



**The John Woolman Curriculum**  
**Grades Pre-K-8**

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# The John Woolman Curriculum

*There was a care on my mind so to pass my time, as to things outward, that nothing might hinder me from the most steady attention to the voice of the True Shepherd.*

John Woolman's Journal, 1743, p. 18

This curriculum is the result of a concern of several Friends in the New Jersey/Pennsylvania area that the life of John Woolman should be brought to First-day school children (pre-school through eighth grade) in an interesting and memorable way. They have captured the essence of the life of this gentle, Spirit-led Quaker in five chapters:

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The curriculum is designed to be used for five or more consecutive First-days. Each lesson begins with background information for the teacher followed by a story which can be read or told, and then a series of questions to recapture the story or for discussion. Teachers can choose which questions to ask depending on the age of their class (Pre-K & K; 1<sup>st</sup> and 2<sup>nd</sup>; 3<sup>rd</sup>-5<sup>th</sup>; and 6<sup>th</sup>-8<sup>th</sup> grade). Several activities to illustrate the lesson theme are offered next, with the same age-level grouping. If classes are widely graded (from K-8<sup>th</sup>), there are one or two activities in each lesson which can be used for a breadth of ages.

Teaching this curriculum is an excellent way to learn about this extraordinary Friend who went about convincing others in a gentle, deeply centered way, face-to-face, one-by-one and through his exemplary life. Reading the Journal selections suggested will give inspirational, first-hand background for each lesson. John Woolman's Journal is considered one of the great classics of English devotional literature. It is included in the Harvard Classics, and is the only piece of Colonial American literature continuously in print today. Page number reference in the text are to the 1971 *Whittier Edition*; several other editions are available. The Philadelphia Yearly Meeting Library has numerous copies; call 1-800-2200-PYM, Ext. 7220. The Journal can also be purchased from the Friends General Conference Bookstore: 1-800-966-4556.

The Friends who felt called to write the John Woolman Curriculum are: Al and Sue Thorpe, Miriam Schaefer, Doris Pulone, and Lynn Sinclair. Martha G. Smith, Director of Religious Education for Philadelphia Yearly Meeting, edited the curriculum; Martha C. Haines helped with layout and did the original typing of the 1994 version of the curriculum. Mary Anne Crowley worked on the layout and typing of this revised edition.



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## CHAPTER 1

### JOHN WOOLMAN'S EARLY LIFE

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*My dear parents several times admonished me in the fear of the Lord, and their admonitions entered my heart and had good effect for a season, but not getting deep enough to pray rightly, the tempter, when he came, found entrance.*

John Woolman Journal, p. 6

#### Themes:

- ❖ The influence of family and community on John Woolman's character.
- ❖ How dreams can have special meaning for us.
- ❖ How to be true to oneself under peer pressure.



#### Background for the Teacher:

This lesson has three parts, each woven around a different story. The first part is about John Woolman's early life, and while it can be used for K-8<sup>th</sup> grade, it probably will best hold the interest of younger children. The second story tells of a dream John had as a young man, and the third story illustrates the pressures he felt as a teenager. These last two stories are more appropriate for 3<sup>rd</sup>-8<sup>th</sup> grade. The whole lesson could take two to three weeks if you choose to do all three stories. Activities and discussion questions follow each story.

**Journal References:** Pages 1-9 of John Woolman's Journal

#### Materials Needed:

*Pre-School-2<sup>nd</sup> grade:* Crayons, chart paper, markers, glue, heavy white paper

*Grades 3-5:* Time Line (rope or string, clothespins, scissors, heavy paper, pipe cleaners, clay, craft sticks); pictures from 1700's Colonial America of homes, dress, transportation, etc.; calligraphy (pens, parchment paper); butter (heavy cream, baby food jars, salt, honey, knife, crackers); diorama (shoebox, heavy white paper, clay, pipe cleaners, markers).

*Grades 6-8:* compasses, white 8½ x 11 paper, rulers, crayons, pens; Bibles, copies of crossword puzzle, recent map of New Jersey, map of four-state area where Woolman traveled (see directions for Journal-making at the end of this chapter); Journals (shirt cardboard, material, yarn, large needles, etc.)

## Part I

### The Woolman Family Home, School and Meeting

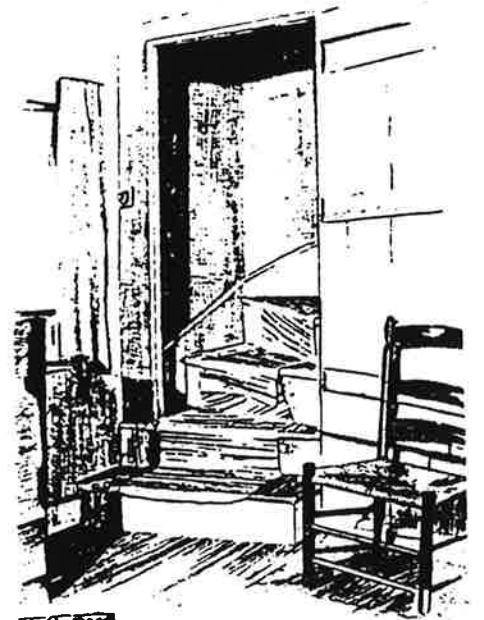
(To be retold for Pre-K - 8<sup>th</sup> grade)

It was his nine-year-old sister Elizabeth who first took John to school, a lovely walk through the woods along the bank of the Rancocas River, where sometimes the children saw the canoes of the Indians glide silently past them. Little John Woolman went shyly into the small, square, wooden schoolhouse and sat down on a bench with the other small children, among them the hardy children of the Indians who were learning to read the horn book and to write their letters side-by-side with the planter's children. John liked to learn his lessons in the schoolhouse with bees and butterflies flitting in and out of the open door and window.

He also liked to run home through the woods to his busy, happy home, always full of children, for John was the fourth child a large family. His father was one of the early Quaker settlers in New Jersey, and his grandfather who had come over from England in 1678, had cleared a stretch of the thick forest by the River Delaware and had built his sturdy brick house shipped across the Atlantic Ocean. In the clearing he had started his farm on the rich, virgin soil. There was always a great deal to do on the farm. Everyone got up early in the morning and helped, for there were cows to be milked, wood to chop, cooking, sewing, mending and cleaning and also all the candles and soap to be made at home, linen had to be spun and the yarn dyed and woven.

John's sister Elizabeth was especially busy, because she was the oldest of the family and because her mother was always occupied with babies and the house. At six years old she could knit a stocking, wash up the wooden mugs and trenches, card wool, spin flax, and sew a neat seam. But as John grew up from babyhood (she was five years older than he), she always had time for him too. She showed him flowers and animals in the forest, bound up his knee when he hurt himself and told him wonderful stories of the creatures of the wood and field. Although there was so much to do at home, her parents did not keep Elizabeth at home to help all the time as many parents did. They sent her to school with the other children to learn, for knowledge was something that was treasured as precious in this home in the woods. There were not a lot of books to read as there are today, but the few the Woolman family had were valued and treasured. By the time John was seven years old he knew and loved parts of the Bible and as he grew older he delighted in the poetry of it. One day as he was coming home from school through the wood, playing with the other children on the way, he felt the need to be quiet and alone. He turned aside from the track and sat down and read to himself from the Book of Revelation, all about the river of crystal and the tree of life, and the wonderful time that should come when all people would live together in harmony. What he read was as real to him as the world around him and his mind was filled with lovely and vivid pictures.

By the time he was nine years old, there were eight children in the Woolman family. Both in the morning and



WOOLMAN HOUSE STAIRCASE

evening a long wooden board was taken out and placed on trestles, spread with a white cloth and set with a wooden and pewter table service. Mother and father looked along the rows of rosy faces and then there was a silence together to remember God and His goodness before savory stew, hot vegetables and pie were served out to all the children and happy chatter broke out as the large family ate its meal and shared the news of the day.

Twice a week the whole family rode on horseback to Meeting, with the children pillion behind - along the Indian trail, past the little schoolhouse beside the stream. The baby was held in mother's arms. Other Quaker families rode in front or behind in ox carts and all met at the Meetinghouse, tethered their horses and went into the quiet room where the hush could be felt as men and women and children gathered in the presence of God, to listen for his voice, to hear him speak, to thank Him and ask Him for His help for the days to come. Sometimes an Indian would peer in at an open window, understand that worship of the Great Spirit was going on, and very quietly come in to join the worshippers. It was in these times of silence, both in company and alone, that little John Woolman became deeply aware of a life beyond the life of busy everyday doings - "a background of eternity."

When John was grown up he wrote a Journal of his life and he remembered clearly those happy early days and the time when he saw everyday happenings. It is from this Journal that we know a great deal about happenings in his life and his thoughts.

From: *Six Stories of John Woolman* - Quaker Home Service, London Yearly Meeting.

## Pre-K through Second Grade

### Questions:

- ❖ Ask children to tell what John's life was like as a young boy.
- ❖ Explain that John Woolman was part of a big family (three older sisters, nine younger siblings) and ask children about the members of their family.
- ❖ Talk about how each person in a family is important and affects all other members.
- ❖ Ask children how their parents or siblings have helped them, taught them, etc.
- ❖ Have children list "family rules".

### Activities:

Have Children draw a picture of their family, including all members, or have them color in pre-cut paper dolls representing members of their family and then glue the cut-outs to paper.

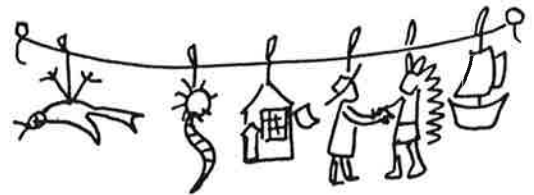
## Grades 3-5

**Questions:** Use same questions as above.

### Activities:

Time Line: Make a time line to help place the early 1700's in perspective.

Time lines can be started with the first lesson and be added to until the end of the unit. Cutouts representing important events in Woolman's life: his early life, dreams, encounter with the Native-Americans, and trip to England. Three-dimensional figures constructed of pipe cleaners, toothpicks or craft sticks can be hung from a string beneath a date along the time line.



Pictures: Explain to the children what life was like in the early 1700's. Show pictures from books.

Calligraphy: Try an early American writing lesson. Copy "Meekness is a pleasant garden" or "If anger burns, stand still" in calligraphy with quill pen.

Butter: Make butter. Ingredients: heavy cream, salt or honey, jars, crackers.

If you wish each student to shake his or her own container, fill each baby-food jar or small margarine container (both with lids) one-third full of heavy whipping cream. Shake 10-15 minutes. Contents will turn first to whipped cream, then will be watery with whitish lumps and finally to one large yellowish lump floating in buttermilk. Pour off buttermilk and season large lump with a dash of salt or a teaspoon of honey. Stir.

If you want the whole class to cooperate, fill an 8- or 16-oz. Container about one-third full and let class take turns shaking the sealed container. This way takes 30-45 minutes.

Diorama: Using copies of pictures at the end of this Chapter, have children make a diorama



by coloring, cutting and pasting pictures on cardboard and placing in an upright shoebox to depict life in the 1700's. Or, use your own ideas, from simple pipe cleaner figures stuck in clay, to more complex clay or salt-dough scenes. If each scene is completed in a shoebox, the boxes can be lined up side by side to show the major events of Woolman's life, as they are studied in First-day

school.

Family Value Tree: Ask, "What are the morals or values your family talks about a lot?" How are we influenced by our families and our family's values? Who has the most influence on you? In what way? Who do you have the most influence on? In what way? Then ask your class how they would use a tree to show their family and its values. What kind of branches and leaves would you use? Who would be at the base of the branch; the end? Have toilet paper rolls, brown cardboard, brown and green construction paper or pipe cleaners, markers and paper scissors available. Have them make a "Family Tree."

## Grades 6-8

### Questions:

- ❖ How often did John Woolman go to Meeting each week?
- ❖ What reading material was available to him? Which book did he read often?
- ❖ What did the Woolman family use as dining-room talk? If your home had been like John's, would you have turned out differently?

### Activities:

Diorama: Recap facts about Woolman's early life: Born in 1720 in Rancocas, NJ (his grandfather came over from England); eldest son of farming family of 13 children. 1700's dress (show pictures or obtain real-life traditional Quaker dress if possible), daily life (one-room schoolhouse, use of horse and wagon, presence of Indians and slaves, fact that Woolman's family spent many afternoons reading Scriptures and other religious material). Make a diorama of Woolman's life in the 1700's (see figure outlines at the end of the chapter and suggestions for diorama for Grades 3-5 above).



Influential Pie Graph: Review with middle-schoolers the influence of Woolman's family on John's own values: their respect for all people and nature; their devotion to reading religious material; Woolman's father's belief that children should not depend on their parents but be responsible for themselves.

Review Quaker influences on young John Woolman: the Quaker community, his friends, daily Bible and other readings. Ask middle-schoolers to list the things that have had and are having an important influence on them (examples include family, friends, sports, teachers, readings, Quakerism, etc.). With compasses, rulers, white paper and markers or crayons, have students draw a pie graph to depict in what percentages each factor influences them.

Religious Minority: Give the First-day school class the homework assignment of surveying their classmates or their immediate neighborhood block for religious affiliation and bring the results to class. In the next First-day class have them make pie or bar graphs of the data (using compasses, rulers, markers or crayons and plain white paper). Then explain the difference between the religious community of Woolman's youth (predominately Quaker) and that of today (predominately non-Quaker). Ask how it feels to be part of a religious group that is not well known or "large". Does it make them feel "proud" or special to be "one of a kind"? Ask if they talk about or show (or both) their Quaker beliefs to their classmates. It not, why? If so, how?

## Part II On The Rancocas

(Suggested for Grades 3-8)

The gray, glassy surface of the Rancocas River began to show through the low-hanging mist as the morning sun rose higher. A boy of eight watched its curving, meandering course grow visible. He knew every foot and yard of the Rancocas for miles in both directions and the forests that flanked its farther side. He knew the deer and the beaver, the wild teal (duck) and the quail, the Indian trails and the seasons.

John Woolman gazed around him with a solemn face, watching the myriad columns of morning fog rise like the smoke of buried fires from a freshly plowed field. He was sitting on a rise of ground, almost motionless, out of earshot of the farmhouse. He had come out here to get away from the after-breakfast bustle, away from his chattering brothers and sisters.



A faint ripple had developed on the surface of the river. The ripple was followed by others in rapid succession as the bow of a dugout canoe appeared out of the mist. In it sat a solitary Lenape Indian, bronzed by the weather and naked except for his leather breechcloth. His head was shaved to the tufted scalp lock on top, left there as a defiance to his enemies. The canoe glided upriver without a sound and disappeared again into the flatlands fog.

There was no terror for the boy in the sight of an Indian in 1728, because his family and neighbors had been friends with the Indians for generations, since the time his grandfather had first purchased this tract and cleared its surface for cultivation.

What did terrify him was a dream he had had the night before. A long dream! He couldn't remember how long it had lasted, maybe all night; but he had awakened with it still vivid in him memory, still taunting and teasing his quick and fertile imagination. He sat in silence and tried to understand it.

In his dream John had stood in the doorway of his father's house and had watched the moon rise near the west and travel across the sky to the east. When the moon was overhead, a small cloud had drifted down and settled on the ground no more than a hundred feet away. The cloud turned into a beautiful green tree. No sooner had the moon disappeared than the sun began to rise. The intense heat of the sun withered and destroyed the tree. Next, in the garbled way of dreams, a "being" appeared, and his dream's mind told him positively that the "being" was a "sun worm".

What was a "sun worm"? How could he have known what to call it? Why had the tree died? Why had he dreamed as he had? Was the dream to warn him that he had done something wicked? Was the sun going to wither him for his sins?

Children in John Woolman's time were taught early to worry about the state of their souls. Life after death was a grave and constant concern with adults, and an almost daily conversation piece. They passed their concern on to their children. Out of it a young imagination could manufacture strange fears and images.

John Woolman closed his eyes and concentrated on wordless prayer, as he had been trained to do, excluding from his consciousness even the early morning songs of the birds. After a brief meditation he opened his eyes again and felt a little more secure.

The heightening sun stirred his conscience and he stood up. This was First-day (Sunday), the first day in the week, day of rest and of community worship. By now the family must be gathered and preparing to set out. With a sudden burst of speed he raced up the rise of ground from the river and toward the brick farmhouse.

His mother was already mounted on a horse and holding the new infant, Uriah, in her arms. His father was mounted on another horse with two-year-old Hannah before him and four-year-old Abner straddling the rump behind him. The rest of the children, Asher, six; Patience, 10; Sarah, 11; and Elizabeth, 13, were old enough to walk.

As John raced up to the group, his father spoke in a gentle but rebuking tone, "We will be late to Meeting because of thee."

John Woolman took the reprimand into his heart and walked along with his family as they started down the dirt road.

"Where didst thou go?" demanded Elizabeth. "We called and called."

He ignored his sister's question, concentrating on the crunching sound that his heavy shoes made on the pieces of clamshell spread along the road to make it solid. Last night's dream still bothered him. It wasn't crumbling away and disappearing from memory as dreams sometimes did.

"Hast thou ever seen a sun worm?" he asked Elizabeth.

She shook her head.

"A what?" asked Patience.

"A sun worm."

"Ask father. He will know."

John ran to the head of Samuel Woolman's horse and repeated his question. "Hast thou ever seen a sun worm?"

Samuel Woolman looked down at his son with a sober and humorless face.

"I know of no such creature."

The puzzled boy held his peace. Perhaps during Meeting the meaning of his dream would be made clear to him. He felt the silence close over him like a deep green sea.

As last, upon a signal from one of the elders, the Meeting rose, and conversation began in hushed tones at first, gradually gaining volume and Quakers turned to one another and clasped hands in fellowship and addressed one another as "Friend"...

John glanced back over his shoulder. His parents would not be along for some time because the after-meeting camaraderie would hold them for at least half an hour.

He stepped off the road and once again sat down in the tall grass to think about his dream. He wasn't afraid of it any more. Somehow, his hour of worship, even though it hadn't explained his sun worm, had taken the terror out of it. Perhaps his dream had been the devil tempting him. He felt it had been important in any event, even though he couldn't have explained it to anyone else.

For additional assurance he took out his Bible and turned to the pages where he knew he would find the most vivid and colorful language, the Book of Revelation. His halting ability to read had spelled out the words before: "the tree of life with its twelve kinds of fruit... and the leaves of the trees were for the healing of the nations..." (Revelation 22:2).

Tree, leaves, fruit - all imagery that a farm boy could comprehend, imagery interwoven with imaginative dreaming, with mysticism, and with a primitive fear of the Almighty.

The dull clip-clop of hoofs traveling the dirt road made him look up, and he saw the two horses that had borne his parents to Meeting returning homeward, held to a walk because of the small children they were carrying. When they came abreast of their other son sitting in the grass, Samuel and Elizabeth Woolman reined up their mounts.

"What art thou reading"? asked Samuel.

"Scripture", replied the sober-faced boy, holding up the familiar volume.

His mother smiled at him so contagiously that he could not help but smile up at her in return.

"Thou must come home, John", she said. "Mount up behind me."

*From John Woolman, Child of Light: the Story of John Woolman, pp. 13-19.*

#### Questions:

- ❖ Have you ever used Meeting for Worship to figure out a problem - like John did?
- ❖ What do you think John Woolman's dream meant?
- ❖ Do you have dreams that have special meaning for you?

