability that also lent to its credibility for references to places like Jerusalem and Bethlehem. While personal family surnames were often gild labeled on the front cover, special family heritage pages were reserved for the owner to record family births, marriages, and deaths. Churches would likewise record this information within their records as pews and graveyards marked the congregant's association. The family surname was respected and denoted heritage. Surnames held a connotation of patriarchal dignity and reverence—the well-known person often-held affluent social positions like the Tiffany name, still renowned as the Tiffany & Co. name associated with the *Cottage Bible and Family Expositor*. Printing the Bible raised a publisher's status and credibility, thus affluence. But for the private owner, to have one's name engraved on the cover or written within signified a personal devotion; it reflected an effigy of being written in the "Lamb's Book of Life" or "written in heaven" (Rev. 20:15, 21:27, Lk. 10:20) but for others reflected piety and affluence. Undoubtedly, all these aspects of the Family Bible were also selling points, none less, reflecting society's commercial demands during the 1800s.

Conversely, another selling point was to the intellectual-minded person. The period marked a time of questioning religion in the natural world; consequently, natural science material was added to the Bible to place the unseen spiritual in perspective with the observable world surrounding the prominently protestant Christian believer. This material synergized the Bible's

legitimacy and encouraged education. The Christian religion was embedded in education with people who taught using the Bible as a core textbook. The Bible, regarded as authoritative, enabled ecumenical unity yet also sanctioned the flourishing of diverse denominations. Its attribute of being holy writ was revered; thus, it was set in opulent grand designs reflecting the era.

Artistic illustrations depicted Biblical text stories, giving the reader a lively or animated image. These illustrations were produced with steel engraving, limestone engraving, and wood engraving, referred to as lithography, with black ink in its simpler form, then later advanced with layering colors. Lithography was invented in 1796 by the German Alois Senefelder. First, the pictorial artwork was masterfully engraved, then treated to retain ink, while the nonimage areas were treated to repel ink. While the late 1800s used color lithographs, many of the artwork of earlier black and white engravings were still used for their posterity and for keeping costs down. Whereas prominently full color followed in the 20<sup>th</sup> century.

### Primary Source Book Object Review:

Williams, S. W. *The Pronouncing Edition of the Holy Bible*. A.V. and R.V., Philadelphia, PA: Holman and Company, 1890.

Upon research of this topic, there seemed to be reluctance, hesitancy, and disregard for historical writings on an old book still topping the charts that can often be sensitive to diverse people, religious and non-religious. Additionally, a tone of dismay is supposed for the lack of historiography and historical writings on the topic for its fact or fiction controversy. But is this controversy a matter of misunderstanding? This little covered topic is apparent for its religious and revelation nature that can, if not careful, take on denominational or religious biases. With

this lack of groundwork for critical analysis, it became evident that the publication contained its historiography. That is, book history's greatest source is the book object.<sup>7</sup>

Therefore, it was incumbent upon this research to examine the context and contents of the publication as primary authority on the object. The framework of interpretations put forth is contextually exclusive to the given period (the 1800s), place (America), book/publication history, object (protestant Family Bible), and content (family and academia). From these perspectives and premises, one can intelligently consider the Bible's impact and popularity in society as the most produced, distributed, and read book in the middle of the 19<sup>th</sup>-century. By 1832 the American Bible Society alone printed over one million Bibles, and by the end of the decade, approximately two hundred publishers were printing the Bible. In addition, Bible passages often made their way into political rhetoric.<sup>8</sup>

This work will closely examine a Family Bible publication representing America and the 19<sup>th</sup>-century and highlight its correlated and dynamic historical trends. While focusing on the most recent publication within this collection, there are five preceding primary source titles that this report glossed over to arrive at a culmination for the century for what is known as the *Family Bible*. Some samples in the collection that were compared and increasingly include additional extra biblical content are:

- 1) *The Cottage Bible and Family Expositor* (1852) with printings back to 1824
- 2) *Classell's Illustrated Family Bible* (c.1850s)
- 3) *Holy Bible: A Practical and Explanatory Commentary* (c.1850s)

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<sup>7</sup> Paul Gutjahr, *An American Bible: A History of the Good Book in the United States, 1777-1880*, (Stanford, CA: Stanford University Press, 1999), 3, ISBN: 9780804734257, <https://www.sup.org/books/title/?id=815>; Paul Gutjahr, "Sacred Texts in the United States." *Book History* 4 (2001): 358-359. <http://www.jstor.org/stable/30227336>

<sup>8</sup> Daniel Walker Howe, *What Hath God Wrought: The Transformation of America, 1815-1848*, (Cary: Oxford University Press USA - OSO, 2007), 165, 186. ProQuest Ebook Central. <https://www.vitalsource.com/products/what-hath-god-wrought-daniel-walker-howe-v9780199743797>

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4) *Brown's Self-interpreting Bible* [American centennial] (c.1874-6)

5) *The Holy Bible* [Catholic] (1880)