Have students look up Revelation 22:2 to see why John Woolman might have found the text "colorful". Much of the Book of Revelation is filled with vivid, graphic imagery (see Chapters 8-10 for example).

#### Activities:

Draw a picture of John's dream, especially the "Sun Worm". Draw pictures of dreams you have over and over again. Share with the class, if you wish, especially if you think you know what they mean.

Journals. Have children make their own journals much in the form of Woolman's Journal (see resource section at end of chapter for directions).

Sing the John Woolman Song (see resource section at end of chapter).

Do the crossword puzzle on Woolman's early life (see resource section at end of chapter).

## Part III

### Other Foolish Things

(Suggested story for Grades 3-8, to retold in teacher's own words)

The pangs of adolescence increased his sensitivities, and they produced new interests, too: the friendship of young men, the meeting of young women, the fun of parties, the lure of town life. Mount Holly lay on one side of Rancocas and the larger Burlington on the other.

Young men drifted into Mount Holly from the surrounding countryside, strolled down Mill Street, gathered on a corner to josh one another, wandered into the tavern where they could test their voices with roaring laughter and vie with one another in the art of storytelling. Their fellowship supplied the same need in John Woolman's heart that it did in everyone else's, and he laughed with the crowd and told his share of humorous yarns -- told them so well that he won himself a place in the center of things.

"Foolish jesting", whispered his conscience, but it was only a whisper, lost in the happy commotion.

He was not hardy enough to commit any really scandalous acts, but he shared the company of those who did and listened to their boastings with a secret little twinge of envy at their blatant courage.

"Backsliding and vanity", his conscience prodded him again, but the vigor of young manhood swept the reproof away.

He was a good fellow among good fellows, and as he grew older his circle of acquaintances increased. Righteous concern receded into the background; he turned less often to the Scriptures for direction, and the less often he turned to them the less often he felt the need.

His duties on the farm increased as he became bigger and stronger, but that was so for all the young men of a farming community. The difference for Woolman was that he was losing his taste for laboring on the land - plowing, harvesting, caring for animals, hauling water, felling great trees, and cutting firewood.

Samuel and Elizabeth Woolman showed their distress plainly, as they watched their oldest son drift into vanities and creaturely interests.

"Dost thou never consider the quiet, wholesome life any more?" his father would ask when he had the opportunity to be alone with him.

"Thy life is best for thee", John would explain, and tried to make his father understand the appeal that city life held for him, the deep need he felt for friends.

Or his mother would look at him anxiously and ask, "John, wilt thou come to Meeting with us?"

Of course, he was coming to Meeting. In a community that was almost entirely Quaker, everyone went to Meeting on First-day morning. Their whole life flowered out of the Meeting.

His parents' concern was never wholly lost. There was always something within him that could be stirred to life by their compassion and patience and obvious distress, but whatever they stirred to life lapsed back into quiet almost immediately, to be awakened during the hour of worship, then lost again.

From *John Woolman, Child of Light: the Story of John Woolman*, by Catherine Owens Peare, pp. 33-

36.

#### Questions:

- ❖ What were the pressures John Woolman faced? What are the pressures you face every day? Who has to worry more, you or Woolman?
- ❖ When you need to make a decision, where do you go? By yourself, with other people? Whom do you turn to?

- ❖ How would you describe your own conscience? How do you know when you have done something wrong?
- ❖ John Woolman wanted to go to Meeting. Do you always want to go to First-day School or Meeting? Why was going to Meeting probably easier for John than it is for you?

### *Activities*

Locate Mount Holly, NJ, on a map of New Jersey; see the regional map of Woolman's time in the resource section at the end of the chapter.

Work on the Crossword puzzle or write in your journal (see resource section at the end of the chapter for puzzle and directions for making a journal).



## Resource Section (for Chapter 1)

### Journal-Keeping for Children

Children from the time they are very young can keep journals by dictating what they wish to say. It might be when they have strong feelings, joyful or negative. Or it could be at the end of each day - perhaps, telling one nice thing which happened during the day. Of course, children need no writing ability for direct expression of their feelings through drawing or painting.

#### *Color and form:*

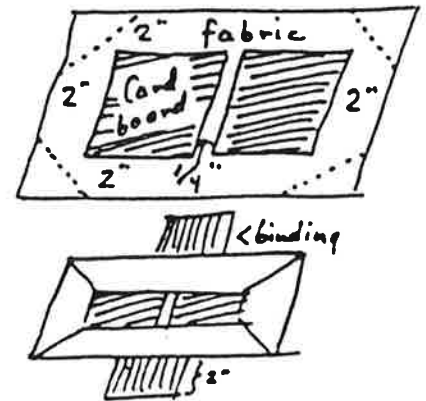
A journal need not be limited to writing. Children can draw in it, or they may prefer to paint or draw on larger paper and then fold it and paste it in their journal. Emotions come from a non-verbal level and, thus, can sometimes be expressed better in a non-verbal way. Encourage the children to let the crayon or paintbrush express what it will, with as little conscious guidance as possible.

### Making Journals

Children enjoy having their own special books for journal keeping. These directions provide simple procedures.

#### "A Book a Child Can Make"

- Cut two pieces of cardboard for cover. Choose a size slightly larger than the pages you plan to use.
- Cut fabric covering 2" larger than covers.
- Glue covers to backing leaving at least ¼" between covers.
- Cut out the four corners.
- Fold edges in, miter corners and glue (Sobo™ glue works best).
- Cut binding strip of fabric or cloth tape 2" longer than cover width. Glue in place.
- Make pages using colored paper for flyleaf. Fold pages in half and sew through center.
- Glue the flyleaf pages to front and back cover.

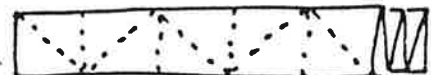


#### Notebooks

Cover 3-ring notebooks with fabric. The covering procedure is the same as that described above except you'll use looseleaf paper and simply glue colored paper over the inside front and back covers to conceal fabric edges.

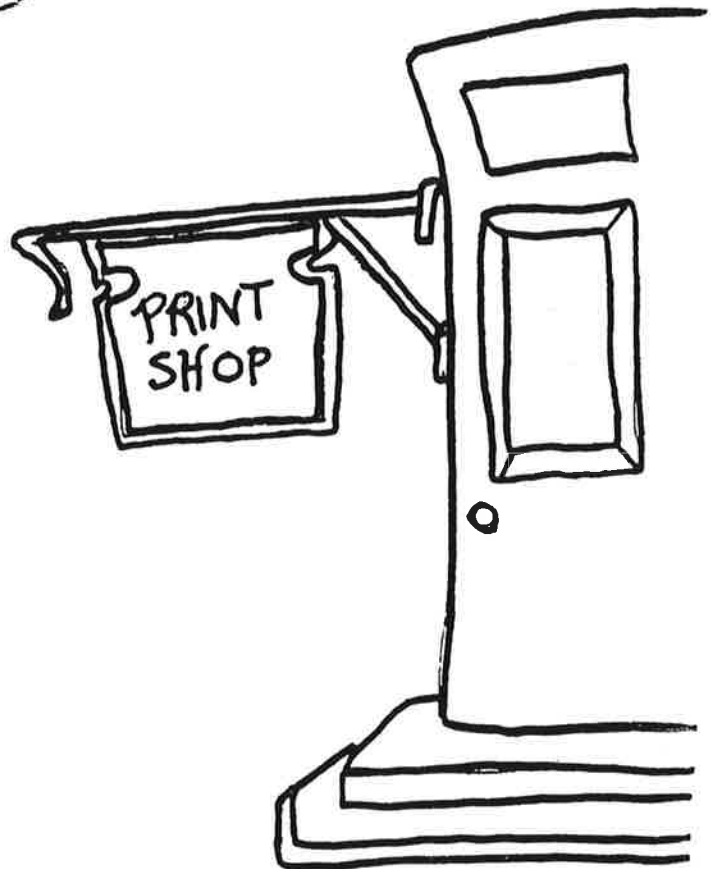
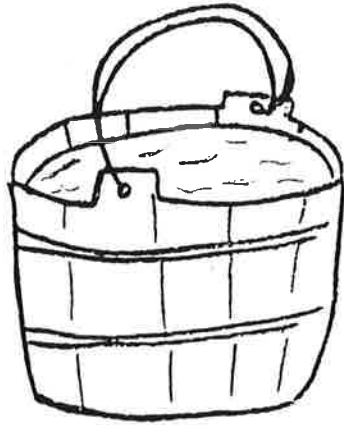
#### Rice paper covers

Instead of fabric use dyed rice paper (available in art stores) to cover your journal (covering technique as described above). After cutting out the right size cover, fold the paper accordion style using 1"-2" folds. Then fold the strip of folded paper in triangles as you would in folding a flag. Dip the three tips of the triangle in thinned inks or food coloring. Dry before unfolding - the colors will mix a bit as the paper absorbs the colors.

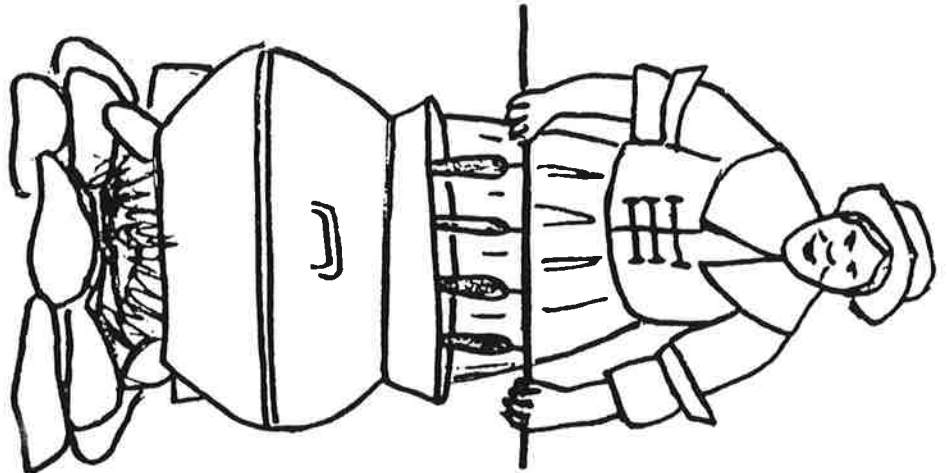
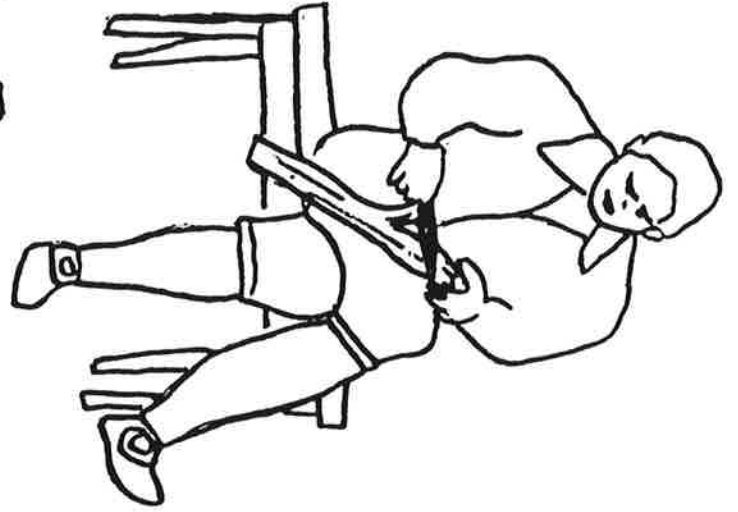
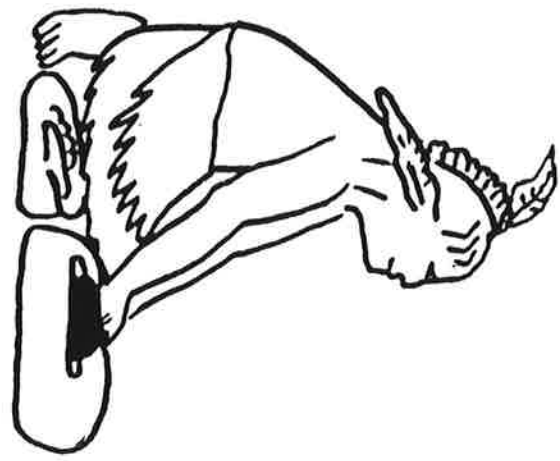
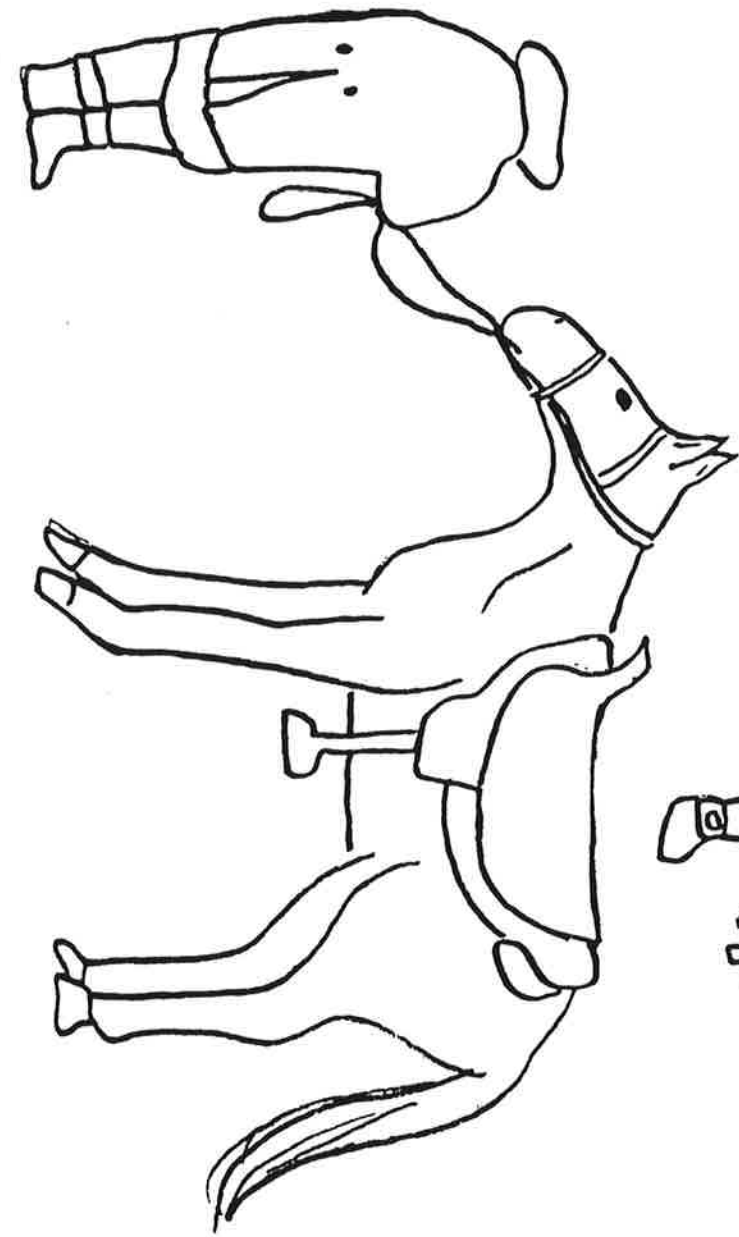














# The John Woolman Song

George Schaefer

Miriam Schaefer

WHEN HE WAS JUST A LITTLE BOY ON THE BANKS OF THE RANCO CAS CREEK, JOHN  
 WOOL-MAN LEARNED A LES-SON THAT IN HIS HEART HE WOULD ALWAYS KEEP. HE  
 KILLED A MOTH-ER ROB-IN WITH A STONE THAT HE HAD THROWN, AND  
 BY THIS THOUGHTLESS AC-TION LEFT LIT-TLE ONES ON THEIR OWN.

CHORUS: F

LOOK LOOK FOR THE SEEDS OF LOVE.  
 LET YOUR FIRST MO-TION BE FROM THE SEEDS OF LOVE.

2. As Woolman grew older he was asked to take part,  
 In customs that troubled him from the bottom of his heart.  
 When asked to write a bill selling slaves to another, He said  
 "Friend, I cannot write this without breaking my own peace."  
 Listen, listen, the love within you's speaking.  
 Let your first motion be from the seeds of love.
3. So concerned for the people who lived a life of ease  
 Inattentive to the suffering required for their needs,  
 He traveled to their homesteads, and made this gentle plea:  
 "The slave is thy brother, dear Friends, set him free."  
 Look, look, for the seeds of love.  
 Let your first motion be from the seeds of love.
4. So friends listen closely to our friend from long ago  
 And ask yourself this query, so in your heart you will know.  
 "Do I in all my living always close attention pay,  
 To the voice of the True Shepherd who shows us the way?"  
 Speak, speak to the love in others.  
 Let your first motion be from the seeds of love.



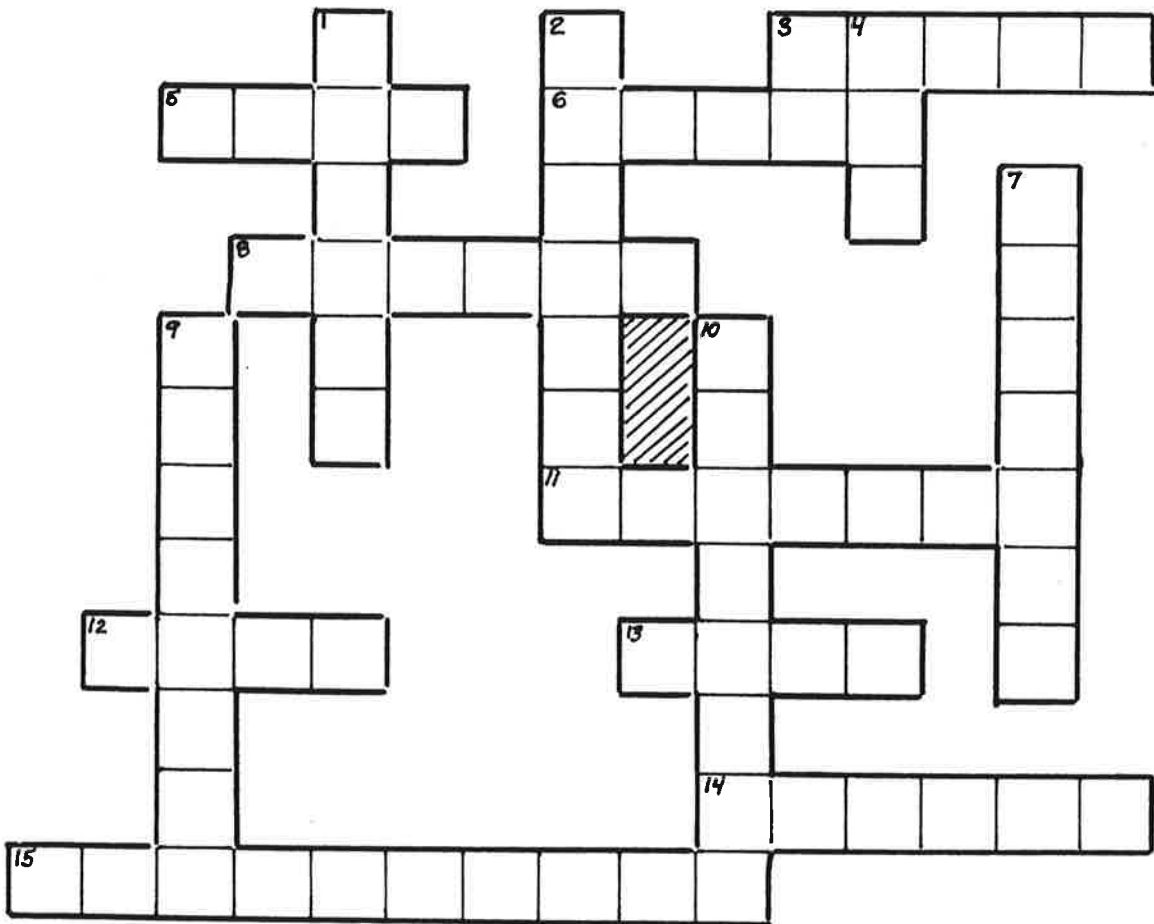


*PENNSYLVANIA AND NEW JERSEY IN THE TIME OF PENN AND WOOLMAN.*





## Woolman Crossword Puzzle



### Across

3. Mode of travel in the 1700's.
5. Something John Woolman loved to do.
6. Type of bird John accidentally killed.
8. Most of Woolman's community was \_\_\_\_\_
11. What Woolman had a dream about.
12. What John Woolman's family dis for a living.
13. Woolman's given name.
14. How John first felt after the sunworm dream.
15. Another name for the Bible.

### Down

1. John Woolman's father.
2. Quakers.
3. What Woolman would say to Indians.
4. First number of year Woolman was born.
7. John's last name.
9. Part of Woolman's life that was full of confusion for him.
10. Where John Woolman lived as a boy.



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## CHAPTER 2

### JOHN WOOLMAN'S WORK AGAINST SLAVERY

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*An ancient man of good esteem came to my house to get his will wrote. He had Negroes, and when he told me how he purposed to dispose of them I said 'I cannot write thy will without breaking my own peace' and respectfully gave him my reasons for it. We had much friendly talk on the subject, and a few days after, he came again and directed their freedom, and so I wrote his will.*

John Woolman Journal, pp. 37-38

#### **Themes:**

- ❖ Being sensitive to our own and other's feelings.
- ❖ Listening to our inner voice when faced with difficult decisions.
- ❖ Bringing others to the Truth one has found.
- ❖ Showing what you believe in (e.g., racial equality) by what you do.

#### **Background for the Teacher:**

John Woolman was exceptionally attuned to the "voice of the True Shepherd". He had the vision to see beyond accepted norms, because of his sensitivity to the condition of others. He also saw the impact of "the system" on the oppressors, as well as the oppressed, and worked lovingly with the slaveholders to change their hearts as well as their minds.

#### **Journal References:**

Woolman's refusal to write a Bill of Sale (pp. 32-33; 50-51)

Woolman's visits to slaveholders (pp. 58-74; particularly pp. 59-61, and letter to New Garden Meeting, pp. 67-69)

#### **Materials Needed:**

*Pre-K and Kindergarten:* For Feeling Masks: paper plates, Popsicle sticks, tape, crayons or markers.

*Grades 1 and 2:* Copies of coloring pages, "John Woolman Refusing to Write a Bill of Sale" and "John Woolman and the Slaveowner", and crayons.

*Grades 3-5:* Copies of two coloring pages and crayons; copies of the play, "Freedom is a Natural Right". For tie-dyeing: muslin cloth, rubber bands and natural dyes.

#### **Pre-K and Kindergarten**

For this age group it is not necessary to read or tell a story on these themes. Instead, emphasize others' feelings, treating everyone equally, and playing fair.

Explain to the children: John Woolman was a very caring and loving man. He believed that everyone should be treated with respect and kindness. He always tried to treat everyone fairly – boys and girls; young people and old people; rich people and poor people; pretty people and ugly people; smart people and uneducated people; wise people and silly people; strong people and weak people. He felt so close to other people that he could actually feel their feelings. When he saw people being mean to each other or hurting each other, he tried to help and change whatever was making them act that way.

*Questions:*

- ❖ What are some reasons that people are mean to each other?
- ❖ Was anyone ever mean to you? How did you feel?
- ❖ Were you ever mean to anyone? Why do you think you did that? How did it make you feel?
- ❖ Talk about feelings to help develop a vocabulary for “feeling words” (happy, sad, angry, silly, afraid, tired, excited, loving, etc.)

*Activities:*

A “Feeling Sense”: Ask the children to come into the circle and sit cross-legged. Then ask those who wish to, to stand one at a time and show a feeling with body language and facial expression. The rest of the group tries to get a “feeling sense” of the emotion the child in the center is acting out. Give everyone a turn. Remind them that John Woolman teaches us to care for each other no matter what we are feeling. Even when we are experiencing “negative” feelings, we are still worthy of love and caring.

Song:

*If You're Happy and You Know It, Clap Your Hands*  
If you're happy and you know it, clap your hands.  
If you're happy and you know it, clap your hands.  
If you're happy and you know it  
Then your face will surely show it.  
If you're happy and you know it, clap your hands.

Use a variety of feelings. Let the children suggest possible emotions and an action that might show that emotion like, “If you're mad and you know it, stamp your feet”.

Feeling Masks: Materials: paper plates, Popsicle sticks, tape, crayons or markers. Make a paper plate mask with crayons showing a feeling that you'd like to share. Tape it to a Popsicle stick. Have each child explain his/her mask.

**Grades 1-8**

For this age group, read the following story, “John Woolman and the Slaves”, so that you can retell it in a captivating way. For the younger children you may wish to tell only the first part of Woolman's story about when he had to write a Bill of Sale for Susan, the slave. Older children can attend to the full account of how John Woolman persuaded, in his gentle way, other Friends not to own slaves. Use the pictures at the end of this chapter (of the Bill of Sale and John riding with his friend) to illustrate the story.

## John Woolman and the Slaves

When John was about 20 years old, he was very ill and although he recovered and became "middling healthy" he no longer felt able to continue the very hard work on the farm. Then there was a very hard winter, and although the Woolman family was never in want, farming was hard hit. There were many other sons in the Woolman family to carry on the work of the farm so John accepted a job offered to him to go to Mount Holly as an assistant in a baking and shopkeeping business. He was to keep the books and tend the shop - even though he had not been apprenticed in the trade - and so he left home for good. He never mentioned the name of the shopkeeper; he always called him "the man" or "my master".

One day, something happened that changed his life forever.

His master kept a Negro slave who worked in the house, cooked and cleaned, just as John had seen his mother and sisters do at home.

He saw her working busily and contentedly every day as he went in and out of the shop, and he took her presence there for granted because she seemed quite happy and many Friends kept slaves at that time.

Suddenly, one bright morning, after John had been working at Mount Holly for about a year, his master brought Susan into the shop without any warning, and with them came an elderly Quaker whom John knew by sight. Quite casually John's master said, "John, I want thee to write a Bill of Sale for Susan. This Friend here is her purchaser and wishes the transaction carried through as soon as possible. She will have a good home."

John sat at his desk mending his pen, frowning to himself, worried. He knew that the elderly Friend was a kindly man and that what his master said was true - Susan would be well cared for, but a sudden feeling came over him that there was something wrong with this. Yet when he looked into the faces of his master, the visitor, and Susan, no one looked disturbed. They all took this for granted, as an ordinary piece of business. They all waited for him to write. His master had asked him to do the writing and all the people concerned were older and wiser than himself. But as he wrote, he still felt troubled. Again he felt that there was something wrong - that he was being asked to do something that was contrary to the spirit of Jesus.

No one else thought the buying and selling of slaves was wrong at that time, but the voice within his heart said "This is not right". People should not be sold as if they were mere things.

When he had finished writing the Bill of Sale for the slave, Susan, he handed it quietly and respectfully to his master, but told him that he was much disturbed in his mind and wanted to explain the thoughts that had come to him while he was writing. "As I have been writing the Bill", he said, "it has come to me that the keeping of slaves is not consistent with the Christian religion. I had not known this before, because I had not truly considered the matter; but now I know it to be wrong."

Quite soon after this, when a young man came to the shop to ask him to write a Bill of Sale for a slave that he had bought, John explained kindly, yet very firmly, that he did not feel able to do this because he thought it to be wrong to deal in human beings. And so gently did he explain his misgivings that the young man was not offended and went away very thoughtful.

This was the beginning of John's work to free the Negro slaves. In the American colonies at this time, many Friends as well as other people kept large number of slaves, especially in the Southern States, where tobacco and cotton were grown in the hot climate. These slaves had been brought from Africa and were still being brought at that time in large numbers. The



owners had not seen that there was anything wrong in this if they treated their slaves well, but John realized that God meant for all people to be free and he began to work for their freedom.

One thing John Woolman decided to do was to visit the owners of the plantations in the South and persuade them that what they were doing was not right.

He did not rush off to visit the Friend planters, but carefully arranged his life and work so that he would be free to travel and when all was ready he set out with a friend on his journey to the Southern States – to Maryland, Virginia and the Carolinas. The only way of traveling in those days on such rough tracks was on horseback or on foot. So through the woods rode John and his friend, until they came out of the woods into open country with great tobacco fields stretching green on either side. Negroes were working between the rows, the men in red cotton drawers and battered hats and the women in faded cotton dresses and white turbans. They looked cheerful, but John noticed in his careful observant way, that all was not well. He stayed in the big, fine houses of the welcoming planters where they lived in luxury, waited on by servants but nearby the slaves were living in poverty, with only just enough to eat. And when on Sunday the planters worshipped in the Meetinghouse, no Negroes joined them.

“Friend”, he asked his planter host gently, “do the colored workers never come to Meeting? Or do they hold a service of their own?”

“Why no”, replied the planter, “they do not join us. I do not think they care overmuch for our way of worship and their lives are different from ours.” In the pause that followed, he felt a bit uncomfortable, because his guest, who was so easy and friendly to entertain, and so full of interesting conversation, had made him think harder than he had ever thought before.

“But if they never go to church or Meeting and have not help or teaching how do they live?” asked John wonderingly. “Who helps them to be honest and to tell them what is right and what is wrong?”

“Well now”, said the planter uncertainly. “They seem to get along well enough as they are. We do read the Bible with them sometimes – when they are ill we visit them. They are well cared for and they do not seem to need the things we do.”

The planter looked around the comfortable room in which they were sitting, with its carved tables, its richly woven carpet and with glass and silver everywhere. And for the first time he saw the contrast between his own life and that of his family and the lives of the Negro slaves who worked for him. For a moment he saw it all with the clear eyes of the gentle visitor. There was quietness for a time and then John Woolman spoke gently and persuasively of the harm that might come to the planter and those whom he loved though having too much while his colored brothers and sisters living nearby had too little. He spoke of the great family of the children of God, in which all should live as equals, no one owning more than the next person. The planter listened intently, for John never spoke in such a way as to offend and anger. He saw the difficulties of the planters and sympathized with them.

“But you cannot mean that we ought to set our slaves free?” stammered the planter, who saw that that was exactly what his gentle but plain-spoken visitor did mean. “All our wealth and plantations depend upon our having slaves.”

“It is hard”, replied John simply, “but is there any Christian way to treat a slave except to set him free? Freedom is the natural right of all men equally, be they white or colored.”

The planter courteously thanked John for his plain speech, but explained that it was quite impossible to run plantations without slaves to do the work. But his conscience had been stirred and a seed had been planted in the mind of John’s host. John left the next day and warm thanks passed between host and guest, but that seed bore fruit in the future. In 1776 Philadelphia Friends came to the decision that all Friends should give up owning slaves and should lead the movement for the freeing of all slaves in America.

From: *Six Stories of John Woolman*, Quaker Home Service, London Yearly Meeting, pp. 6-10.

## Grades 1 and 2:

### Questions:

- ❖ Do you ever feel that you know something is wrong, but all your friends are doing it and pressuring you to do it too? How do you feel? Do you hear an inward voice? Help children make the connection to Woolman's experience of writing the Bill of Sale.

### Activities:

**Role Play:** Have the children do a role play where the group is picking on one person. Have one child play John (or Joanna) Woolman. How do you speak to the group? What do you say to them to get them to stop? See detailed directions for role plays at the end of this chapter.

**Color:** Make copies of coloring book pages, "John Woolman Refuses to Write a Bill of Sale" and "John Woolman and the Slaveowner" for children to color (see end of this chapter).

**Sing:** "The John Woolman Song" (verses 1-3) at the end of Chapter 1, or "Friend John Woolman" (verses 1 and 2) at the end of Chapter 2.

## Grades 3-5

### Questions for Recall ("John Woolman and the Slaves")

- ❖ Have the children retell the events of the story. When John Woolman was first confronted with the problem of slavery, what did he do about it?
- ❖ What is meant by the term, "planting seeds" in someone's mind, in the last paragraph of the story?

### Questions for Discussion:

"John Woolman was a man who lived by his beliefs. Once he felt the Spirit telling him to do or to quit doing, to go or to stay, to speak or to be silent, he was sure to follow the leading."<sup>1</sup>

- ❖ Ask if the children have ever heard a voice inside themselves which tells them what to do.
- ❖ Ask if they have listened to the voice. Have them tell of an incident when they listened or felt the Spirit moving within them.

Tell the children that John Woolman "felt he should avoid anything which was connected to slavery. He would not help others buy or sell slaves. He would not eat food prepared by slaves. He would not wear clothes made from cotton because slaves had to work in the cotton fields, and were also responsible for making most of the dyes used in cloth. John Woolman wore only white woolen or linen clothes, from his hat to his stockings. He also thought dyes were wrong because they hid dirt and that was not entirely honest."<sup>2</sup>

- ❖ Ask if the children know of any injustices that are accepted by society today.
- ❖ What can *they* do about them? Your class might want to pick a project around a concern they have to continue beyond these lessons. Reinforce the idea that we can *all* make a difference by living a life that reflects our beliefs.

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<sup>1,2</sup> from: *Lives that Speak, Twelve Quakers of Active Faith*, by Barbara Hollingsworth, Friends United Press, Richmond, IN

*Activities:*

Color: "John Woolman Refuses to Write a Bill of Sale" and "John Woolman and the Slaveowner" (at the end of this chapter).

Act out the short play, "Freedom Is A Natural Right" (see the resource section at the end of this chapter). If time permits, children could take turns switching roles. Talk about how it felt to play the different roles (see directions for role plays at the end of this chapter).

Sing: "The John Woolman Song" (p. 14), "Friend John Woolman" (p. 25), or "Pebbles" (pg. 72).

## **Grades 6-8**

*Questions:*

*Raising A Concern:* Have middle schoolers recall the events in the story, "John Woolman and the Slaves", that led to his realization that slavery was wrong and review what he did about it. Explain the Quaker procedure which led to Woolman's concern about slavery being brought before his Monthly, Quarterly and finally Yearly Meeting (leading to the 1755 "Epistle of Caution and Advice Concerning the Buying and Keeping of Slaves"). Ask students if they know of any concerns raised by individual Friends or their Monthly Meeting which have made it to the floor of Philadelphia Yearly Meeting at recent annual sessions. (If youth do not know, research this yourself and have a list ready to share).

*Activities:*

Role-play or play: John Woolman writing a Bill of Sale for a slave and his subsequent decision to work for their freedom. Show picture of Woolman writing a Bill of Sale for slaves in resource section. Use the play, *Freedom is a Natural Right*<sup>3</sup>, at the end of this chapter, or the group can write their own skit after hearing the introductory story.

Bias Awareness: Ask middle schoolers what conditions in Woolman's day led to slavery (economic dependence on cheap labor, unequal rights for different races). Ask what are present day biases and injustices which people hold today. Do "Bias-Awareness Activities" listed at the end of this chapter.

Tie-dyeing: Recall Woolman's concern with dyes that slaves were exposed to and his refusal to wear dyed clothing in 1761. Experiment with tie-dyeing white T-shirts using natural dyes such as beet juice, blueberries, mustards, etc. Use wooden sticks as Woolman suggested the slaves use, or rubber gloves to protect hands from dyes. (See directions at the end of this chapter.)

Read aloud: "John Woolman and the Slave Girl", by Charles Fager, Kimo Press, 1977, a delightful story about his ministry among southern slaveholders (available from PYM Library).

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<sup>3</sup>from: *Lives that Speak, Twelve Quakers of Active Faith*, by Barbara Hollingsworth, Friends United Press, Richmond, IN



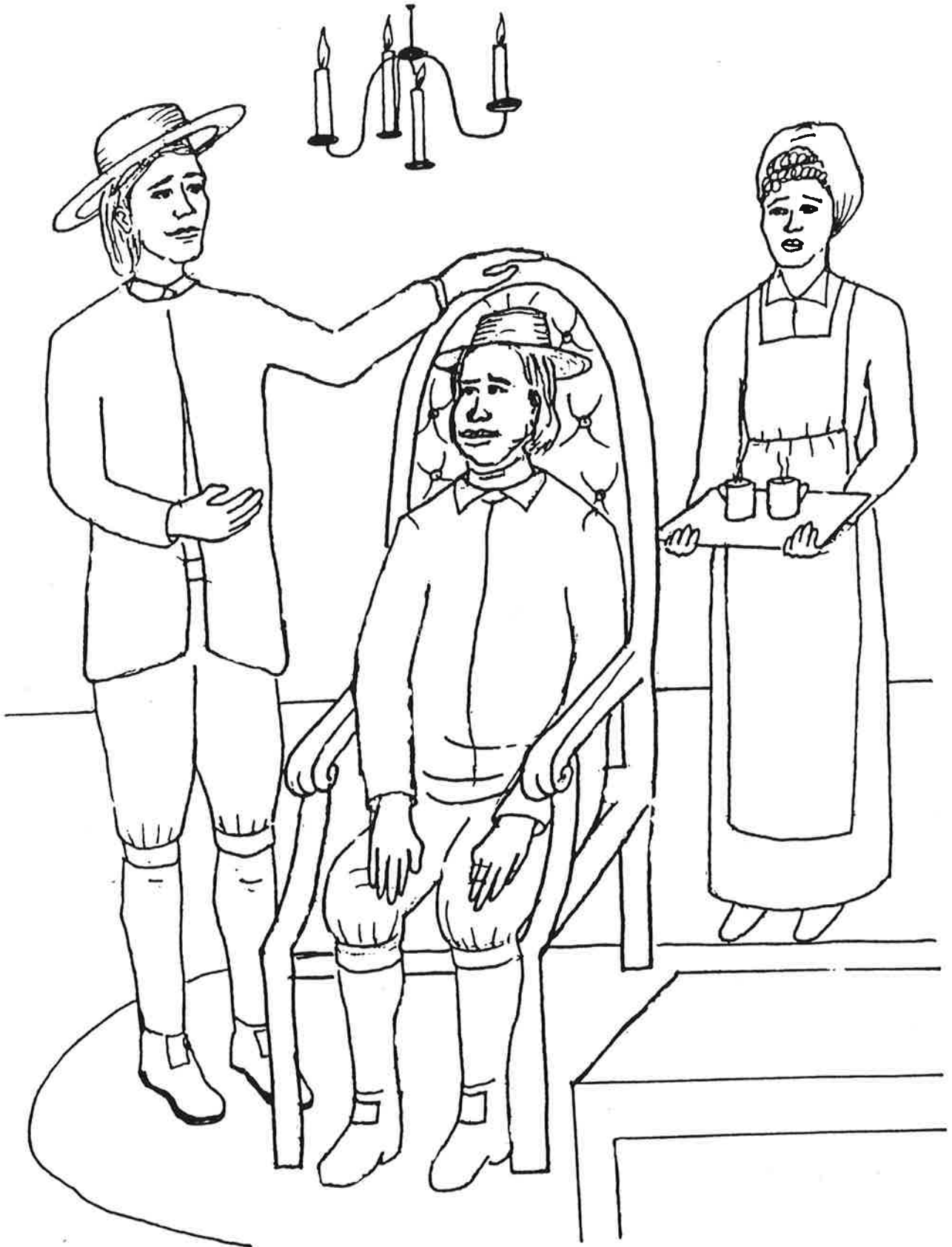
## John Woolman Refuses to Write Bill of Sale for a Slave



"I cannot write this without breaking my own peace."