But the sixth book object examined and exhibited in this practicum is titled: *The Pronouncing Edition of the Holy Bible (1890)*, a prime example of what became known as the Family Bible in the latter half of the 19<sup>th</sup>-century.<sup>9</sup>

American society was knowledgeable of the Biblical text from its tie to scholastics. Yet, they wanted to know more about the context of that text as this new and expanding world around them called America emerged and took shape. The people wanted to learn more about how the Bible applied to their natural surroundings and human and technological advancements related to their new understandings. Informationally, the Family Bible became cyclopedic or exhaustive, an off-shoot or resemblance of the Encyclopedia Britannica first published in 1768 and well into the 1800s. The Family Bible became comprehensive to various branches of knowledge that gave reason for its vast size and thickness.<sup>10</sup>

Concerning the Bible examined herein, its distributor or sales representative's name was Chas S. Durgin in Oakland, CA. This Bible's record does not go beyond the original owner and their child's birth, nor are there photos added to the album and no addresses recorded. A partial

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<sup>9</sup> Note: Holman, the original 1890 Bible publisher, did not print a sequential page number reference throughout the whole book. Each section may, or may not, have a new numerical page sequence, and some sections have no page number marking. The only useable page numbers for referencing are within the Testaments, to which, there are tables of contents for each. The owner attests that the order of the *Acrobat PDF paging* is exactly according to the printed Bible. Therefore, for page referencing of citations, **this work will use the Acrobat PDF paging** where the cover is shown as page 1, and there are a total of 2136 pages.

Permalinks:

- Acrobat PDF Bible Download link 1.7GB: [https://archive.org/download/final-tpeot-hb-04.07.2022/Final\\_TPEotHB\\_04.07.2022.pdf](https://archive.org/download/final-tpeot-hb-04.07.2022/Final_TPEotHB_04.07.2022.pdf)
- Bible Exhibit webpage link: <https://libraryofthebible.org/THE-FAMILY-BIBLE-1890-A-D/>
- Archive.org Bible Viewer link: <https://archive.org/embed/final-tpeot-hb-04.07.2022>

<sup>10</sup> Paul Gutjahr, *An American Bible: A History of the Good Book in the United States, 1777-1880*, (Stanford, CA: Stanford University Press, 1999), 148, 168, 343, ISBN: 9780804734257, <https://www.sup.org/books/title/?id=815>

preliminary archival description includes identification from within: This Bible fell out of its first family hands with a break in known ownership. The current ownership for this Bible is that it was purchased by John DiCesare online for LibraryoftheBible.org at Mercari.com from verified seller username *centsable seconds* on August 4, 2021, then received on August 8, 2021. This 1890 Bible references its printing history since 1872 with a “Judges’ Report” from the “United States Centennial Commission,” recognizing that “This exhibit is especially noteworthy for the beauty and variety of Family Bibles displayed.” It acknowledges, “The printing of the Bibles is admirably done. The bindings of the Bibles are varied with good taste, to meet the wants of customers; the prices of all being extremely reasonable.”<sup>11</sup>

Dried flowers from weddings and funerals or other personal family memoirs and bookmarks are often found flattened between the pages of Family Bibles. The front and back covers (boards) and spine have embossed designs in the leather giving a three-dimensional appearance and depth with two decorated silver color clasps and gold gilded edge pages. Imprinted on the cover is *Holy Bible*, and images of symbols representing knowledge, humanity, and the divine are pressed in the leather with gold leaf, reflecting the Gilded Age. The spine boasts of its contents that include 3,000 illustrations. Next, a review of the contents in order and addressing some scrutiny Family Bibles have received.

Within, scholarly writings are religiously apologetic and associate relevant geography, archaeology, history, and other correlating natural science topics. The period’s curriculum included religion and the Bible but sought to understand the natural and mechanical world.

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<sup>11</sup> Ann E. Hodges and Brenda S. McClurkin, "Archives and Manuscripts Processing Manual," University of Texas Arlington: Special Collections Library, Sixth Edition, 2011, 6, <https://libraries.uta.edu/sites/default/files/2020-03/processing-manual.pdf>; S. W. Williams. *The Pronouncing Edition of the Holy Bible*. (Philadelphia, PA: A. J. Holman and Company, 1890), 12.

Natural history is addressed in subjects that include botany (plants) in the Bible, animals of the Bible that have illustrations of birds, reptiles, zoology (mammals), patriarchal anthropology, and history of old and New Testament books, as well as the history of English translations within this Bible.<sup>12</sup>

It is commonly known that the debate that arose in the middle 1800s over evolution and creation has been ongoing since the advent of Darwin's theory of natural selection and is too extensive to address here. But consequently, late Family Bibles have been criticized as promoting evolution. However, this furthered research that produced evidence of design in creation. A text search of this Bible does not return any reference to the words *natural selection*. A single reference to the word "evolution" states, "The book of Genesis is a true account of the *evolution* of the world." However, a single *allusion* boldly reflects evolutionary thought in the section headed "Scripture Natural History—Zoology." It references an illustration on the opposing page of an ape as "figure 2" that states, "resemblance to the human form, and perhaps also the highest development of intelligence." The artist's rendition contrasts a monkey walking on four limbs with an ape walking uprightly, holding what appears to be a walking stick. Consequently, as some oppose this Bible for its content, in contrast, it can be viewed as being reflective of the time. This section is followed by biographical sketches of translators, reformers, and eminent biblical scholars. Also included are explanations of religious denominations and their history, creeds, and demography.<sup>13</sup>