## John Woolman Speaks to a Slaveholder



"I told him that I believed slavekeeping to be a practice inconsistent with the Christian religion."



# Friend John Woolman

Music & words written by the  
1993 2nd Grade Music Classes  
at Moorestown Friends School

Round

## CHORUS:

FRIEND JOHN WOOL - MAN WAS A PEACE - FUL QUAK - ER - MAN  
AND HE TRAVELLED TO DO GOOD

## VERSE:

1. BORN IN RAN - CO - CAS SEV - EN - TEEN - TWEN - TY  
TWELVE CHILD - REN ON THE WOOL - MAN FARM

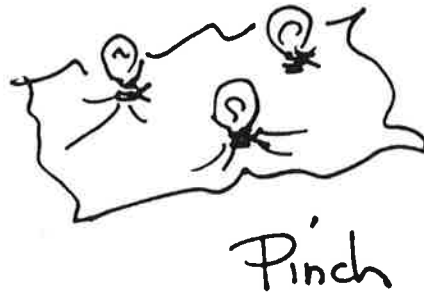
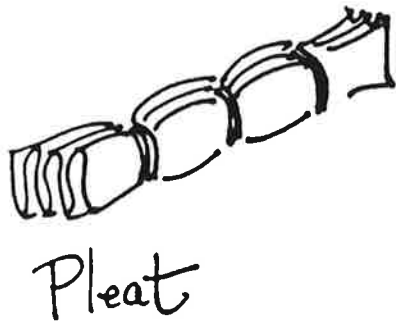
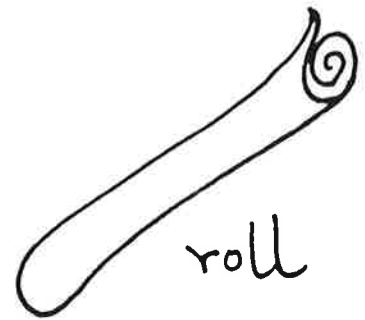
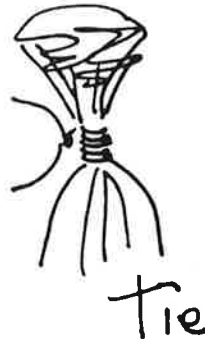
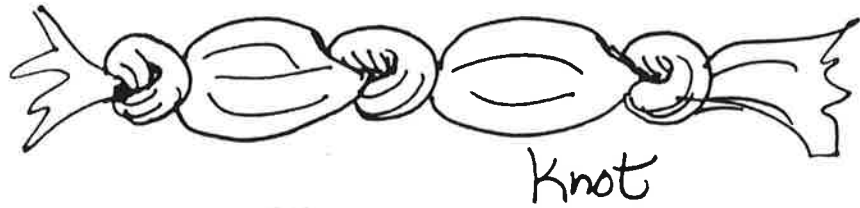
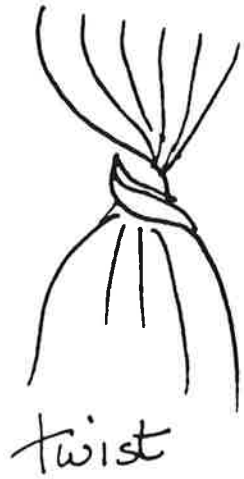
2. He was good to his farm animals  
So he fed them and gave them rest.
3. Good John Woolman didn't like slavery  
And he befriended the Indians.
4. Good John Woolman was a reader  
He also kept his journals well.
5. Lived in the 18th century  
Called Mount Holly home sweet home.
6. When he was quite old enough  
He became a Quaker minister.
7. Married Sarah, had two children  
A son and a daughter who had many kids.
8. Friend John Woolman didn't eat sugar  
Because it was harvested by slaves.
9. He saw slaves mixing dye for clothing  
So he dressed himself all in white.
10. Died of smallpox visiting England  
He was only 52 years old.



# Techniques for Tie-Dyeing

Use: starch-free cloth: cotton T-shirts, sheets, muslin, etc.

Tie and wrap with thread, string, rubber bands, what-have you.



See also: *Making Things*, Ann Wiseman, Little, Brown & Co.





John Woolman and the Slave



From: *Quaker Reflections to Light the Future, A Collection of Pictures*



# Freedom Is A Natural Right

## Characters

John Woolman - shopkeeper  
Joseph Douglas - a proper gentleman  
Isabel Douglas - Joseph's daughter, dressed fine  
Sophie - a slave, poorly dressed

**Scene** - inside of Woolman's store. Woolman is behind the counter. Enter Isabel, her father, and Sophie.

Douglas: Friend Woolman, good day to you.

Woolman: And to thee, Joseph Douglas. What can I do for thee in my shop?

Douglas: I have come to have you write a bill of sale. My daughter, Isabel, has a notion she wants a new slave girl. It seems one is not enough. (*Laughs*)

Isabel: Yes, I have chosen this girl. She seems quick to learn and will serve me well.

Douglas: Well, Woolman, I understand you're skilled at writing up these sales. Can we get on with the task?

Woolman: I am sorry. Thou hast been wrongly informed. I cannot do this for thee.

Douglas: And pray, why not?

Woolman: When I was young and an apprentice to the baker, he asked me to write such a bill of sale. While I was writing, the voice within spoke to me so clearly, 'This is wrong. People should not be sold as if they were things.'

Douglas: Oh, phoo, you know selling slaves is done every day.

Woolman: Yes, I know. But as for me, I believe it is wrong. It is not consistent with other things I know about Jesus and the Christian religion.

Isabel: Mr. Woolman, *everyone* who can afford slaves has some. They cannot *all* be wrong.

Woolman: I believe people who can afford slaves can also afford to pay them wages for their work.

Douglas: I'd be ruined if I paid my slaves! Besides, I don't beat them. They have a good home. What else do they need?

Woolman: They need to be treated as people.

Douglas: Bah! I can't feel like a brother so someone I just bought.

Woolman: That is just the point, Friend. Your slaves are not *property*. They are here because men captured them and brought them here on ships to be sold. We often forget they are first human beings.

Isabel: Do you expect all of us who own slaves to give up our whole way of life?

Woolman: Yes, I do believe it must be done. When people get so concerned with an easy life that they must use another of God's creatures, then they cannot help but lose their inner peace of mind. It is hard. But is there any Christian way except for all to be free? Freedom is a natural right of all people equally.

Isabel: (*disgusted*) Father, I've had enough of this man's preaching! Let's go to another shopkeeper who will write this sale quickly. (*Goes to door.*)

Douglas: Woolman, I'm sorry we can't agree. I've promised my daughter this slave.

Isabel: Yes, Father, you *have* promised.

Douglas: I have a lot of new things to think about. I don't see any way that your way will work, Mr. Woolman. There are too many of us slave owners to change.

*Isabel and her father exit the store. Sophie stays.*

Sophie: Do you really believe what you said, sir?

Woolman: Friend, I surely do. Thou art a child of God the same as I.

*Douglas comes back.*

Douglas: Come, Sophie. You're keeping Isabel waiting.

Sophie: (to Woolman) Thank you, sir. You have given me hope.

Woolman: God bless thee, Sophie, my friend.

From: *Lives That Speak*. This publication is a part of Friends Faith and Life Curriculum - Living Light Series. Published quarterly by Friends United Press, 101 Quaker Hill Drive, Richmond, IN 47374.

## Bias Awareness Exercises

Who am I?

1. Individuals take turns going to chalkboard and writing their name (any way they'd like). They then can tell what they know about the reasons for or origins of their first and/or last name; also can tell briefly about their heritage/lineage.
2. Give three words that describe what you feel *your* personal culture is (one by one)
3. Two groups, 4-10 people in each group (same number): one group stands in the middle facing outward; other group surrounds them, facing them. One person lines up with another, and takes turns (approx. 2 minutes on each turn) answering some of the following questions (these questions are designed to tell a little about your cultural inheritance and experiences):
  - What is the last really horrible tasting meal I've eaten?
  - Who is the crazy relative in my family?
  - What is my favorite song?
  - What is one of the fondest memories of my life so far?
  - What is my favorite article of clothing?

How have I *experienced* bias?

1. Divide into pairs and have each person in each pair take turns answering the following:
  - a. Tell about one incident in which there was bias or prejudice against *you* {could be due to biases of race (racism), gender (sexism), age (ageism), culture or economic status (classism), sexual orientation (homophobia) or other prejudicial factor. }
  - b. Tell about one time when you actually felt or acted upon a bias of your own to someone else.

After, discuss: how did it feel to talk about these things?

What are some of my own biases?

1. On a postcard (on one side of which is written "good impression" and on the other side "bad impression"): Have children list five things that would make a good impression on them upon seeing a person for the first time, and on the other side, five things which would make a bad impression - physical, visible things only, as they don't know the person. List on chart some of the responses (under two headings), then discuss.

How do I deal with bias when I see or experience it?

1. Have class list five or more feelings that experiencing biased behavior elicits in them. List on blackboard; discuss how each feeling might make you react in a different way. How?
2. Discuss technique of using "I" statements when communicating your uncomfort with prejudiced behavior or statements (I statements do not blame; they put the responsibility of the feeling on the speaker). Example: *I feel* (uncomfortable) *when you* (speak that way about gays) *because* (I have several close gay friends and I haven't found it to be true.)



## CHAPTER 3

### JOHN WOOLMAN'S WORK WITH NATIVE-AMERICANS

*A weighty and heavenly care came over my mind, and love filled my heart towards all mankind, in which I felt a strong engagement that we might be obedient to the Lord while in tender mercy he is yet calling to us, and that we might attend to pure universal righteousness as to give no offense to... the native inhabitants of this continent.*

John Woolman Journal, p. 114

*Love was the first motion, and then a concern in me arose to spend some time with the Indians, ... that I might receive some instruction from them.*

John Woolman Journal, p. 142

*I love to feel where the words come from...*

Chief Papunehang: John Woolman Journal, p. 151



*“ . . . . feel where words come from.”*

#### Themes:

- ❖ Respect for the dignity and uniqueness of each person and for the Light Within.
- ❖ We can learn from other cultures.
- ❖ If we are friendly and trust people different from us, we need not be afraid.

#### Background for the Teacher:

John Woolman strived to “be in all things teachable”. He recognized that the Light is revealed through different peoples and customs, each bringing a different perspective to further our understanding of the Whole. The Spirit is universal, and all peoples have a common experience in worship, although the outward form may be different.

**Journal References:** Pages 134-157 of John Woolman’s Journal

#### Materials Needed:

*Pre-K and Kindergarten:* Coloring Pages: Copies of “John Woolman Visits Papunehang (see end of chapter). Treasure Box: Cigar boxes, small mirrors, glue. Drums: coffee cans or Quaker Oats™ boxes, waxed paper or 3 x 5” balloon, scissors and rubber bands.

Grades 1 and 2: Weaving: shirt cardboard, ball of yarn, ribbon, strips of cloth, pipe cleaners, Y-branched twig, scissors. Drums: materials as above. Coloring pages: as above.

Grades 3-5: Drum, Weaving, and Coloring Pages (as mentioned above). Tomahawks and Feathers: heavy white paper, scissors, markers. Map of Woolman's travels.

Grades 6-8: Copies of Indian Word Scramble (see end of this chapter); Map of Woolman's travels.

For the youngest children, an explanation about how John Woolman treated people who are different is all the introduction needed. For 1<sup>st</sup>-8<sup>th</sup> grades, retell the story, *John Woolman Visits the Indians*, in a way that will be interesting to them.

## Pre-K and Kindergarten

Show pictures of "John Woolman Visiting Papunehang" (see the end of this chapter). Call attention to their dress and/or read aloud and show pictures from *Brother Eagle, Sister Sky: A Message from Chief Seattle*, by Susan Jeffers (available from PYM Library), or a similar picture book about Native Americans.

Explain to pre-schoolers: Sometimes people do not like other people who are different. If the other people speak a different language, or wear different kinds of clothes, or eat different kinds of food, or look different, or have different ideas about God it makes some people uncomfortable or even afraid. They think that only people like themselves are good. John Woolman teaches us that every one is special and important even though they may be different from us. A long time ago, when many Native Americans lived here, the people from Europe didn't like them. The Native Americans were very different from the people from Europe. The new settlers were mean to the Indians and were afraid of them because they didn't understand them. The Indians began to feel the same way about the settlers. They had lot of fights and often hurt or killed each other. But John Woolman knew that everyone wants to be treated with respect and kindness. He took the time to find out about the Indian's way of life and he asked them to teach him their ideas about God. Because he always treated them in a friendly way and was never mean or hurtful, the Indians trusted him and returned his friendship. Because John Woolman treated everyone as a Friend, he did not have to be afraid.

### Questions:

- ❖ What are some ways that people are different from one another? What are some ways that we are the same?
- ❖ When you don't like someone, do you play with them? Do you fight with them?
- ❖ If you know someone does not like you, are you kind to them anyway?

### Activities:

Read aloud: "People", by Peter Spier, Garden City, NY, 1980. This is a colorfully illustrated book for reading out loud, which shows facial, habitat, religious and other differences in a very detailed, interesting way and is sure to spark lively discussion in young and older children. Available from PYM Library.

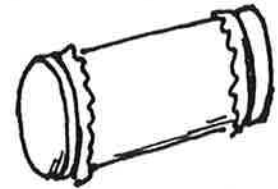
Treasure Boxes: Have a decorated cigar box (or similar-shaped box) with a small flat mirror glued to the bottom of the inside. Tell your group that there is something very special in the box. It's the only one of its kind in the whole world and it is very beautiful and valuable. Have the group sit in a circle. Tell them you will pass the box around the circle and invite them to



look inside, but not to tell what they see. When everyone has had a turn to peek, have the children tell what they saw and how they liked what they saw.

If time and resources allow, each child could decorate a box and glue a small mirror into it to take home to use as a reminder of how special they are.

Drum Making: Tell the class what you know of Native American culture, i.e., a reverence for nature and the earth. Many of their beliefs are celebrated with chanting and drumming. Then make drums from round oatmeal boxes or coffee cans. Cut out the ends of the cylinder and cover with waxed paper. Attach with a strong rubber band. Decorate the box. You may also cut the "neck" from a 4 or 5" uninflated balloon, stretch the bulbous end over a can, and attach with a rubber band.



*Keepers of the Earth*, by Michael J. Caduto and Joseph Bruchac is a good resource for North American Indian stories and activities for 5-12 year olds. Available from the PYM Library.

Sing: "The Earth is Our Mother" at the end of this chapter.

Snack: Corn chips or popcorn. Corn was an important part of the Native American diet and Native American taught settlers how to plant, harvest, and use corn.

Color: "John Woolman Visits Papunehang" (see coloring page at the end of this chapter).

## Grades 1-8

### John Woolman Visits the Indians

To John Woolman, the Indians had always been friends, ever since he had sat side by side with the Indian children on the school benches and seen the Indian creep silently into the Meeting for Worship.

As a Friend, John believed that all war was wrong, since Jesus had taught us to love our enemies and to meet evil with good. All the time that John had been working in his shop at Mount Holly, NJ, or visiting the planters in the South, war had either been threatening or actually going on between the colonists from England (like John and his family) and the French people who had settled in North America. Some of the Indians who had been living in America long before the colonists came, sided in these wars with the English and some with the French settlers. The Quakers had always tried to treat the Indians as William Penn had done earlier. The Indians, then, trusted the Quakers and were willing to meet them at a time when many of the tribes hated and feared other white people. During the wars the Indians lost much of their land and John felt that they needed help and friendship especially because so many of the white settlers had treated them unfairly and used them for their own purposes. So with several other Friends he bought a piece of land which was set aside for the Indians to live in. It was called a "reservation" and was a place where they could live their own lives in safety, and it was the first place of its kind in North America.

John and his wife Sarah were sitting together quietly one evening. She had been very pleased to have him safely at home after his long and tiring journeys to the South, for he was not strong and it was only his courage and faith that made him able to bear the hardships of the rough traveling.

Sarah was quite sure that John was worried about something, but knew that if she waited quietly he would tell her about it when he felt ready. At last he looked up from his writing and

explained that he knew he had to go to visit the Indians because they had so many difficulties and he wanted to share with them and with the world his feeling of brotherhood with them.

Sarah knew just what John was feeling – that hatred was everywhere, that fighting was going on all the time, and yet that we are all God’s children, with so much to learn from each other. She knew he wanted to carry his message of love to the Indians. So she said that she would prepare food and clothes for him for the journey. John knew, too, how anxious Sarah would be if he left her once again on such a perilous journey, but he promised to find a trustworthy Indian guide.

Soon after this, John had word that some Indians of the Delaware tribe were in Philadelphia, so he rode up to town to meet them. He liked and trusted them, hired a man of the party to be his guide and said that he would be ready to travel back with them. Sarah packed his clothes, and shed a few tears as she did so, but she didn’t try to make John change his mind and when he went, she and her 12-year-old daughter, Mary, comforted each other.

At Sunday Meeting, Friends said goodbye to him, as he expected to depart the next day. He and Sarah went to bed early so that he should be ready for the start on Monday morning. But before two hours had passed they were awakened by knocking at the door. John opened the window and a man below in the darkness called up to him. “Come quickly, Friend! the Pemberton brothers from Philadelphia await thee at the Inn on an urgent matter that cannot brook delay, for it may affect thy journey tomorrow.” “I will come straight away”, called John. He dressed hastily, said a soothing word to his wife and went to meet the Friends at the tavern, ready if need be to change his plans for the morrow’s journey.

He found his friends sitting at a table in the dark tavern kitchen making a little island of light around them. They rose and clasped his hand warmly and the innkeeper served them with cold beer and cider and left them to their business. The older Pemberton brother, Israel, came quickly to the point of their visit. “We felt it right, Friend, to ride over and tell thee that an express message came in this morning to say that the Indians have taken a fort from the English settlers westwards from Pittsburgh and that they have killed and scalped English folk living peacefully in those parts and having no quarrel with them. You will see that there is great danger in such a journey as you are planning. Consider carefully whether in light of this news you should go.”

A few more facts were given about the fighting in the west and then John thanked his two friends for the trouble they had taken and rode home with a mind in doubt. Sarah was fast asleep when he went upstairs and he did not wake her, but lay awake himself for some time – not worrying, but trying to find God’s way in the new situation that had arisen. He did not want to go upon journey in any spirit of bravado. Finally, he slept, leaving the matter to God’s leading and when he woke in the morning it became clear to him that he was still to go. He said goodbye to Sarah and Mary and set out to meet his Indian guide. On his way to the meeting place, he called at the house of an old friend and there a pleasant surprise awaited him. A young Friend, adventurous and brave, and yet a sensible and steady companion, insisted on going with him.

As they rode together over the lonely, bare hills and through dense forests, they felt trustful in spite of the dangers all about them. Any tree might be hiding a bitter murderer, but they rode as steadily on their way as on the accustomed roads near their own home. At last they reached the Indian settlement of Wyoming, located in Pennsylvania. To their disappointment all the Indians disappeared as soon as they arrived. There was no friendly welcome for the white men. Their Indian guide told them news of fighting with the neighboring English and rumors of scalping. John Woolman and his companions were received into the hut of a very old Indian, who had remained behind. While they were considering what to do next, with the help of their guide-interpreter, John saw out of the corner of his eye that an Indian brave was creeping stealthily towards the hut. John might have asked the guide to go out and give the

Indian some of the small gifts they had brought with them or he might have invited him into the hut where there would have been four people instead of one to deal with him should difficulty arise. Instead, he rose and went out unhurriedly. The Indian snatched a hatchet from under his coat with the startled gesture of a wild animal, but John showed no answering alarm. He slowly stretched out his hand with a grave gesture. He did not smile because he knew the Indians did not like smiles. He moved steadily and in a leisurely way forward to meet the Indian, speaking to him in a serious, friendly manner. The Indian understood a little English and John spoke simply and plainly. "I have come on a long journey to meet you and my Indian friends", said John, "for I wish, as do my companions, to learn from thee about the Great Spirit whom thou dost worship and to tell thee of the love and brotherhood we feel for thee. I have come for no other purpose."

The Indian dropped his hatchet, wondering whether he should believe what he heard. The Indian guide came out of the hut and interpreted for John and then they all went into the hut talking together in a friendly way, John explaining to the others that the Indian had only raised his hatchet in case any violence was offered to him. The Indians agreed that it would be dangerous for John to go on, but they were hardly surprised when he said goodbye to them and went on his way.

After varying adventures with snakes and swamps and seemingly impassable ways, John and his friend reached their goal - the settlement of the Susquehanna tribe - and meetings were held with the Indians at which John gave his message of love and brotherhood to them. Their chief, Papunehang, knew of the Quaker ways and had worshipped with Quakers before in Philadelphia, even speaking at their Meetings. After a time of silence together John Woolman spoke and his message was translated to the Indians by their interpreters, who sometimes began to argue amongst themselves about the meaning of a word. John asked the interpreters to stop their translating as he felt sure that his listeners would understand the spirit, if not the actual words, of his prayer. The chief appreciated the silent worship for he said, "I love to feel where the words come from."

In spite of warfare all around, John had been able to give his message and he knew that he was free to go home again. No one could measure what he had done, but he had done what God had told him to do and he was content to leave the rest. The Indians took him and his companions home in their canoes - not just because they were travelling down the river with furs to sell, but because they knew the danger that their English friends had run into visit them and they, in their turn, wanted to show love.

And so John came safely back to his home and orchards, his hair upon his own head and not on an Indian's belt, and safe under his own roof with his wife and child, he felt peace in his heart because God's message of friendship had been given.

*From Six Stories of John Woolman, Quaker Home Service, London Yearly Meeting*

## **Grades 1 and 2**

### *Questions:*

- ❖ Why did John Woolman want to visit the Indians?
- ❖ Were they the same or different from him and his family? How?

### *Activities:*

Weaving: Weaving was an important way of providing household items and clothing for early Native Americans. Make a simple loom out of cardboard (see directions at the end of this chapter). Have the children bring in a piece of wool/thread/cloth from home. Weave it all together - see how the whole is more beautiful than each single part!

Make a "human web", to illustrate Woolman's attitude toward people who were different and the quote: "...for I wish to learn from thee about the Great Spirit who thou dost worship and to tell thee of the love and brotherhood I feel for thee..." Sit in a circle and hold a ball of yarn. Have each person say something affirming to another person in the circle, and then throw the ball to that person. Keep going, until everyone has had a turn, and the whole group is connected to the web.

Color "John Woolman Visits Papunehang" page at the end of this chapter.

Sing: "The John Woolman Song" (verses 1 and 2) at end of this chapter.

### Grades 3-5

#### Questions:

- ❖ Use the map (at the end of this chapter) of the journey Woolman took by horse, canoe and on foot, to visit with the Wyoming Indians to make the story clearer.
- ❖ Ask the students what feelings they think the Indian had and why he was carrying a tomahawk.
- ❖ Why did the Indian put his weapon away?
- ❖ Why did Woolman decide to go out of his hut and move unhurriedly toward the hostile Indian?
- ❖ Would you be able to do what John Woolman did? How can we deal with groups unfriendly to us?

#### Activities:

Act out the Story: Have the class act out the story.

Yarn Web: (to illustrate the interconnectedness of all humankind). Start with the group sitting in a circle with a ball of yarn. One person starts by rolling the ball to someone else in the circle and then telling something that is the same and something that is different about the person they rolled the yarn to. The ball continues to be rolled around until everyone is connected. Encourage observations from the children.

Drum Making: Tell the class what you know of Native American culture, i.e., a reverence for nature and the earth. Many of their beliefs are celebrated with chanting and drumming. Then make drums from round oatmeal boxes or coffee cans. Cut out the ends of the cylinder and cover with waxed paper. Attach with a strong rubber band. Decorate the box. You may also cut the "neck" from a 4 or 5" uninflated balloon, stretch the bulbous end over a can, and attach with a rubber band.

Sing: "The Earth is Our Mother" at the end of this chapter.

Tomahawk and Feather: A white feather was a symbol of peace to the Native Americans. Trace and cut one "tomahawk" and one "white feather of peace" (see the end of the chapter). On the tomahawk write something you could do to show someone you are angry without physically hurting them. On the feather, write something you could do to show someone you wanted to be friends.

Weaving: Weaving was an important part of Native American culture. Make a simple loom out of cardboard (see directions at the end of this chapter). Have the children bring in a piece of

wool, thread, or cloth from home. Weave it all together and see how the whole is more beautiful than each single part!

Color: “John Woolman Visits Papunehang” (see coloring page at the end of this chapter).

Sing: Continue singing and practicing the “John Woolman Song” from Chapters 1 & 2, or one of three new songs at the end of this chapter: “John Woolman Made a Difference”, “Friend John Woolman”, or “The Ballad of John Woolman”.

## Grades 6-8

Use the map of John Woolman’s Journey to visit the Wyoming Indians along the Susquehanna River in Pennsylvania, as a reference for recalling the events of the story. Recall facts in “John Woolman Visits the Indians” about Woolman’s relationship and work with the Indians.

### Questions:

- ❖ When you go into a situation where you don’t know anyone, what do you feel like?
- ❖ Do you think the “strangers” can tell what you are feeling?
- ❖ Do you think that makes a difference in how the “strangers” respond to you?
- ❖ Have you ever been in a situation where you had to face someone you didn’t like or were afraid of? What did you do?

### Activities:

Indian Nation Word Scramble: explain that there is much diversity between the different Indian Nations even in the United States. List some of the tribes and discuss possible origins for their names. Do scrambled words activity (scrambled Indian tribe names) at the end of this chapter.

Conflict Resolution: John Woolman used gentle, non-threatening ways to break through the hostility with the Indians. Using techniques of conflict resolution as outlined at the end of this chapter, have students resolve a difficult situation through role-play.

Peace Tax Fund Speaker: Explain the relationship between Woolman’s friendship with the Indians and his refusal to pay war taxes. Share information about the current effort to have a Peace Tax Fund for those wishing their tax dollars not go to military or war purposes. Ask a staff or committee person on the War Tax Committee of Philadelphia Yearly Meeting to come speak either to the whole Meeting or the youth group about their efforts and progress.

Muffled Messages: John Woolman sometimes became so carried away with what he was trying to say to the Indians, he did not speak slowly or clearly enough so that they could understand the words. It was one such time, however, that prompted Chief Papunehang to say to Woolman that he “loved to hear where the words came from”. Discuss the meaning of this, then do the following:

Have children take turns saying one of the following messages while muffling their mouth with their enclosed hand, then have the rest of the class ascertain the emotions and feelings behind the words:

- "I'd love to go to Shop Rite and buy you food for the whole month, but I can't this week because my bank account is very low."
- "I am very angry at your brother because he insulted me in front of the whole history class - you'd better tell him to leave me alone."
- "I think I saw a shadow of a ghost in that window there, and it is really giving me the spooks."

Visit a local Indian Reservation or invite a Native American to share some of their heritage or customs with the Monthly Meeting. See resources that follow:

### **Native American Speakers, Concerns, Information**

PYM Indian Committee:

Paula Michal-Johnson, clerk (215) 828-3708  
Nora Dunfee (609) 267-6152

United American Indians of Delaware Valley:

225 Chestnut Street, Philadelphia, PA 19106  
(215) 574-9020

Michele Leonard, Director

Powhatan Lenape Nation:

Chief Roy CrazyHorse of the Powhatan Lenape Nation  
Beverly-Rancocas Rd., Rancocas, NJ 08073

(609) 261-4747 (Information about tours through Powhatan Lenape reservation in Rancocas, NJ)

### **Native American Books for Young People**

(available in the PYM Library, 1515 Cherry St., Philadelphia, PA 19102; 215-241-7219)

*The Earth is Sore; Native Americans on Nature*, adapted by Aline Amon. Atheneum, 1981 (all ages).

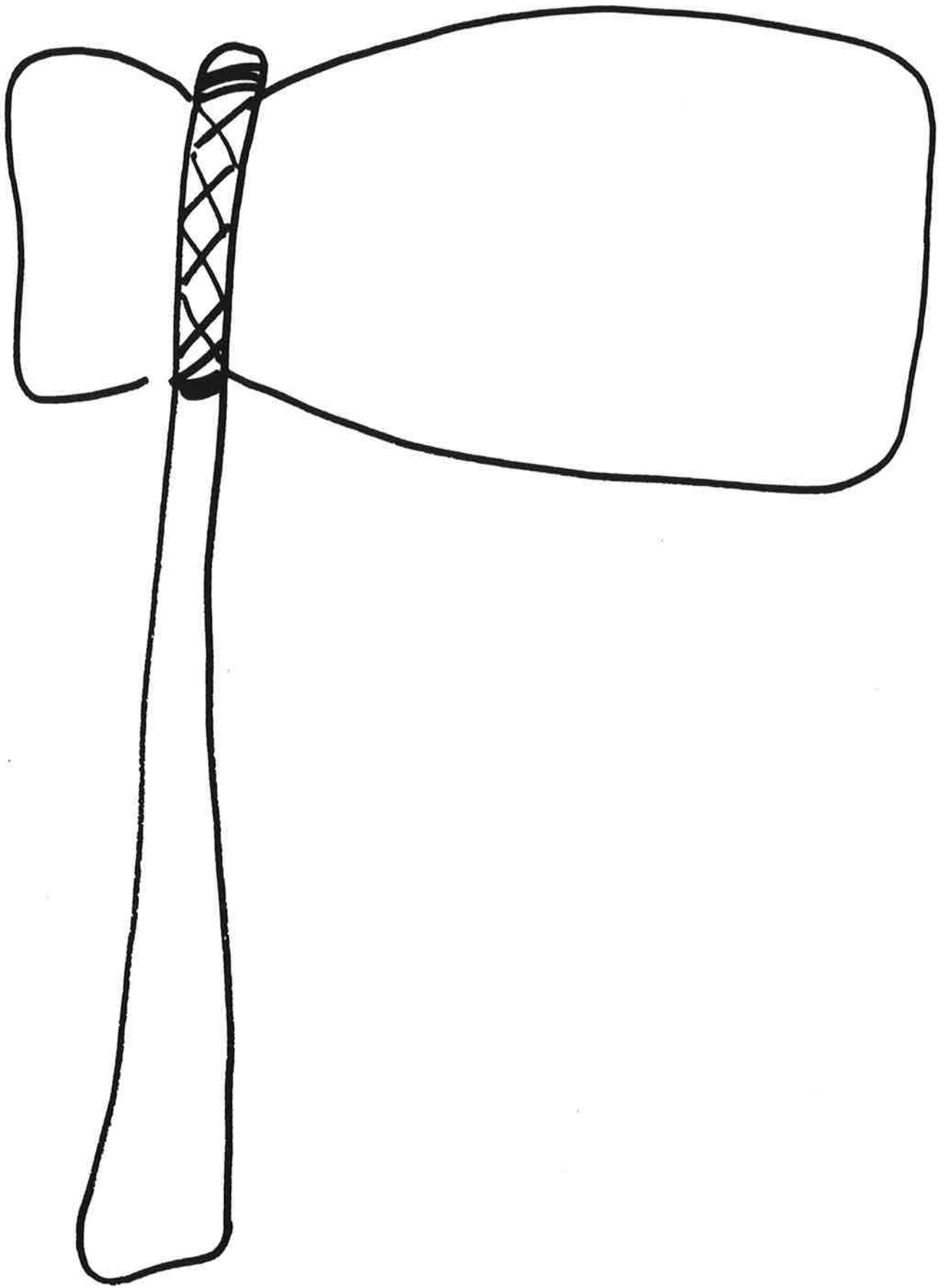
A collection of poems celebrating nature and protesting the abuse of the earth.

*The Mishomis Book: The voice of the Ojibway*. Indian Country Press, 1979. For grades 3-6. Oral history and traditions collected by an Ojibway (*sic*) Indian from the elders of the tribe.

*Sarah Winnemucca*, by Doris Kloss. Dillon Press, 1981. For grades 6-8. Biography of an Indian woman fighter for justice.

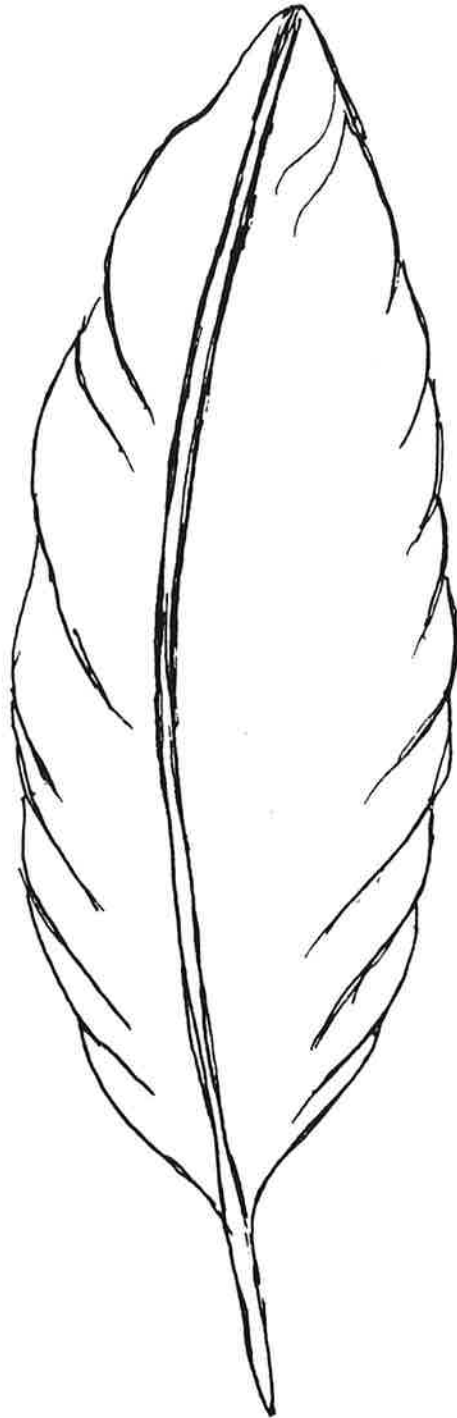
*When the Corn is Red: A Tuscaroran Indian Legend*, by Pekay Shor. Abingdon Press, 1973. For ages 5-10. This Tuscaroran Indian Legend explains the significance of red corn to the tribe and why they lost their land to the white man.

*Where the Buffaloes Begin*, by Olaf Baker. Frederick Warne, 1981. For ages 8 and up. This tale of a courageous Plains Indian boy who longs to find the lake where the buffaloes begin evokes the Indians' reverence for the buffalo.











## John Woolman Visits Chief Papunehang



"Love was the first motion, and then a concern arose to spend some time with the Indians that I might receive some instruction from them."



# The Earth is Our Mother

1. The Earth is our Mo- ther We must take  
 2. Her sa- cred ground we walk up on with e- very  
 3. The Earth is our Mo- ther She will take

care of her. The Earth is our  
 step we take. Her sa- cred ground we  
 care of us. The Earth is our

Mo- walk up- ther We must take  
 Mo- ther on with e- very  
 She will take

care of her.  
 step we take.  
 care of us.

Hey ya- nah

Ho ya- nah hey ya nah.



# JOHN WOOLMAN MADE A DIFFERENCE

Music & Lyrics by  
Bill Robling

Handwritten musical score for the song "John Woolman Made a Difference". The score is written on ten staves of music in a treble clef with a key signature of one flat (Bb). The lyrics are written below the notes. Chords are indicated by letters above the staves: C, F, Bb, and C. The lyrics are: "JOHN WOOL-MAN SPENT HIS LIFE \_\_\_\_\_ WALK-ING IN THE LIGHT HE SAID PE-O-LE SHOULD BE FREE \_\_\_\_\_ WHETH-ER RED OR BLACK OR WHITE \_\_\_\_\_ SOME-TIMES HIS FRIENDS HAD SLAVES AND SAID 'WHAT'S WRONG WITH WHAT I DO!' \_\_\_\_\_ HE SAID 'FRIEND \_\_\_\_\_ I DON'T JUDGE, BUT GOD IS THERE IN-SIDE OF YOU.'" The chorus is marked "CHORUS:" and includes the lyrics: "HE KNEW WHAT IT WAS LIKE \_\_\_\_\_ TO BE PRESSURED BY HIS FRIENDS \_\_\_\_\_ BUT HE SAID THAT WAR SHOULD STOP \_\_\_\_\_ AND SLAV-ER-Y SHOULD END \_\_\_\_\_ HE WAS JUST SOME-ONE LIKE US \_\_\_\_\_ SEE-ING WRONG AND ASK-ING WHY \_\_\_\_\_ JOHN WOOL-MAN MADE A DIFF'RENCE SO CAN YOU, AND SO CAN I \_\_\_\_\_".