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<sup>12</sup> Peter Rillero, "The Rise and Fall of Science Education: A Content Analysis of Science in Elementary Reading Textbooks of the 19th Century," *School Science & Mathematics* 110, no. 5 (May 2010): 280, doi:10.1111/j.1949-8594.2010.00034.x., <https://search-ebSCOhost-com.ezproxy2.apus.edu/login.aspx?direct=true&AuthType=ip&db=ehh&AN=63446176&site=ehost-live&scope=site>

<sup>13</sup> S. W. Williams. *The Pronouncing Edition of the Holy Bible*. (Philadelphia, PA: A. J. Holman and Company, 1890), 56-57, 154, 327.

*Textual criticism*, widespread in the 1800s, accordingly challenges; what does the science say of the text? This criticism offered a secular critical examination of the text and sometimes can be subjective due to exceptions to a rule or limited evidence of a given topic. Whereas *hermeneutics* (methodology of interpretation) and *exegesis* (critical interpretations) appropriately challenge, what does the text say? These forms of explanation offered a religious perspective and corroborating textual criticism that established foundations on which to build interpretation; this appears to be the attempt of the Revised Version. What follows appropriately is *homiletics*, the expression and rhetorical delivery of those interpretations known as teaching and preaching.

Textual criticism became a topic of higher education. Still, its shortcomings placed doubt among religious, questioning the validity and intent of the Revised Version and giving preferences to the Authorized Version. Yet, these Family Bibles contained scriptural revelation and wrote on the correlated science to that revelation, thus addressing and raising apparent scripture difficulties. This study exhibits that these Family Bibles addressed apparent conflicts of science and religion that attempted to offer what resolution it may. Often it is hermeneutics and exegesis that impact this resolution, while textual criticism places an issue in a proper scientific context. A single reference to *textual criticism* is in the “[N.T. Revised Version] Revisers’ Preface,” which says, “Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics.”<sup>14</sup>

By the late 19<sup>th</sup>-century, the Family Bible took on a humanities flavor. This Bible, like many other Family Bibles, presents evidentiary archaeology like ancient coins, gems, money,

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<sup>14</sup> S. W. Williams. *The Pronouncing Edition of the Holy Bible*. (Philadelphia, PA: A. J. Holman and Company, 1890), 1624.

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and weights that are depicted with their corresponding bust images and information of rulers that minted them. This Bible presents an enormous variety of data tables in visual formats. This edition includes two “self-pronouncing” dictionaries of the Bible and proper names. This self-study aid enabled the layperson to phonetically pronounce words according to their ordinary orthography, including diacritic marks of stress. A section titled “Bible Stories for Young People” is devoted to a simplified overview and commentary of key stories of the Bible. A reconciliation of religion and science is seen in the opening paragraph of this section, which reads,<sup>15</sup>

*It ought to be understood that the object of this inspired account of the world’s origin is religious and not scientific. God’s purpose, so far as man can fathom it, does not seem to be to reveal that which man, by intellectual effort, could find out for himself... There may seem contradictions at different periods between the newer discoveries of scientists and the old statements of Genesis, and the remedy is to be found in qualifying or even dismissing the older interpretations, though not necessarily in accepting unqualifiedly the newer ones. The reader of Scripture and scientific searcher have need of patience, the one with the other.<sup>16</sup>*

The words “remedy” and “patience” denote reconciliation. Concerning the period of this quote, *arrogant or ignorant antagonism*, even hate or hatred, and division, regarding religion and science, continue to fester at the point of polarity and can hinder or even cause a misreading of the above reconciliation, despising, or favoring one or the other (1 Sm. 2:3, Eph. 4:18, Ti. 3:3, Jm. 4:1). But if one carefully and unbiasedly reads each word in the quoted statement above, the

<sup>15</sup> S. W. Williams. *The Pronouncing Edition of the Holy Bible*. (Philadelphia, PA: A. J. Holman and Company, 1890), 223, 327, 363.

<sup>16</sup> *Ibid.*, 327, 328.



text clarifies its balance of understanding for both concepts of humanity. Focusing on differences over similarities lends to consternation but recognizing similarities over differences invokes unity and love. As such, truth and error can be found in both understandings of human *concepts*; conversely, the human *constructs* stand the reason for inquiry as to their truth or error. Consequently, religion admonishes the need for *discernment*, whereas science exhorts the need for *evidence*; these are the core of *critical thinking*. Consequently, this examination or analysis of what is believed to be true appropriately should be applied against their respective human concept, not in preeminence or inferiority to each other. Context is essential. Thus, the resolution is that the apparent competing concepts stand on their respective merit.<sup>17</sup>

In another section, “Science and Revelation,” a reconciliation of religion with science and the natural world is recognized by harmonizing the two. There was a polarization and a harmonization that Family Bibles both addressed. The Family Bible addressed these concepts of humanity by exhibiting both through harmonization. In contrast, those of polarization opinions naturally separated the two leading to division and much of the troubles within American society that followed in the two subsequent centuries, climaxing even today. This resolution of harmonization becomes apparent in the following text’s reasoning,

*Every book should be judged by what it purports to be. It would be unfair to expect from it what it does not propose to give. Accordingly to this rule, a man has no right to look for instruction in natural things in the Bible, which claims to be a spiritual revelation. But, at the same time, as it professes to be an inspired document, and therefore to contain nothing but truth, it is just, we admit, to expect that any reference which it makes to*

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<sup>17</sup> Paul Gutjahr, *An American Bible: A History of the Good Book in the United States, 1777-1880*, (Stanford, CA: Stanford University Press, 1999), 3,4, ISBN: 9780804734257, <https://www.sup.org/books/title/?id=815>.

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*natural things will be one which may be tested by all scientific discoveries, and which will prove to be thoroughly consistent with them.*<sup>18</sup>

The word “consistent” denotes harmonization. The text continues with examples of harmonization through scientific discoveries and then addresses scripture difficulties. Additionally, a well-known principle or concept exhorted in the Biblical text is that of love. Likewise, harmony, or at its very least tolerance, is expressed or characteristic of the humanities. The bias or polarization can be from either religious or humanistic perspectives. Those with a harmonization approach recognize that both concepts of humanity exist and, without prejudice, seek to understand both. With this humanitarian credit to the publisher and authors of this Family Bible, their endeavor and work belong.<sup>19</sup>

Tremendous err, human detriment, and evils have historically occurred from both science and religion, so much so, that it is inadequate to account for here. It is easy to mistakenly relate education to be science or associate science to be education in today’s context because education teaches science, but there are distinctions. Education is the discovery and transfer of knowledge, but knowledge can consist of science and religion. Unequivocally, much human good has likewise come from both concepts of humanity. It is said to follow the money and see where it goes. Historically, citing the Middle Ages, education was promoted and privately funded by religion, whereas today, education promotes and is driven by science and government. Both scenarios have pros and cons.

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<sup>18</sup> S. W. Williams. *The Pronouncing Edition of the Holy Bible*. (Philadelphia, PA: A. J. Holman and Company, 1890), 165.

<sup>19</sup> *Ibid.*, 165-166, 169-172.

This Bible contains Authorized Version 1611, both old and new testaments with parallel Revised Version 1881 New Testament biblical text for comparison and contrast and side cross-referencing of verses. This Bible also includes “Apocrypha,” books considered non-canonical by most protestant denominations but usually of consideration for research. Whereas, most non-Protestant Christian religions, i.e., Catholic, and Orthodox, otherwise recognize some of these books as canonical but are excluded in the Jewish Tanakh (Bible). Other associated terms, such as deuterocanonical and pseudepigrapha, are not addressed here.<sup>20</sup>

Between the testaments, there is an emphasis on Jesus’s teachings in parables and a “Family Temperance Pledge” that coincides with the temperance movement of the 1800s. Lithographic illustrations magnificently represent each parable. The parabolic teachings of Jesus, like the well-known *good Samaritan*, were unique teachings to the New Testament that captivated the reader’s and listener’s attention, revealing a principle to a short story that made it great for family contemplation and discussion as they sat together by the fireplace. This section is followed by a full-page rubricated and gold incunabula printing of *The Lord’s Prayer*.<sup>21</sup>

Abstinence from drinking alcohol was strongly encouraged, and commitments to God were a means by which it was carried out. The Family Bible became a means to make a pledge providing a place for family members to sign their names for sobriety as “*He will bless all who walk before him in a perfect way.*” The pledge reads, “*Believing it to be better for all we, the undersigned solemnly promise, by the help of God, to abstain from the use of all intoxicating drinks as a beverage.*” Societally, drunkenness ran wildly, and many preachers from Beecher to Finny partook in the movement against this activity. Alcoholism ran rampant among teen

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<sup>20</sup> S. W. Williams. *The Pronouncing Edition of the Holy Bible*. (Philadelphia, PA: A. J. Holman and Company, 1890), 1439.

<sup>21</sup> *Ibid.*, 1553, 1587.

workers and fathers, negatively impacting the family. At the time, it was believed that drunkenness was the *cause* of family breakdown, adultery, birth decline, and the rise in divorce in the 1860s.<sup>22</sup>

Still, it is more evident today that the domestic shift in family roles, particularly that of husbandmen, caused by working outside the home due to industrialization, is a root cause of family problems.<sup>23</sup> These were symptoms of a more fundamental problem. Violating a natural principle of family structure, displacing the male head of the household by removing him from working from home as previously was throughout humanity. It is as simple as removing the pillar that holds up a building will cause a collapse. A human principle that even modern concept replacements fall short of substitution. Before this change in history, the family unit did well as a sociological institution. Before the 1860s, the male head of household typically worked as a merchant, craftsman, or farmer that was usually attached to the home. Time will tell if these societal ills, and more recent ones like school shootings, are lessened today by men's remote, online, or virtual employment from within the home as this movement has grown post-Covid pandemic.