2. John Woolman saw the poor, who had no shoes to wear  
He said "I can't wear fancy boots, when others' feet are bare.  
He said "You won't find God in a church or a steeple  
You won't be right with God until you're right with people."  
CHORUS





# THE BALLAD OF JOHN WOOLMAN

Music by Dave McEnery\*

Lyrics by Ed Silcox

I WAS BORN BACK IN WEST JERSEY IN THE EIGHTEENTH CEN-TU-RY MY  
 FAM-I-LY WAS LARGE OUR FAITH WAS STRONG I  
 COULD SEE THE IN-NERLIGHT IN ALL HU-MAN-I-TY IF  
 WE WORK TO-GETH-ER WE CAN GET A-LONG.  
 CHORUS:  
 THERE'S A PLACE WHERE I WRITE DOWN MY THOUGHTS  
 READ THEM AND YOU'LL HEAR MY PLEA  
 IT'S MY JOUR-NAL AND MY NAME IS JOHN WOOL-MAN  
 I'M WORKING FOR A WORLD OF HAR-MO-NY

2. My spirit told me often that all people must be free;  
 Not many shared my peaceful point of view.  
 But I've worked hard all my life for true equality,  
 It's not just what we say but what we do,  
 CHORUS

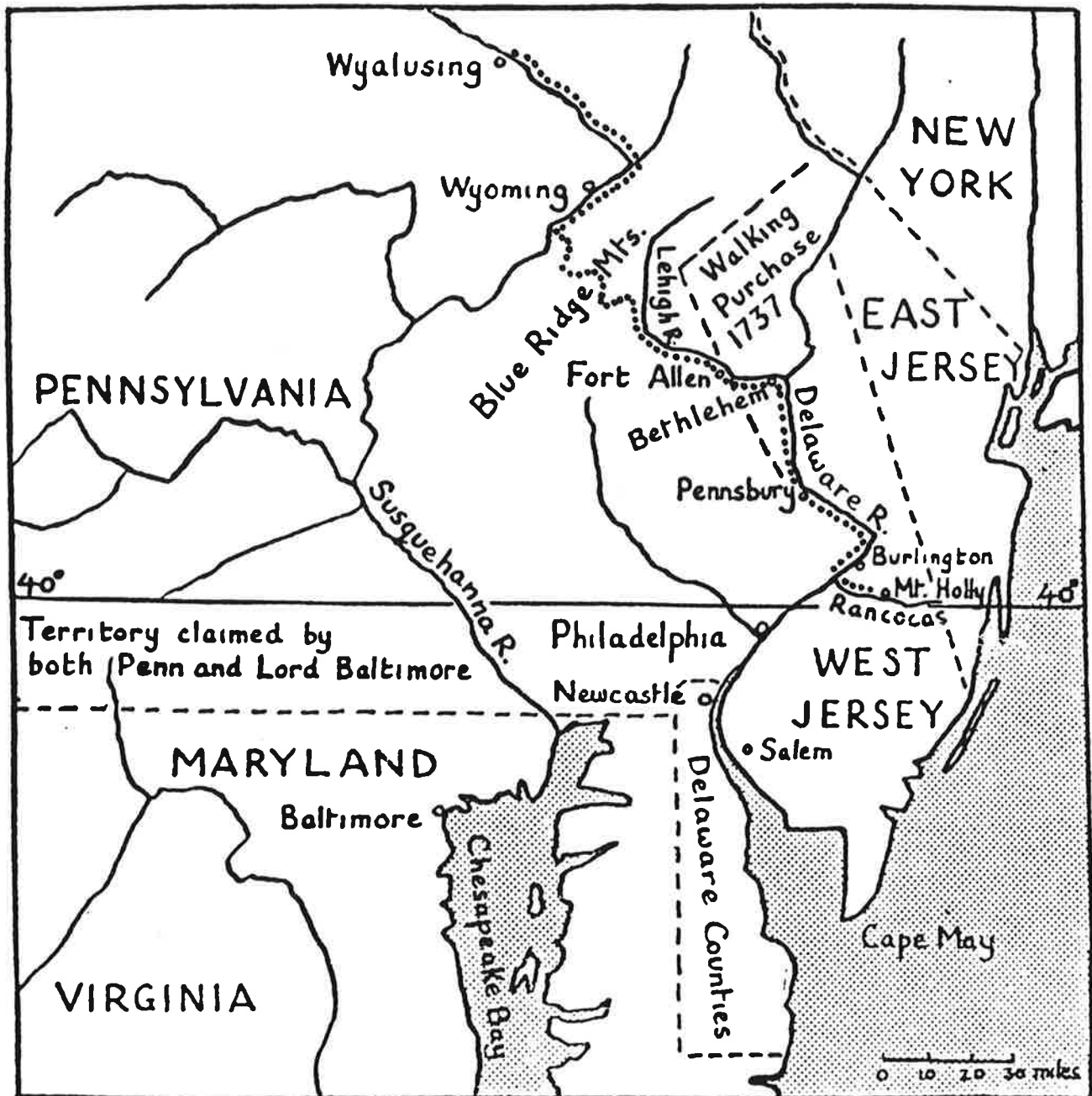
4. I traveled to England - my journeys never cease.  
 Friends said "Why bother going, John?"  
 "To enrich my Quaker spirit and spread the word of peace,  
 Smallpox stilled my voice, but my words live on!"  
 CHORUS

3. I've walked 100 miles through the woods of William Penn  
 To see the native people whose land we claim.  
 We spoke of the Great Spirit and the ties between all men;  
 Through we may look different, our hearts are all the same.  
 CHORUS

\*Copyright 1939 Stasny Music Corp.



# John Woolman's Route to Visit the Wyoming Indians



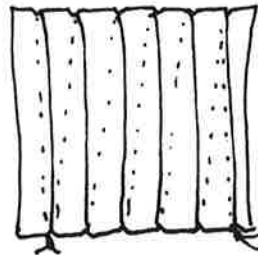
*PENNSYLVANIA AND NEW JERSEY IN THE TIME OF PENN AND WOOLMAN.*



# Weaving

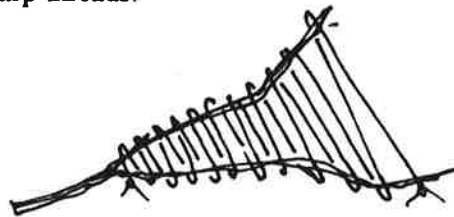
Weaving was important to the early settlers as well as the Native Americans. Some possible weaving projects:

1. Make a warp board on a piece of cardboard by making evenly spaced slits at the top and bottom. Warp the board with yarn or string.



Have a variety of materials available to weave through the warp strings like yarn, ribbon, strips of cloth, pipe cleaners, string, etc. You can make one community weaving by having children weave their own contributions into the piece or have each child do a small individual piece. A small dowel or stick can be used at the top or both top and bottom if you want to hang your creation.

2. Find a branch with a Y shape. Wrap warp threads around the branches. Weave natural material like grasses, weeds, twigs, leaves, into the warp threads.



3. Make a weaving board. Place nails 1/4 inch apart along top and bottom of a piece of wood. The dimensions of the wood should be slightly larger than you want the finished weaving project to be. Warp the board with yarn. Weave into the warp any kind of strands you choose. If you are going to use a continuous strand, you might want to make a shuttle. Wrap the length of material you plan to use around a cardboard rectangle with a slit on each end. Use the cardboard shuttle to draw the material in and out of the warp threads:



4. Make a paper mat by weaving strips of paper.
5. Use "pot holder kits" to weave small squares.



## Native Americans: Tribal Nations

Can you unscramble these Native American tribes?

( Tribes from the East Coast): **ENWEHAS**

**TOOTWA**

**TESUHCASSAM**

**THAWPONA**

**EDOIAN**

(Tribes from West Coast): **KUYI**

**NINTUW**

**DOOMC**

(Tribes from interior USA): **HEATDALF**

**MAYAKI**

**NAGKOANO**

**OKANPS**

NEED HELP? Turn upside down to see Tribal Nations

FLATHEAD

YAKIMA

WINTUN

OKANOGAN

SPOKAN

POWHATAN

SHAWNEE

YUKI

MASSACHUSET

ONEIDA

MODOC

OTTOWA





## EXERCISES IN CONFLICT RESOLUTION

1. Place the following phrases, one to each poster, on paper taped in various corners of the room. Point out each word to the group as a possible way of dealing with conflict and arguments in our lives. Then, at the word "go" ask the youth to move and stand under that word which best describes their most usual way of dealing with conflict. Take a look around the room, then come back together to discuss:
  - \* DENIAL - I do not admit to myself or others that there IS a problem.
  - \* WITHDRAWAL - I run away from the problem or conflict into myself - leaving the situation or person as soon as possible.
  - \* CONFRONTATION - I confront the person or persons honestly with my feelings.
  - \* HEALER - I "try to make everything all right again" - sometimes denying my own real needs or wants.
  - \* COMPROMISER - I try to work out a solution or compromise to the problem that is agreeable to all parties, including myself.
2. Discuss the following steps in conflict resolution and practice one or more of them using the situations given at bottom of this page, or youth might want to make up their own situations:
  - A. Define the conflict: what is the actual thing we are disagreeing about?
  - B. Each side listens to the other person without interruption for a couple of minutes as they explain their feelings, opinions, etc., about the conflict, using "I" statements: ("I" statements are a very important part of conflict resolution: you state how you feel without blaming the other person for those feelings:) instead of saying "You are mean because you never invite me to go with your friends," an "I" statement would be: "I feel hurt when I don't get invited to go with your friends."
  - C. Together, brainstorm ways in which the conflict might be addressed: sometimes it helps to make a list of possibilities, no matter how silly some of them may seem. Often you will hit upon a solution at least acceptable to both parties.
3. Discuss the ways in which the following behaviors might block good conflict resolution, and why they do. Then, role play various situations where conflict is present, keeping in mind these "blockers" - first, role play using them; then, role play the same situation taking care NOT to use them:
  - Bringing up past grievances with the person ("You told mom on me last week ...")
  - Name calling ("You are stupid...")
  - Threatening ("If you do that, I'm not driving you to the concert next week...")
  - Very hurtful remarks ("Well, your braces make you look like a nerd anyway...")

Situations might be:

Girl wants to borrow dress but sister won't let her

Boy heard from friend that another friend called him bad at sports and confronts him

Two friends want to ask the same boy to a school dance



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## CHAPTER 4

### JOHN WOOLMAN AND THE NATURAL WORLD

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*I... was early convinced in my mind that true religion consisted in an inward life, wherein the heart doth love and reverence God the Creator and learn to exercise true justice and goodness, not only toward all men but also toward the brute creatures; that as a mind was moved on an inward principle to love God as an invisible, incomprehensible being, on the same principle it was moved to love him in all his manifestations in the visible world: that as by his breath the flame of life was kindled in all animals and sensitive creatures, to say we love God as unseen and at the same time exercise cruelty toward the least creature moving by his life, or by life derived from him, was a contradiction in itself.*



John Woolman Journal, p. 8

#### **Themes:**

- ❖ God's Spirit is evident in all of life.
- ❖ There is a Divine energy which connects God, humans, and the natural world.
- ❖ We can live in harmony with the help of God's love.
- ❖ We must show compassion and exercise true justice with all living things.

#### **Background for the Teacher:**

All of life is the visible manifestation of God's invisible Spirit. Divine energy is present in every aspect of the natural world. This energy connects God, humankind, and nature. It is the underlying unity of all creation. We can live in harmony with God's love if we learn to exercise true justice and compassion toward *all* living things.

#### **Journal References:**

Pages 2, 3 8, and 13 of John Woolman's Journal

#### **Materials Needed:**

*Pre-K and Kindergarten:* Pictures of pets cut out of magazines; Pine Cone Bird Feeders: large sunflower seeds, string, pinecones, peanut butter; Trash Sculptures: trash, tape, glue.

*Grades 1 and 2:* plain white paper, crayons, copies of “John Woolman and the Robin” page to color; for Milk Jug and Food Mobile bird feeders: milk carton, tape, scissors, string, plastic strawberry or cherry tomato containers, popcorn, cranberries or macaroni; for Natural Grab Bag: objects made of plant or animal material and brown paper bag; for Cut-out Birds: oak tag or cardboard feathers, glue.

*Grades 3-5:* for Popsicle Stick Bird Feeder: Popsicle sticks, glue, paint, macaroni, nail, hammer, string; copies of “John Woolman and the Robin” page to color; for Bird Mobile: oak tag, scissors, coat hanger, string.

*Grades 6-8:* Paper, markers, crayons; for Journals: shirt cardboard, material, yarn, large needles, etc.

## **Pre-K and Kindergarten**

Developing the first three themes: Explain how John Woolman felt about all of God’s creation. Use the book *Play With Me*, by Marie E. Ets, or *The Mountain*, by Peter Parnall, both available through the PYM Library, or a similar more-accessible book, to develop the idea of the interconnectedness of all God’s creation.

### *Activities:*

Choose among the activities from *Sharing Nature with Children*, by Joseph Bharat Cornell (see resource section at the end of this chapter). These will heighten awareness in young children of their connection to the natural world.

Caring for Pets: have pictures of pets cut out and available for choosing. Have each child choose a pet they would like to have and glue it on a piece of construction paper. Form a group and talk about caring for pets. Discuss what each animal needs, such as food (what kind?), water, exercise, companionship (animals have feelings the same as the children, etc.). Can wild animals be pets? Why not?

Bird Feeders: Discuss what kinds of birds your feeders will attract and why (see directions at the end of the chapter).

Litter Patrol: Talk about littering. We are all connected. Taking care of the environment is important to all life. Form a “Litter Patrol” and clean up around your Meetinghouse. Talk about recycling and how that benefits living things in God’s creation.

Trash Sculptures: Have kids bring in trash from home (old catalogs, magazines, paper towel/toilet paper tubes, empty food boxes, empty milk cartons, tags, and twists from bread bags, Styrofoam meat trays, plastic strawberry baskets, etc. Using the trash, scissors, tape, glue and imagination, create collages. Have kids share their creations.

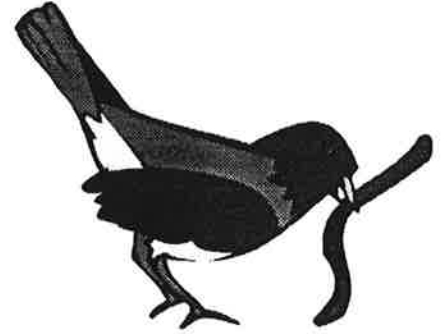
Field Trip: Take a trip to the John Woolman Memorial in Mount Holly, NJ. Caretakers can discuss Woolman’s love of nature with you. Call 609-267-3226 to arrange a visit.

## **Grades 1-8**

Use the story which follows as the basis for the discussion and activities used to reinforce the themes. Retelling the story in an interesting way keeps the attention of First-day students better than simply reading it.

## John and the Robin

One spring afternoon, when John Woolman was a little boy, he was walking toward a neighbor's house to do an errand for his mother. On the way he saw a robin sitting on her nest. As John came near her, the mother bird flew away from her nest and fluttered to and fro with anxious cries for the safety of her babies. On a sudden boyish impulse, John seized a stone and threw it at the mother robin. He missed, by growing more and more eager to prove his skill as a marksman, he hurled more stones until one struck the robin and she fell dead.



For an elated moment John was pleased with his good aim, but then he began to worry about what he had done. He remembered the baby robins who were now left alone in the nest without a mother to feed and care for them. Since he knew they must painfully starve to death, he decided it would be more merciful to kill them quickly. He climbed the tree where he had seen the nest, and soon he put the baby robins out of their misery.

As he went slowly on his errand to the neighbors, John couldn't get the thought of the robin and her babies out of his mind. He felt that he had made a terrible mistake - he had killed a living thing.

For the rest of his life John remembered his cruelty to the robin. From this experience he learned a great love for his fellow creatures. In an age when many people were very cruel to animals, John Woolman became just as sensitive to the pain of animals as he was to the sufferings of people.

When he was grown up and visited in England, John Woolman found out that on stagecoaches both the horses and the post boys were treated cruelly. Horses were forced to cover more than a hundred miles in 24 hours, and many were killed or driven blind by the terrific pace. The post boys got so cold on winter nights that sometimes they froze to death. So John traveled many weary miles on foot rather than ride on those terrible coaches.

In his famous *Journal*, John wrote:

"True religion consists of an inward life wherein the heart doth reverence God the Creator and learns to exercise equal justice and goodness not only toward all men but also towards all God's creatures."

by Rosalie Regan

Published in *Quaker Life*, March 1970. Used by permission of Friends United Press from *Friends Faith and Light Curriculum* - Living Light Series.

### Grades 1 and 2

This is a very sad story for young children. Note: Some children may become overly excited by the "killing" portion of the story - needing to concentrate on that aspect of the story and missing the message.

#### Questions:

- ❖ After discussing the story, ask if *they* have ever done anything that they felt sorry about later.
- ❖ How did they try to fix the situation they created?
- ❖ Ask if they ever did anything they felt really good about.

### *Activities:*

Drawing/Coloring: Ask the children to draw a picture of either John Woolman and the birds or a time in their own lives when they did something wrong and felt bad about it, or color “John Woolman and the Robin” in the resource section at the end of this chapter.

Birdfeeders: There are many different ways of making birdfeeders. See directions at the end of this chapter for samples, from the easiest to the fanciest birdfeeders. Before placing the feeders up, ask the children to think about:

- How will my putting up this feeder affect the surrounding wildlife?
- What animals other than birds might also eat from my feeder? How do I feel about this?
- What are my responsibilities now? What is this important?

Field Trip: Take a trip to the John Woolman Memorial in Mount Holly, NJ. Caretakers can discuss Woolman’s love of nature with you. Call 609-267-3226 to arrange a visit.

Nature Awareness Activities: Choose one of the activities listed in the resource section at the end of this chapter.

Natural Grab Bag: Explain that John Woolman saw all of the natural world as connected: plants, animals, people. Collect in a bag several object made from animals and plants (examples: wool clothing, hardboiled egg, rope, honey, leather shoes, wooden toys, carrot, fur stole or jacket, leather jacket, apple, etc.). Invite the children to choose an item while blindfolded and try to guess what it is. Then discuss the inter-relationship between people and the items chosen, using questions like:

- What is this made of or how was it made?
- What purpose does it currently serve?
- How does your use of this affect people or animals around you?

Cut-out Birds: Cut out bird shapes (see resource section at the end of this chapter) of cardboard or oak tag. Have the children glue feather on the bird figures (feathers can be purchased from a craft store or made from construction paper).

Bird Walk: Have the children go on a bird watch, if the weather is nice.

Sing: Sing the “John Woolman Song”, verse 1 (see page 14 of Chapter 1).

## **Grades 3-5**

### *Questions:*

- ❖ Ask the children if they know of any mistreatment of animals in the present day. What are people doing about it? What could they do about it?

Discuss any of the following issues:

- Animal rights - Do animals really have rights? John Woolman felt that animals had feelings and emotions. What do you think?
- Society’s so-called “villains” - wolves, snakes, spiders. Learning about them makes them less frightening.
- Hunting - should it be allowed?

- Zoos – is keeping animals in zoos cruel? What good purpose do zoos serve?
- Wearing fur – should we?
- Eating animals – do we and should we?
- Pet Stores – should exotic animals be sold (you may have to explain what “exotic” means)?
- Pets – what are your responsibilities as pet owners? Do you care for your pets? You could have magazines with pictures of animals (National Geographic, Nature, Ranger Rick, etc.). The children can cut out animals that could be pets and animals that should not be pet and mount on two pieces of construction paper. Discuss reasoning for and against domesticating animals.

**Activities:**

Bird Feeders: See resource section at the end of this chapter for directions.

Brainstorm: Discuss ways to help the environment.

Litter Scoops: make from old plastic milk jugs. Go on litter patrol.

Trash to Treasure: Create a collage construction using household trash like paper towel/toilet paper tubes, empty cereal boxes, empty milk cartons, lids, tags, and twists from bread bags, etc.

Color: Make copies of “John Woolman and the Robin” to color (see resource section at the end of the chapter).

Projects: Choose a project from *Save the Animals – 101 Easy Things You Can Do*, by Ingrid Newkirk (not available from PYM Library).

Nature Awareness Exercises: Select an activity (adapted from *Sharing Nature with Children*, by Joseph Bharat Cornell) listed in the “Nature Awareness Activities” section at the end of this chapter. These activities are intended to encourage a sense of “connectedness” with all of nature.

Bird Mobile: Using the patterns supplied in the resource section, trace, cut out, color, paint, and decorate birds. Using yarn, hang the cut-out birds at different levels from a coat hanger or branch collected on a nature walk.

Further reading for children: 3<sup>rd</sup> and 5<sup>th</sup> graders will enjoy the following books: *The Lorax*, by Dr. Seuss; *Just A Dream*, by Chris Van Allsburg; *Where the River Begins*, by Thomas Locker; or *Sparrow Don’t Drop Candy Wrappers*, by Margaert Gabel. All can be obtained from the PYM Library.

**Grades 6-8**

**Questions:**

After telling the story, “John Woolman and the Robin”, have middle schoolers retell the story. Talk about decisions they have made that they felt sorry or bad about later. Some children might feel more comfortable writing about this in their journal rather than talking about it in front of the group. (See Journal-making directions in Chapter 1).

*Activities:*

Community Clean-Up Day: After a youth Meeting for Business to decide what area is most in need of cleanup work and most practical for the group to work on, choose a day either during First-day School morning or the afternoon where the teens invite the rest of the Meeting (or they might elect to do it themselves) to hold a clean-up day.

Story Telling: As an alternate or additional story to the one mentioned above, read aloud *The People Hugged the Trees*, by Deborah L. Rose. This story is about Indians of Rajasthan, India, who decided to hug trees, at risk of death from the Maharaja, to save their environment. (Available from the PYM Library).





## Birdfeeders



1. **Milk Jug Bird Feeder:** Wash and rinse and cut a plastic milk jug so that it resembles the diagram. Make sure there are no ragged, sharp plastic edges. Poke holes near the bottom and place small sticks through so that birds have a resting place. Hang up with yarn (poke holes in top of jug), and fill bottom of jug with seed, bread, etc.

2. **Pinecone Bird Feeder:** Spread peanut butter all over a pine cone and then press on various types of seeds. String pinecone up with yarn or a pipe cleaner and watch the fun!



3. **Milk Carton Bird Feeder:** Wash out milk carton and stand it up. Tape or staple the top shut. Cut out a small window close to the bottom of the carton leaving most of the top closed. Put holes in both sides of the top, run your yarn or string through and hang.

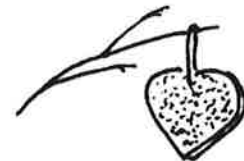


4. **Popsicle Stick Bird Feeder:** You will need 24 Popsicle sticks for the bottom of the feeder. Glue 12 of them together one way and 12 of them together the other way across the top of the first layer. Then, glue three or four on each of the sides to keep the food from falling out (see illustration). Now glue the sticks one on top of the other for the back. You can make it as high as you want. Then make a roof the same way you made the bottom part of the feeder. Now you are ready to paint or decorate your bird feeder. Try gluing macaroni or seeds on the roof and watch what happens! Put a nail in the roof and hang with yarn or string (place food on the bottom layer of the sticks).



5. **Food Mobile Bird Feeder:** You will need one of the plastic boxes that strawberries or tomatoes come in. Cut the bottom and one side of the box off. Now make strings of popcorn, cranberries or macaroni. String these from the bottom of the side panel to the top of the cut-off bottom (see illustration). Hang your mobile from the clothesline or a tree branch.

6. **Cookie Cutter-Shaped Bird Feeder:** Use a cookie cutter to cut shapes from pieces of bread. Punch a hole in the top of each shape. Brush with egg white and roll in birdseed. When dry, hang by a string through the hole.



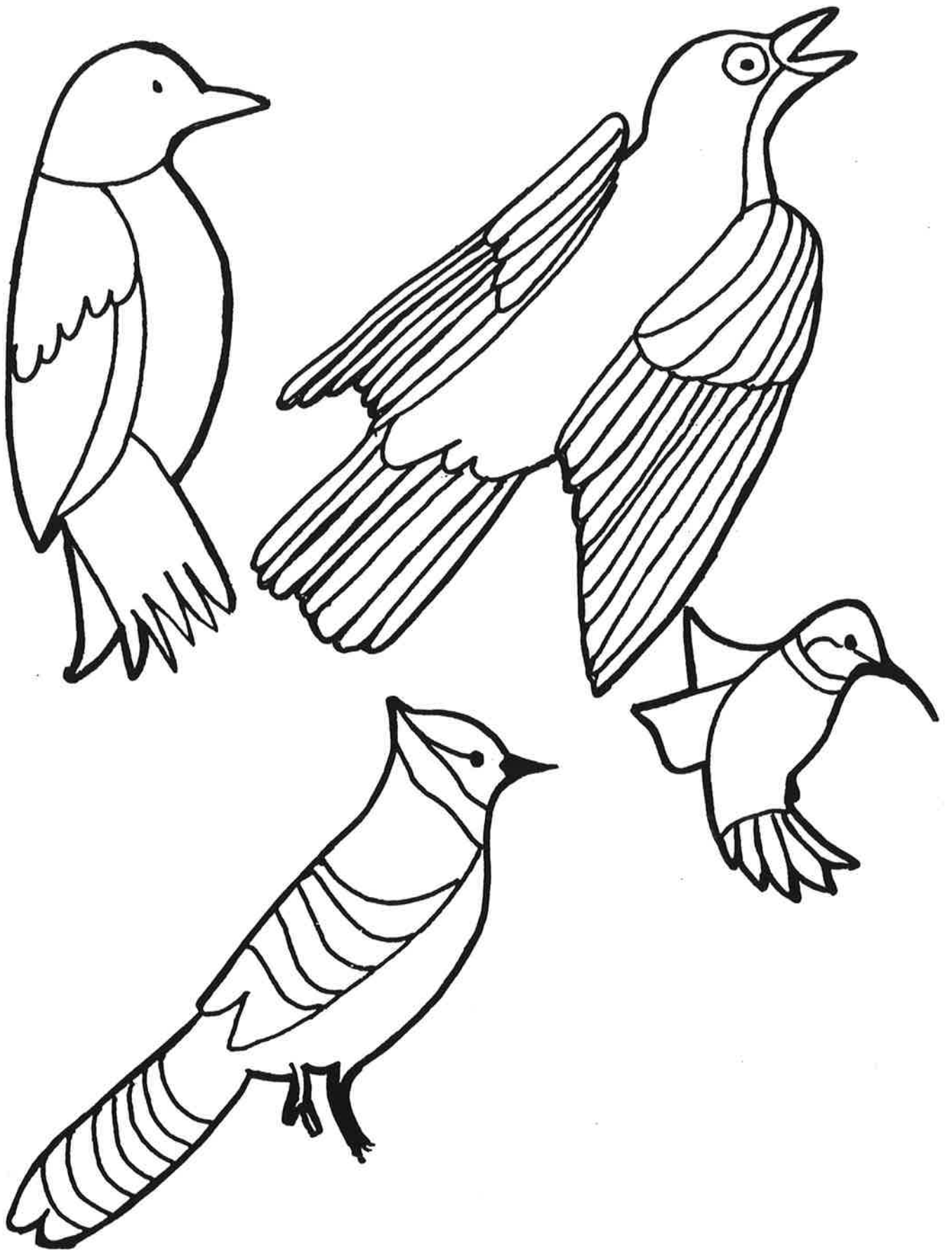


## John Woolman and the Robin



**"I was seized with horror that I had killed an innocent creature while she was careful of her young".**







## Nature Awareness Activities

Adapted from Joseph Bharat Cornell's *Sharing Nature with Children*, Ananda Publications.

### Study the Spider

After giving the children some background information on spiders (we would be overrun with insects if not for spiders; spiders make webs that fit into any shape or space and in a variety of sizes and forms according to their needs, skill and circumstances; the different kinds of spiders) - go on a Spider Expedition (this could, of course, be outside OR inside...) It would help if the teacher beforehand made some preliminary expeditions to find spider webs. Upon finding a spider or web, use magnifying glasses to study it. Stress the importance of leaving the web intact, however. Ask questions such as: Does the web look completed? Has the web done its job yet? (caught food for spider) How big is the spider's body in relation to its legs? What is the direction the spider most likely moved to create this particular web? If you are lucky, perhaps you will even see a web in the making!

### Adopt a Bit of the Earth

Have the teacher or the group as a whole take a walk around the area of the meetinghouse: either the grounds itself, if large, or the surrounding blocks. Find a spot that seems to continually have trash thrown on it, and "adopt it". This means that the class is responsible for picking up the litter on that piece of land whenever possible. Depending on circumstances, one or two children might be responsible each week; that way the work is divided up. Another thing that could be done is to have the class work on having a permanent trash can on site at the spot or a "No Littering Please" sign erected. (This would have to be cleared, of course, by the Meeting if it is on Meeting property or township if it is township property.)

### Meet a Tree

This game is for groups of at least two. Pair off. Blindfold your partner and lead him to any tree that attracts you. (How far will depend on your partner's age and ability to orient himself. For all but very young children, a distance of 20-30 yards usually isn't too far.)

Help the "blind" child to explore his tree and to feel its uniqueness. I find that specific suggestions are best. For example, if you tell children to "*feel the tree*," they won't respond with as much interest as if you say "*Rub your cheek on the bark*," Instead of "*Explore your tree*," be specific: "*Is this tree still alive? ... Can you put your arms around it? ... Is the tree older than you are? ... Can you find plants growing on it? ... animal signs? ... Lichens? ... Insects?*"

When your partner is finished exploring, lead him back to where you began, by an indirect route. (This part of the game has its fun side, with the guides leading their partners over imaginary logs and through thickets that might easily have been avoided.) Now, remove the blindfold and let the child try to find the tree with his eyes open. Suddenly, as the child searches for *his* tree, what was a forest becomes a collection of very individual trees.

A tree can be an unforgettable experience in the child's life. Many times children have come back to me a year after we played Meet a Tree, and have literally dragged me out to the forest to say, "See! Here's my tree!"

### Role-Playing

Be a dandelion parachute, freely drifting. Or a tree; feel your highest branches swaying with the wind's ebb and flow. Become a coyote pup gamboling across a flower-covered clearing; a bear in its winter cave.

Role-playing gets you into the moods, qualities, and behavior of nature's life-forms, grafting them into yourself and letting you feel your own heart's and mind's responses to them.

Being a human - John the executive or Sally the short-stop - sometimes gets to be confining. Our enjoyment and appreciation of life depends on our ability to sense the feelings of other creatures, escaping our self-definitions (job title and so on) to taste the joy of self-forgetful empathy with others.

Choose an animal, plant, tree, rock, or mountain - anything - and pretend you *are* that. Coordinate your body and imagination to experience the existence, movements and feelings of that other form of creation. The warm summer breeze blows across your dragonfly wings as you dance among the water reeds. The snow is soft and cold under your fox-paws; your thick fur is protection against the icy wind, but your empty stomach is growling. You hungrily watch a mouse as it scurries across the snow, stopping every few feet to nose in the frozen grasses.

The more you can put your whole being into pretending, the more you'll take on the character and feelings of your subject. The more deeply you can concentrate, the more oneness and sympathetic understanding you'll feel.

Simple scenes like the dandelion parachute or the swaying tree are best for beginners at role-playing. Group practice is good, too - you'll feel less self-conscious when everyone is doing the same thing around you. Try being a snake or a banana slug inching along; or act out the life cycle of a beech tree: first the seed in the ground, then the gaining of strength and stature as you become a mighty adult tree, then the rotting and falling, and finally the merging back into the soil from whence you drew your first life. You can act out the whole life cycle in a minute or two. As you gain confidence and concentration you'll have fun with more complicated images:

A flock of green-winged teal (ducks) passes just over the marsh grass, then twists and turns upwards. Each teal is attuned to the leader, and the flock moves as if it were one bird. You descend gracefully onto the smooth water.

In a different vein: Hold a public hearing on whether to build a dam on a certain river. Lobbyists come to the meeting - a farmer, a fisherman, a trout, a salmon, a deer, a cottonwood tree, a water-strider, a kingfisher, a mosquito, and any others who should be consulted.

Set a supportive and non-critical atmosphere in the role-playing sessions. Let the child develop at his own pace without fear of comparisons or competition.

### **Silent Sharing Walk**

Of all the activities here, the Silent Sharing Walk is potentially the most powerful.

Walk in silence, abandoning words and the trappings of civilization - shoes, for example, and synthetic clothing that makes such un-nature-like noises. The silence and harmony of this activity, especially at dawn or dusk, create an awareness that we are sharing the world with all living things.

Animals can sense the state of mind of a group of humans; they won't run away if they feel a peaceful, harmonious intent. (Deer seem especially sensitive in this way.) Often I've noticed, on these walks, how animals will move away from us without the frantic fear so common at the approach of human beings; instead, they retreat a few steps at a time, stopping to look over their shoulders and satisfy their curiosity. It's wonderful to sense our kinship with the animals; we enter their world as co-members, rather than as outsiders, and nature accepts us as parts of itself.

Because the walk requires sensitivity and subtle appreciation, I offer it only to children who I feel will be receptive and able to enter into the spirit of silent sharing.

In a high forest in Southern California, twelve boys and I prepared for a Silent Sharing Walk by remaining alone and apart for a half-hour, in total silence. We then walked slowly down an old road that was overgrown and shaded by trees, toward an overlook where we would see the great Mohave Desert, stretching out and away, far below. Birds and insects sang a chorus, and the air seemed electrified by our silence. A boy would spot something and tap the shoulders of his companions, pointing to whatever had caught his attention. The boys' eyes testified to feelings of calmness and joy.

We saw a doe moving slowly toward us, intent on browsing in the roadside brush. When we were just 30 feet away, she gracefully raised her head and looked us over quietly. Her eyes were so innocent and



trusting that they melted our hearts; rarely had we been accepted so unquestioningly into nature as now, by this gentle representative. There was an indescribable feeling about the moment - like coming home after a long exile.

Ten minutes later we came upon three coyotes trotting alongside the road. Like puppies, they would run a few feet closer, then stop to howl and tilt their heads from side to side as they watched us, curious about the silent strangers.

We arrived at the ledge overlooking the desert and stayed there for an hour, still in silence, letting ourselves be absorbed into the darkening high-desert world.

When a person becomes harmoniously attuned with the world, his feelings of harmony with other people are intensified, too. Through watching nature in silence, we discover within ourselves feelings of relatedness with whatever we see - plants, animals, stones, earth and sky. The American Indians knew that, in silence, men can feel that all things are expressions of a single Life, and that we humans, too, are children of that Life.

"As above, so below. As within, so without." As we get closer to nature, we find that the subject of our study is not actually nature at all, but life, and the nature of our own selves.

Unendingly magnificent is nature; yet we view only one of Her billions of planets. Her splendor is spread across endless space and manifested on countless worlds; but, for us, Her most wondrous gift remains Her willingness to teach us about ourselves. And when we learn to see and understand ourselves and the world around us, we humans become the pinnacle of nature's accomplishments; for through man, nature is able to view and appreciate itself in the fullest, most vividly aware way of all.

### **Bird Calling**

Bird watchers ("birders") have traditionally been thought of as eccentric types who trudge about the woods and climb trees with unruly collections of notebooks, binoculars and cameras. But if you ever get a chance to observe birds closely, you'll discover that they're beautiful to see and listen to, and utterly fascinating in their habits. You may find yourself not only understanding the birders' obsession, but catching it yourself!

In the bird world you'll find exquisite beauty and almost unimaginable homeliness; perfect grace and total clumsiness; fearsome power and gentle humility; silent soaring in rarefied heights, and earthy cackling and squabbling.

There is a bird call that you can easily do with no more equipment than your own mouth. It attracts many of the smaller species: sparrows, warblers, jays, vireos, chickadees, nuthatches, hummingbirds, flycatchers, bushtits, orioles, kinglets, wrens, and others.

The call consists of a series of rhythmically-repeated "pssh" sounds. Different rhythms work with different birds. Here are a couple of simple rhythms you can start with:

pssh . . . . . pssh . . . . . pssh . . . . .

pssh . . . . . pssh . . . . . pssh-pssh . . . . . pssh . . . . . pssh

Each of these series should last about three seconds. Experiment to find the rhythms that work best for the birds in your area.

For the best results when you use this call, wait until you hear birds nearby, then kneel or stand motionless by shrubs or trees that will partially hide you and give the birds something to land on. Begin calling the series, pausing after three or four rounds to listen for incoming birds.

The birds will respond quickly if they are going to respond at all. Some birds, like rufous-sided towhees, will fly to the nearest lookout post to find out what is going on. Others, like the wren-tit, will slowly, warily come closer. When the birds have come near, a single series or a couple of notes may be all you'll need to keep them nearby. I think the reason this call works is that the "pssh" sound resembles many birds' scolding call. (Some naturalists believe it sounds like a mother bird's feeding call to her young; others, that it merely provokes the birds' curiosity.)

Smaller birds dislike the presence of predators and will frequently mob a hawk or owl in hopes of driving it away. While hiking high in the Sierras, a group of Boy Scouts and I experienced a dramatic case of bird-mobbing. We were in the middle of a low-growing alder thicket when a pine marten scampered into view just eight feet away. (Pine martens are related to the weasels and are about the size of a small domestic cat. They are agile climbers and snatch birds as part of their diet.)

We gave our "distress call," and in no more than a minute ten eager birds had gathered to rescue us. They landed very close to the marten, scolding him fervently and indignantly until he decided to move on.

Children enjoy using this call. Many times I've been with groups of children who lay silently on the forest floor, completely absorbed in watching the birds that flew in overhead coming in answer to the children's signals.

## CHAPTER 5

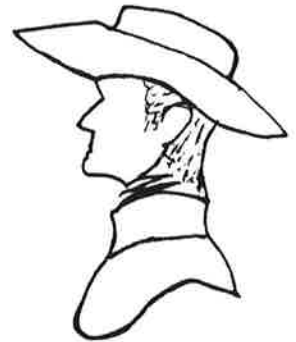
### JOHN WOOLMAN AND SIMPLICITY

*I saw that a man, with the blessing of the Lord, might live on a little, and where the heart was set on greatness, success in business did not satisfy the craving; but that in common with an increase in wealth, the desire of wealth increased.*

John Woolman Journal, p.18

#### Themes:

- ❖ Telling others how they should live does not convince them. Living what you believe does.
- ❖ We should not use more than we need so that others will have enough food, clothing, and natural resources.
- ❖ When we don't know what to do next, "focussing inwardly" helps us see what to do.



#### Background for the Teacher:

John Woolman struggled to lead a simple life, in order to become closer to his spirituality as well as to lessen the burden on others created by his needs. He was also keenly aware that simplicity is not just in material possessions, but involves focusing inwardly on the things which are truly important to you, and considering the consequences of too much outward focus.

From: "On Simplicity", *John Woolman Most Modern of Ancient Friends*, by Josephine M. Benton, Religious Education Committee, Friends General Conference.