Preceding the New Testament is the Hofmann Gallery of lithographic illustrations. A title page with publishing information, revisors preface, and table of contents prelude both

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<sup>22</sup> Daniel Walker Howe, *What Hath God Wrought: The Transformation of America, 1815-1848*. Cary: Oxford University Press USA - OSO, 2007. 166-168, ProQuest Ebook Central. <https://www.vitalsource.com/products/what-hath-god-wrought-daniel-walker-howe-v9780199743797>; Candy Gunther Brown, *The Word in the World: Evangelical Writing, Publishing, and Reading in America, 1789-1880*, (Chapel Hill: The University of North Carolina Press, 2004), 154, <https://search-ebscohost-com.ezproxy2.apus.edu/login.aspx?direct=true&AuthType=ip&db=nlebk&AN=127487&site=ehost-live&scope=site>; S. W. Williams. *The Pronouncing Edition of the Holy Bible*. (Philadelphia, PA: A. J. Holman and Company, 1890), 1549.

<sup>23</sup> S. McLanahan, L. Tach, and D. Schneider, "The Causal Effects of Father Absence," *Annual Review of Sociology*, 39, (2013): 399-427, doi:10.1146/annurev-soc-071312-145704, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3904543/>

testaments. In so doing, the publishers distinguished biblical text from extra-biblical content. Somewhat misplaced in the middle of the gospel of John is the Thorvaldsen black and white photo gallery of sculpture. Invented by the French Joseph Nicéphore Niépce, photography was new in 1826. By the time of this Bible's publication, photography had been a welcomed addition to books. We tend to forget how pictures initially had required hours of exposure and then go through a developing process to see what we now do in seconds for a selfie. How we as humans see things are beginning to become more apparent and take on new perspectives.<sup>24</sup>

After the New Testament text is a list of recommended readings by the American Committee that produced the revision, headed as a "Chronological Index, Four Thousand Questions and Answers of the Old and New Testaments." Among the first question and answers listed for the New Testament is, "Who was the evangelist Luke?" Answer provided: "The writer of a Gospel and of the Acts of the Apostles, a physician, and said to have been born at Antioch in Syria." Lastly, among the extra-biblical content are a Psalm Index, commentaries on Apostles, Crucifixion and Ascension of Christ, a Concordance, Holy Land maps, Psalms in Metre, and Family Portraits album reflecting that photography was then available, having been invented in the early 1800s. Geography and cartography, played a role in instilling authenticity, inspiring, and educating concerning referenced biblical locations.

### The Family

As this makes a full circle back to the family, it bears to question, "What made up the family in the 19<sup>th</sup>-century? What was different about the family in that era?" The answer is that children were taught the Bible. Not only was the Bible among the curriculum, but the literature

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<sup>24</sup> S. W. Williams. *The Pronouncing Edition of the Holy Bible*. (Philadelphia, PA: A. J. Holman and Company, 1890), 1591, 1787.

## *Gilded Age, Progress in American Bible Publications*

of many other readers included biblical stories and principles. As previously noted, a section titled “Bible Stories for Young People” is devoted to a simplified overview and commentary of key stories of the Bible. A bibliography of schoolbook literature that served as readers during the 1800s returned 166 Christian religious books. A search among those books had nine books with references to the Bible and one titled *The Bible the Best Book*, a storybook of morals, history, and more. These books reveal that children were being taught biblical truth and righteousness, the Gospel of Jesus Christ, and principles of help, hope, and love.<sup>25</sup>

Considering mass shootings, mass fights, drug issues, bullying, and rampant promiscuity occurring at public schools today, it would seem best for schools, families, and children to examine the period when the curriculum included religion and the Bible, where a *student* could form a moral basis. In addition, there was a prominent *historical* religious *heritage* of Christianity in America that still exists and could be a part of the American history and or humanities curriculum for compulsory schools. Along with its moral teachings, it could be a basis for reintroduction while adding an option for *orientation to other religions* or a *moral and ethics* curriculum.

Writings on this topic tend to focus on the fact that the Bible was phased out of public life yet neglect why, how, and the negative impact today. Moreover, make it a pretense of progress. This paper in the above paragraph reviews why this is problematic; likewise, it suggests that this transition began in 1859 (with Darwin) and then consummated with *Engl v. Vitale* (1962) and *Abington School District v. Schempp* (1963) court cases. In contrast, Peter Rillero writes in his Arizona State University journal-title, *The Rise and Fall of Science*

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<sup>25</sup> Charlotte Elizabeth Tonna, *The Bible the Best Book*, (New York: American Tract Society, c.1800s), <https://n2t.net/ark:/85335/m59m66>; bibliography download .csv: [https://listings.lib.msu.edu/ssb/sunday\\_school\\_books\\_metadata.csv](https://listings.lib.msu.edu/ssb/sunday_school_books_metadata.csv)

*Education*, “The percent of science rose in the middle of the century and declined at the end.” However, this is not the case regarding this Family Bible publication dated 1890 and many others like it that, upon examination, explicitly included the sciences demonstrating that the sciences and religious instruction coexisted for the latter half of the century.<sup>26</sup>

So, what became known as liberal theology, with the questioning of religion, is adequately attributed to the expansion of Darwinian science and the decline of religion’s influence on society that impacted the family structure. So it was that the era’s context consisting of a natural/human vs. divine that raised the issue of deciphering what the biblical text inferred. The ongoing resurgence of this challenge of faith within much, but not all, academia likewise reverberated. This trend was often propagandized in the 20<sup>th</sup>-century new media entertainment of Hollywood with the support of billionaire elites. These impacts are often attributed to societal moral breakdown and changes in family structure that followed in the late 20<sup>th</sup> and 21<sup>st</sup>-centuries.

This challenge of faith by science also produced biblical text (revelation) to be increasingly critically analyzed, resulting in what became known as *textual criticism* that could be right or wrong, depending on perspectives and their supporting evidence. Hence among the results of the Revised Version. This research is not arguing for or against the Revised Version. However, it turns out that the Revised Version has not retained as much liking as the Authorized King James has and is often regarded as corrupt, but there are some critical points to be taken. Moreover, the critical analysis of the biblical text reveals the observation of this science and

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<sup>26</sup> Peter Rillero, “The Rise and Fall of Science Education: A Content Analysis of Science in Elementary Reading Textbooks of the 19th Century,” *School Science & Mathematics*, 110, no. 5 (May 2010): 277, doi:10.1111/j.1949-8594.2010.00034.x., <https://search-ebSCOhost-com.ezproxy2.apus.edu/login.aspx?direct=true&AuthType=ip&db=ehh&AN=63446176&site=ehost-live&scope=site>

religion divide that grew in the late 1800s. Those of faith, in response, challenged the hypotheses of textual criticism, resulting in a clarification of what questions may be appropriate in their context. What followed was the theological response, known as apologetics, to deciphering what the appropriate questions of faith and or religion to be asked were. For example, was it the human construct of religion or the divine biblical narrative? Yet, the Authorized K. J. Version has overwhelmingly become the de-facto publication of printed Bibles.

Today, it is common in biblical theology that the *error* was not so much in questioning the human construct of *religion* per se but more so in challenging the authority of Scripture. Consistently, the human construct has a greater chance of erring through human fallibility, which is associated with actions or behaviors through systems of rules and regulations that may not be scriptural. For example, it is for this reason Jesus rebuked the scribes and Pharisees who were among the pious religious. During the 19<sup>th</sup>-century, making this distinction was a complexity that academia was faced with concerning religion, humanities, and natural sciences that seemed to divide further. Appropriately, in hindsight, considering biblical theology, it was the *human* constructs of the divine that were appropriately questioned.

### Conclusions Drawn

Public history seeks to function with ethics that are congenial to America's cultural history and demography, and to this, the publishers did well. All be it; the Family Bible contains some Protestant Christian biases. Still, concerning book history, the 1800s Family Bible is most representative of a "public history Bible" because of its 3D object presentation from its enormous size, embossing, as well as academic and artistic content. In addition, its cultural impact played a significant role in the family. This research and exhibit conclude that this 1890 American Family Bible medium reflects these virtues comparatively. It includes a section on



“Religious Denominations- Their History and Creeds” along with the following historical elements of influence that provide a connection and role to a diverse audience:<sup>27</sup>

- For secularism, it reflected 19th-century popular culture in family, education of science, academics; ornate gilded design and art; literature, and literary textual criticism that included the Revised Version.
- For Judaism, it gave attention to the Old Testament biblical textual knowledge and corresponding O.T. lithographic illustrations with two-dimensional artistic depictions of Judaism, its history, and information on synagogue and worship.
- For Orthodox Christianity, it reflected iconism in its lithographic illustrations giving two-dimensional artistic depictions of classical and old-world people, religion, and life.
- For Catholicism, it included apocryphal books for consideration as additional primary sources of textual knowledge and a photo gallery of statuary that enabled the two-dimensional representation of three-dimensional sculptures of the classical and old-world people, religion, and life.
- For Protestantism, this Bible prominently emphasized family and maintained Scripture as holy writ and revelatory knowledge.

The above elemental factors coalesced in what became recognized as the “Family Bible” variety of sacred texts in the late 1800s. While differing elements above began prominently in these many works during the middle of the 19<sup>th</sup>-century, increasingly more informational content was added nearing the latter part of the 1800s. Catholic varieties of Douay—Rheims Family Bible often were beautifully adorned with an embossed cross on the covers. The Bible publication examined herein serves as a prime example of the kind of work that had a potential impact on more than a generation of approximately 63+ million people.

Critics make some valid points about this Bible. However, much of the religious scrutiny this Bible receives is from presenting information with an unchecked humanistic point of view, thereby neglecting the religiously conservative perspectives. In terms of scrutiny from academia, it lies within the textual criticism of the Authorized Version that resulted in the Revised Version, which is explained in detail within the “Reviser’s Preface” sections. In this regard, critics have

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<sup>27</sup> S. W. Williams. *The Pronouncing Edition of the Holy Bible*. (Philadelphia, PA: A. J. Holman and Company, 1890), 154.

complained that the biblical text was diluted. These scrutinies beg to question whether this was a viable attempt at integrating science with religion. Although there are obvious pros and cons, such as validating Scripture, did or does it need that? Was it educating religious families in science or indoctrinating humanistic politics? It was presumptuous and pretentious to impose not the new concept but to represent an evolutionary illustration and text as evidence to a religious audience without a balance of theory. Indeed, understanding the natural with the spiritual benefited both sides of the spectrum. So out of these aggressive challenges arose more significant research and understanding of creation and design scientifically; likewise, the refocusing on what Scripture had long proclaimed, the righteousness of God over human piety. So the Bible's successes and failures, considering its audience, lie in the humanistic tone.

This research concludes that the concept was viable but could have been more successful had there been a greater effort to balance secularism and religion and a better-defined instructional purpose and goals. The Family Bible served well at preserving religious, academic, book publishing, and family histories. Today, the topics of its scientific content have become so specialized, complex, and extensive that it would be hard-pressed to compile such a work in a single volume adequately as this Bible did with the limited available information. Religious apologetics has more appropriately focused on addressing Scriptural difficulties that seem to be more prevalent after the era of Family Bibles. Likewise, science has accelerated in its own rite, yet there are still topics that overlap and require inquiry. One such example is correlations of what science is learning about particle physics, dimensional spaces, and any association with the supernatural and miraculous. Another is with that of any scientific correlations to the resurrection. If science shuts out the unexplainable within religion, it limits and puts a cap on its ability for research, dooming its capacity for inquiry. Likewise, if religion shuts out the natural

world, it limits its ability to be genuine and forthright to facts, dooming its truthfulness. These logics qualify the explanation on page 16, cautioning against the dangers of arrogant and ignorant antagonism from either science or religion. These considerations are what the Family Bible publishers sought to accomplish, education of science and religion and their correlations, where one sheds light on the other and vice versa.

## Practicum Review

The experiences gained in this practicum are, without a doubt, of incalculable value. In essence, museum exhibiting, digital archiving/preservation, and applying the concepts of Public History are the areas to have gained much. This practicum has enabled me to consider public aspects of an exhibition that I had not done before by considering the diverse demography to its context, education, muse, archival considerations, digital preservation, and digital exhibition. But much more was attained by researching and understanding the social implications, historical context, and narrative of this Family Bible publication and medium in the 19<sup>th</sup>-century. No less was the sharing of experiences within the classroom that provoked thought and the problem-solving that was required. Driven by a topic that jettisoned my pursuing higher education, it was the perfect subject to gain experience in for completing this journey. It is said that doing is learning, and learning is doing. The challenges of doing this practicum have taught me how to apply the curriculum studied comprehensively.

Initially not sure what direction this endeavor was going in, I had some ideas on which to build that were apparent. I knew it included the family, book history, academic content, artisan and mechanical production, and the uniqueness of this publication within its period. The unbridled freedom that Professor Albert Wittenberg gave me to tackle this as I saw fit enabled me to express my knowledge and creativity gained. So, I give much gratitude to his saying, “go

for it.” While Professor was always there for me, I knew that my technical questions required individual and independent research in uncharted waters to find answers.

Beginning in an area of history with uncertainty about how to categorize it, I first started by examining the primary source text and later realized that it would fall within the “book history” taxonomy. While this seemed obvious, this categorization gave me more perspective partway into this practicum. This clarification came by encountering an article written by Paul C. Gutjahr titled “The State of the Discipline: Sacred Texts in the United States” and finding his book titled *An American Bible: History of the Good Book in the United States, 1777-1880*. This author’s book confirmed the challenge that I faced in obtaining sources that were limited by the nature of the topic. Thus, my framework became the book object that continuously compelled me to seek answers to its mysteries. Logically, I had to understand the context of the word family, how it correlated with religion and society, and the overwhelming and often comprehensive and academic content of the book object examined.

Upon embarking on this practicum and handling the book object, I applied a Klucel-G treatment to the leather to bind the leather fibers that had aged as dry rot (red rot). The endeavor began with digitally scanning each page while learning its content as I meticulously progressed through 2,136 pages. There were topics of learning with every step. First-order for digital scanning was to research and obtain all the proper hardware and software equipment. This equipment included a ViiSan s21 Book Scanner and hard drive upgrade. Then came learning the software and its folder/file paths. Some setbacks and nuances were encountered with the digital scanning, so workarounds were implemented. One such included using a black background card behind the pages; others dealt with spine curvature and depth. It was determined that adequate lighting was needed so a Halo LED light that had multiple settings was added. Due to the size of

the book, the hard drive was running out of space. This issue required a one terabyte hard drive upgrade using AOMEI software to perform a disk clone. Concerning the spine curvature and depth issues, a book cradle/support model was drawn for a future purchase or DIY build to alleviate this problem. However, time constraints for this project called for improvising with wood wedges to support the book as needed.

Scanning first required dividing the book into three sections. Scanning involved performing the following Acrobat tasks: export each section as an Acrobat file, apply Acrobat error corrections, compress Acrobat files to reduce file size, combine each Acrobat file, apply metadata properties, and preserve backup copies of each step. Obtaining Acrobat requirements were crucial to performing the various Acrobat tasks. The multiple functions compelled me to document the “Requirements and Process for Digital Preservation” processes for future reference. At the same time, essential page conservation was being done for page tears and folds as I progressed through the book. Archival Document Repair Tape was used for tears, and steam was applied to folds for paper fibers to regain memory and re-flatten folds with a bone tool. Lastly, setting up the archive.org account to upload the completed file while learning that I had to work within its two-gigabit maximum constraint. Hindsight revealed that an internal linkable table of contents would be beneficial, so that was added to the documented process for future projects. The final PDF file was archived and made available to the public at:

<https://www.sup.org/books/title/?id=815>.

The following primary task was to create a digital 3D virtual reality model to make the exhibit interactive. This first phase involved capturing the image with a specialized laser and multi-lens camera and then researching how to display that on a webpage. With budget being a limiting factor, the device used in this project was a Samsung Galaxy Note10+, SM-N975U, but

a preferred 3D camera would have been an Intel RealSense Depth Camera D series. Again, this began with learning the hardware and software and best practices for acquiring a viable image but was not without nuances and workarounds. First, I had to learn how to manipulate the camera to scan (by triangulation) the book object. I determined good lighting in all directions on the book object is a must, achieved by using the same halo light used for scanning and additional ambient lighting. The image was captured best on a white background since the book object had darker colors. It was crucial to ensure the device triangulated all features of the book object in the display. Hindsight revealed raising it 1-2 inches off the white background would have given a clearer image of the bottom edge.

Additionally, changing the position with the top edge of the book facing up to capture the back cover is an optional capturing perspective. One can fix the uncaptured bottom with editing software but requires that expertise. The second phase was to display the model on a webpage for viewing and interactivity. Multiple online tools were used to achieve the file displayed in the final viewer, then the code was added to the page. Days of questioning and research were involved in achieving this, which also provoked much research on the mathematical science of 4D, adding to the wonder and learning aspects of the exhibit.

Lastly, developing and deploying this digital history exhibition entailed creating a web page to display the digital exhibition. Having a primary website for the *Museum and Library of the Bible* on which to develop the exhibit, I dedicated a webpage within the Modern America gallery (<https://www.libraryofthebible.org/THE-FAMILY-BIBLE-1890-A-D/>). The objective was to provide a cultural narrative, preserve the book object, employ interactivity for engagement, and a learning exercise on 3D that expanded with amusement of the scientific context of 4D, all the while tying it into the overall discipline of Public History. First, I worked

with layout and adding textual information. Then, I took pictures of the cover and pages that best represented the book object and its contents and added that to a slideshow. Upon examining the book, when scanning page by page, I discovered it offered two image galleries, one of lithography and the other of statuary/sculpture photos. Discovering these prompted me to provide direct links with buttons on the page for jumping to the Hofmann and Thorvaldsen galleries.

I also had to add the archive.org viewer code to the webpage for viewing and page interactivity with the book object, along with jump-to buttons for the testaments. In addition, professor Whittenberg's input on loading speed prompted me to add a download button that also provides the entire Bible for free to the visitor. Lastly, I added a learning section with video links that explores the science of 3D and 4D. Likewise, I added links that would help set the stage for historical background. Throughout the practicum and upon completion, a review of museum exhibitions and archival principles and standards were consulted and employed from industry sources for best practices.<sup>28</sup>

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<sup>28</sup> Ann E. Hodges and Brenda S. McClurkin, "Archives and Manuscripts Processing Manual," University of Texas Arlington: Special Collections Library, Sixth Edition, 2011, <https://libraries.uta.edu/sites/default/files/2020-03/processing-manual.pdf>; "Core Standards for Museums," American Alliance of Museums, <https://www.aam-us.org/programs/ethics-standards-and-professional-practices/core-standards-for-museums/>; Timothy Ambrose, and Crispin Paine, *Museum Basics*, Accessed from VitalSource Bookshelf, 4th Edition, (NY: Routledge Taylor & Francis, 2018), <https://bookshelf.vitalsource.com/books/9781351869416>; "Museum Handbook," National Park Service, <https://www.nps.gov/museum/publications/handbook.html>

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