**Journal References:** Pages 18-19; 41-42; 132-133 of John Woolman's Journal.

#### Materials Needed:

*Pre-K and Kindergarten:* two baskets, snacks, magazines, scissors, poster board, clay, large white drawing paper, crayons.

*Grades 1 & 2:* Copies of coloring pages "John Woolman Sells His Business" and "John Woolman Wears Undyed Clothes", dress-up clothes.

*Grades 3-5:* Blackboard and chalk or chart paper and markers; copies of two coloring pages; "Wants and Needs" Poster: large pieces of paper, glue, magazines or catalogs, scissors; Snack Basket: basket, snacks; Time Clock (for each student): one large circle on white paper divided into 24 parts, crayons or markers.

Grades 6-8: Poster board, chart paper, markers, 8½ x 11 white paper, scissors, glue, magazines; copies of "Simplicity" Cryptograms (see end of this chapter).

## Pre-K and Kindergarten

There is not a specific story for this age group; the following explanation will get the point across: John Woolman was a great teacher. He taught people how to live a good and happy life. He didn't just boss people around and tell everyone what to do. He showed them what was important by the way he lived his own life.

In the time allotted to you, choose two or three of the main themes of Woolman's life listed below to emphasize; each is followed by Questions and Activities to illustrate the idea.

1. *John Woolman showed people that it was important to share things and not to take more than they needed.*

Do you think that this is an important lesson for us today? Why?

Encourage conversation about how children felt when someone shared with them and how they felt when someone did not share. Show two baskets of snacks. One has enough for all the students present, the other only enough for a few. There should be two different snacks and the one with the smaller amount could be a more popular snack. Ask the class which snack they think you could serve to the class: the snack in basket A or the snack in basket B. They can only choose one basket. With guidance, they will choose the basket with enough for all. Share the good feelings as you share the good food!

2. *John Woolman helped people understand the difference between what they needed and what they wanted.*

What are some things that people really need? That means, without these things, people would die or get hurt or sick. (You may have to guide and support the discussion.)

What are some things that people like to have but they could stay alive and healthy without them? (Again, you will probably have to guide and support the discussion.)

Have a variety of magazine pictures showing human needs and wants. Have the children each choose a picture and then place it on a large poster divided into two sections, one for WANTS and one for NEEDS. Discuss their placement in the list.

3. *John Woolman made sure that he always had time for "inward listening".*

Sometimes that sounded like ideas, sometimes it sounded like colors, sometimes it sounded like music, sometimes it sounded like feelings. *All the time* it sounded good!

Let's see if we can find those good sounds inside of us. Have the children sit up straight in a comfortable position. Ask them to close their eyes if they can (this is difficult for young children); if that makes them uncomfortable they can keep their eyes open. Ask them to listen very carefully to all of the sounds they can hear *outside the room*. Pause. They may need to share what they were able to hear as a reinforcement. Then tell them to be very quiet and listen very carefully to any sounds they can hear *inside the room*. Pause. If they need to share, try to maintain the quiet feeling of the exercise. Then ask

them to be very quiet and listen very carefully to whatever they can hear *inside their own bodies*. They may be aware of sounds, colors, feelings, ideas... Ask them to listen carefully to whatever they notice within. After a brief pause, depending on age of your group, ask them to bring their awareness back to the room. Have the children draw their experience (white drawing paper and crayons work best) or sculpt with clay, maintaining as much quiet as possible. Abstract scribbling is fine. Share drawings.

Sing: "Quiet Moments", by Larue Evans, *Songs of the Spirit*, p. 9.

## Grades 1-8

Read "John Woolman Makes a Journey to England", from *Six Stories About John Woolman*, which follows, and retell it, including parts of particular interest to the class you teach. Then choose questions and activities which follow for Grades 1 & 2, 3-5, or 6-8, as you plan your lesson.

### John Woolman Makes a Journey to England

John Woolman and his wife had been living peacefully at home for some time before John felt called to set out again on another journey. He had been very ill, worn out by the hardships of his travels and visits on behalf of the slaves, but now he was well again. They were so happy at home together that perhaps Sarah had been hoping he would not feel the urge to travel again, but might settle down.

But the day came when he said: "Sarah, it has come to me that I must cross the Atlantic Ocean to visit English Friends and arouse them to the wrongness of taking part in the trading of goods produced by the work of slaves. I have been thinking of this for some time and I have set all my affairs in order that I may be free to go."

Sarah looked at him and saw that his mind was made up. She remembered that he had been seriously ill only three years before and that the passage would be long and rough and that he would be far away from her care. He was fifty years old now and his hair, touched with gray, was tied tightly back in the neck without a bow. He was thin from his illness but his eyes were bright and clear and his skin was tanned by a life lived out of doors and his courage was as strong as ever.

"I will get all ready for thy journey", said Sarah quietly as she had said so many times before.

"I am to sail steerage", said John. "Our Friends fear for my health on board ship with the rough conditions that prevail, but you know that I must travel in that way because I think the rich decorations of the saloon cabins are wrong and needless."

Sarah nodded. She knew how hard the conditions would be on a voyage that would take nearly five weeks traveling in the steerage where the poorest passengers were accommodated. But she knew John and how he considered elaborate and expensive decorations wrong, as long as other people had to travel in discomfort. She remembered how he had wept once at the table of a rich Friend when a golden cup of wine had been handed to him and had asked gently for a simple earthenware cup of water to take its place. She knew, too, that her husband would travel to England in his white undyed woolen suit -- so strange and unusual to look at -- because he believed that it was wrong to use dyes that were often made by slave labor and that were, in any case, only used to conceal dirt.



So, in the year 1772, John Woolman set sail on the ship "Mary and Elizabeth" for London. He was nearly six weeks on board, living among the sailors in rough and dirty conditions, talking to them and learning about the difficulties in their lives and helping them by his kindly understanding. He was glad to suffer the dirt and wretched conditions under which they had to exist, so that he could enter more fully into their lives. Living animals were carried on board to feed the passengers and his loving thought went out to these, too, dwelling in their cramped conditions. One terrible day, when there was a fierce storm and it seemed as though the ship must certainly sink, John's calmness and trust in God steadied both crew and passengers.

At last the "Mary and Elizabeth" sailed to the Thames to London City and with delight all on board saw gardens and beautiful buildings and fine houses along the river banks. As soon as he went ashore, John, a member of the Meeting of Ministers and Elders in Philadelphia and much esteemed by it, went straight to the Meeting House in Gracechurch Street in the city, where the London Yearly Meeting of Ministers and Elders, the most important gathering in Quakerism at that time, was in session. The Meeting had been gathered for about half an hour, and they were a solidly well-to-do group, plainly dressed, but in clothes of excellent material and cut.

Into the large dim hall, with its high windows and its serious assembly of weighty Friends, suddenly entered a most extraordinary figure – a man dressed all in white from head to foot: white hat, coarse raw linen shirt with no tie, coat, waistcoat and breeches of coarse white woolen cloth with white wool buttons, white stockings and shoes made of uncured leather.

A slight stir of horror went around the room as he advanced to the Clerk's table and laid down his Minute, a letter of recommendation from American Friends. The sober Elders were scandalized by the seeming strangeness and uncouthness of John's appearance. They certainly did not wish this peculiar looking stranger to travel all over England speaking to Friends. What would people think of him wherever he went? So when the Clerk had read the Minute from Philadelphia Meeting, one of the Elders rose and said in a cold, unwelcoming voice, "I think that Friends will agree that the stranger Friend, who has just presented his Certificate may feel his dedication for service in this country is duly noted, and that without further labor, he may be free to return home again to America.

The man in white, who had arrived so eager to visit England and to give English Friends his message, who had recently been through such hardship at sea, stared as if unable to believe his ears. The blow was a harsh one. He had come from a country where he was loved and respected, but English Friends did not want him and the message that he had come to give. He sat with his face covered and tears poured down his face, but he said nothing.

London Friends waited, expecting him either to slink away ashamed, or to burst forth into wild and uncontrolled speech. Neither of these things happened. John sought in the silence first for control and then for the Inner Light that would tell him what was wise to do and say. At last he rose and spoke with dignity and pain but with certainty. All eyes turned upon him. His pleasant voice rang out through the room as he said shortly to the assembled Friends: "Friends, I cannot feel myself set free from laboring in this country. God hath called me to this work and I must discharge it before I return home again. I cannot travel in the ministry without the unity of Friends, nor be of any cost to them when they have not that unity with the giving of the message. I must, therefore, since I am fortunate enough to be skilled in a useful trade, find employment until such time as Friends feel that it is right for my to carry the message I have laid upon me, to Friends throughout the country."

His lack of bitterness and his sturdy independence impressed them. There was something very persuasive in the way he spoke. But was it possible that anyone could dress like that and not be odd? There was a long and complete silence. And now they wanted him to speak and he felt their change of heart towards him, though no word was spoken and he rose again and said all that was in his heart.

The Elder who had spoken earlier in such a harsh manner begged his pardon, and he was encouraged to go on his travels and so he set out to carry his message to Friends all over the country.

## Grades 1 and 2

### Questions:

- ❖ How was John Woolman dressed when he stood to speak in the Gracechurch Street Meeting House?
- ❖ Do people ever visit your Meeting who are dressed oddly?
- ❖ How do you feel about people dressed differently from you?
- ❖ Why did John Woolman wear undyed clothing?
- ❖ What animal part has been used to make your shoes, belt, shirt?
- ❖ To make your clothes, was any living thing hurt?

### Activities:

**Color:** “John Woolman Sells His Business” and “John Woolman Wears Undyed Clothes” (see end of this chapter).

**Dress-Up:** Bring in dress-up clothes: shoes, scarves, hats, jewelry, skirts, pants, etc. In pairs have children dress up their partner in the fanciest way. Then dress the other person in the simplest way. Children can discuss “simplest” and “fanciest”.

**Songs:** “The Pebble Song” and “The Ballad of John Woolman” (see end of this chapter).

## Grades 3-5

### Questions for Recall:

Ask some questions listed above for Grades 1 & 2, and ask:

- ❖ What are examples of John Woolman’s commitment to simplicity in the story you have just heard?

### Questions for Discussion:

Read the following quote from John Woolman:

*“The use of hats and garments dyed with a dye hurtful to them, and wearing more clothes in summer than are useful grew more uneasy to me, believing them to be customs which have not their foundation in pure wisdom.”*

Ask the class:

- ❖ Which of our current customs, practices or fashions seem not to “have their foundation in pure wisdom” or seem to be wasteful or unnecessary? Give the children a few minutes of silence to think about this, then list their suggestions for “unnecessary” or “wasteful customs” on a blackboard or large poster paper in written or pictorial form.
- ❖ Providing time in his daily life for listening to the Inward Teacher was an important part of John Woolman’s commitment to Simplicity. Why was this so important to him?
- ❖ Help the children to think about how they spend their time. What kinds of choices do they have about how they spend their time? When they have a choice, what

kinds of activities do they choose? Do they include “quiet time” for reflection and contemplation? (See “My Time Clock activity below).

**Activities:**

**Wants and Needs Poster:** Discuss the difference between wants and needs. Give each child a large piece of paper which has been divided into three columns: “Necessities”, “Conveniences” and “Luxuries”. Explain what each word means. Then ask the children to cut out items from magazines and catalogs to glue in the appropriate columns. Each child can share his or her poster. Or this can be done as a whole group activity.

**Snack Basket:** Have the children sit in a circle. Present a basket of snacks to the child on your right with the instructions that they may take as much as they want, but please do not eat until everyone has some. (Provide a snack that can be handled without being ruined or contaminated). The basket should contain only enough for each child present to have one selection. If they run out before everyone has their share, stop, collect the snacks and problem solve. What happened, why did it happen, what can we do about it? If each child takes only one item and there is enough for all, commend and discuss their effort. Make sure the children understand that if people take or use more than they need, other people will not get enough or will be harmed.

**Songs:** Sing “Quiet Moments”, by Larue Evans, *Songs of the Spirit*, #9, or “Simple Gifts” (see end of this chapter)

**My Time Clock:** Give each child a large circle divided into 24 wedges, with each representing one hour in the day. Ask students to color in and label the hourly time spaces to show how much time they spend on their daily activities: sleeping, eating, watching TV, school, reading, playing, quiet time, etc. Discuss observations.

**Color:** “John Woolman Sells His Business” and/or “John Woolman Wears Undyed Clothing” (see the end of this chapter).

**Grades 6-8:**

**Questions:**

- ❖ Explain that John Woolman was a man who felt it important to achieve simplicity in his life, believing too much wealth, possessions, preoccupation with appearance, etc. was wrong because it not only distanced you from spirituality, but also made it harder for those with less wealth or means. After writing the word *Simplicity* on the blackboard, have the class brainstorm their ideas of what the term means (write their ideas on the board). Discuss the prevalence or absence of “simplicity” in their lives today, and modern life in general.
- ❖ Discuss the struggle which John Woolman experienced in deciding what it was he wanted to do to make a living:
  - a) his early decision that farm work was not for him
  - b) his dissatisfaction with making profits from merchandising
  - c) his subsequent decision to “forgo wealth” and earn a simpler living by freelance tailoring and orchard-keeping
  - d) his later decision to travel with his concerns



Ask middle schoolers how they plan to make a living, whether they think their hopes might change as they grow older, whether they have already changed from when they were younger.

- ❖ Discuss how John Woolman was different from most Friends of his time (his “peculiarities”)
  - a) the fact that he dressed mainly in white (because of “the value of dye-stuffs, the expense of dyeing, and the damage done to cloth”);
  - b) his refusal to eat sugar, molasses, drink rum or use silver because they were products of slave labor
  - c) his general distaste for fancy possessions or any kind of outward vanity or luxuries.

John Woolman was human, however, and as he said “the apprehension of being singular from by Beloved Friends was a strait upon me, and thus I remained in the use of some things contrary to my judgement.” For a time it seemed people avoided him and he felt “shut up in the ministry”. If your class knows each other fairly well, have them break up into small groups of 2-4 and share moments when they have felt alienated or “different” because of some belief, practice, or aspect of appearance.

### *Activities:*

The Bare Necessities: Give each child 20 slips of paper on which to write in large letters, with markers (one on each slip) the items which each owns. Then on a large piece of poster paper which has been divided into three columns: “Necessities”, “Conveniences”, and “Luxuries”, have children glue or tape their items in what they think is the appropriate column. As a group, take a look at the posters and discuss.

“Just Say No”: Have the class look through magazines and cut out advertisement pages. Instruct the children to cut out those which pressure us into feeling guilty if we don’t have a product, or ones which make us think our lives will be “better” if we have a product. Share these as a group, looking for key advertising phrases or images. Make a poster illustrating these advertising schemes.

Sustainable Development: If possible, have someone from your Meeting who is knowledgeable about environmental problems talk with the class about the current term, “sustainable world/lifestyle/economy” and its relation to simplicity. That Friend might be a member of the Environmental Working Group. The contact person is: Edwin C. Dreby (609)261-8190.

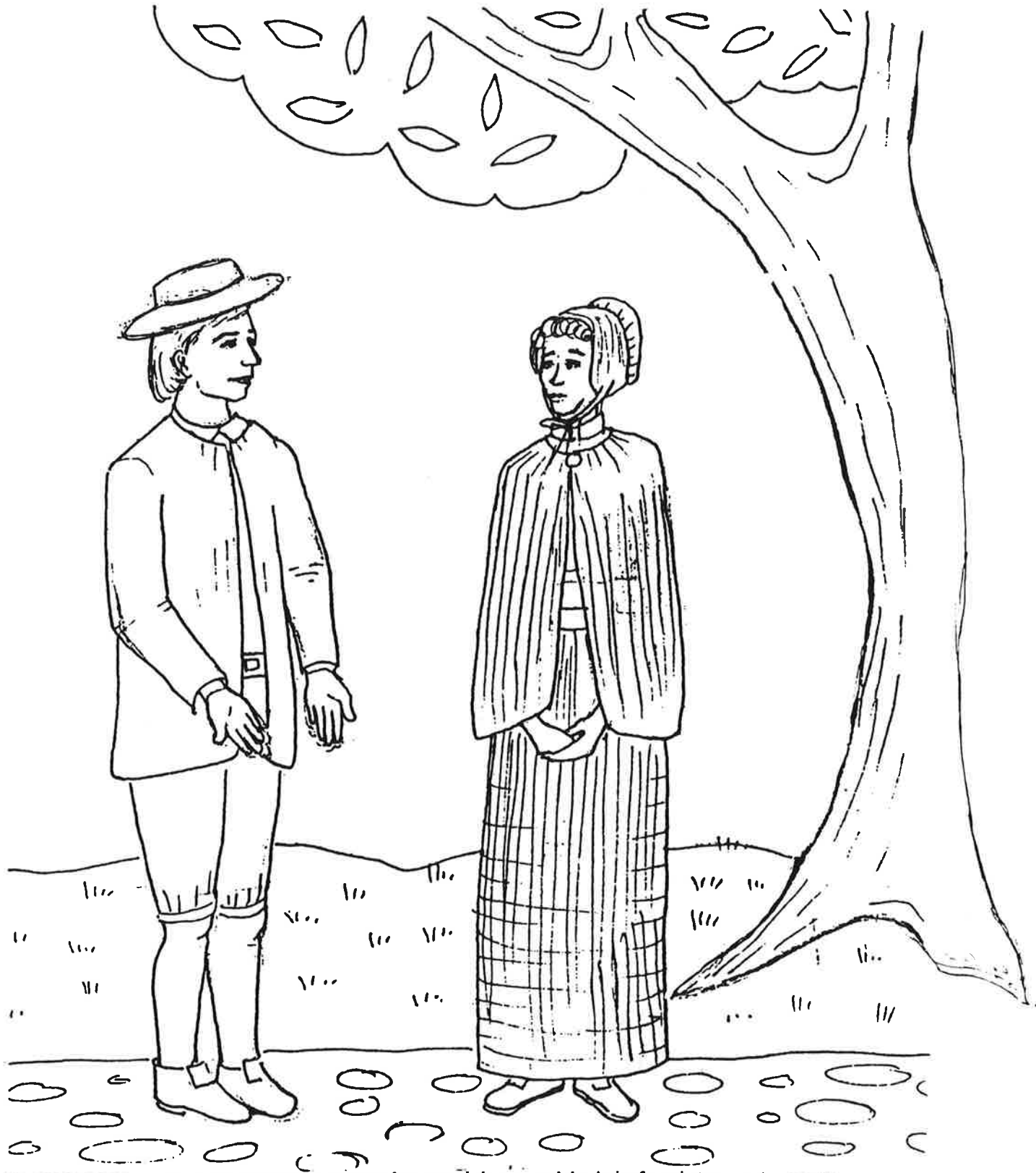
Cryptograms: Have class work on cryptograms of quotes on simplicity from Woolman’s Journal (see end of this chapter).

Song: Sing “Simple Gifts”(see end of this chapter).

Draw John Woolman: After looking at the profile of John Woolman at the beginning of this chapter, describe his simple way of living, manner of dress, etc. Discuss the fact that John Woolman had great respect for natural resources, therefore shunned excesses in dress and comforts. Discuss how no one is really sure of what John Woolman looked like and tell why. As you give children the descriptive words such as white, undyed clothing, longish hair, simple jacket and breeches, white hat, etc. children could either make their own drawings on their interpretation of Woolman, or add parts to a group drawing of John Woolman.



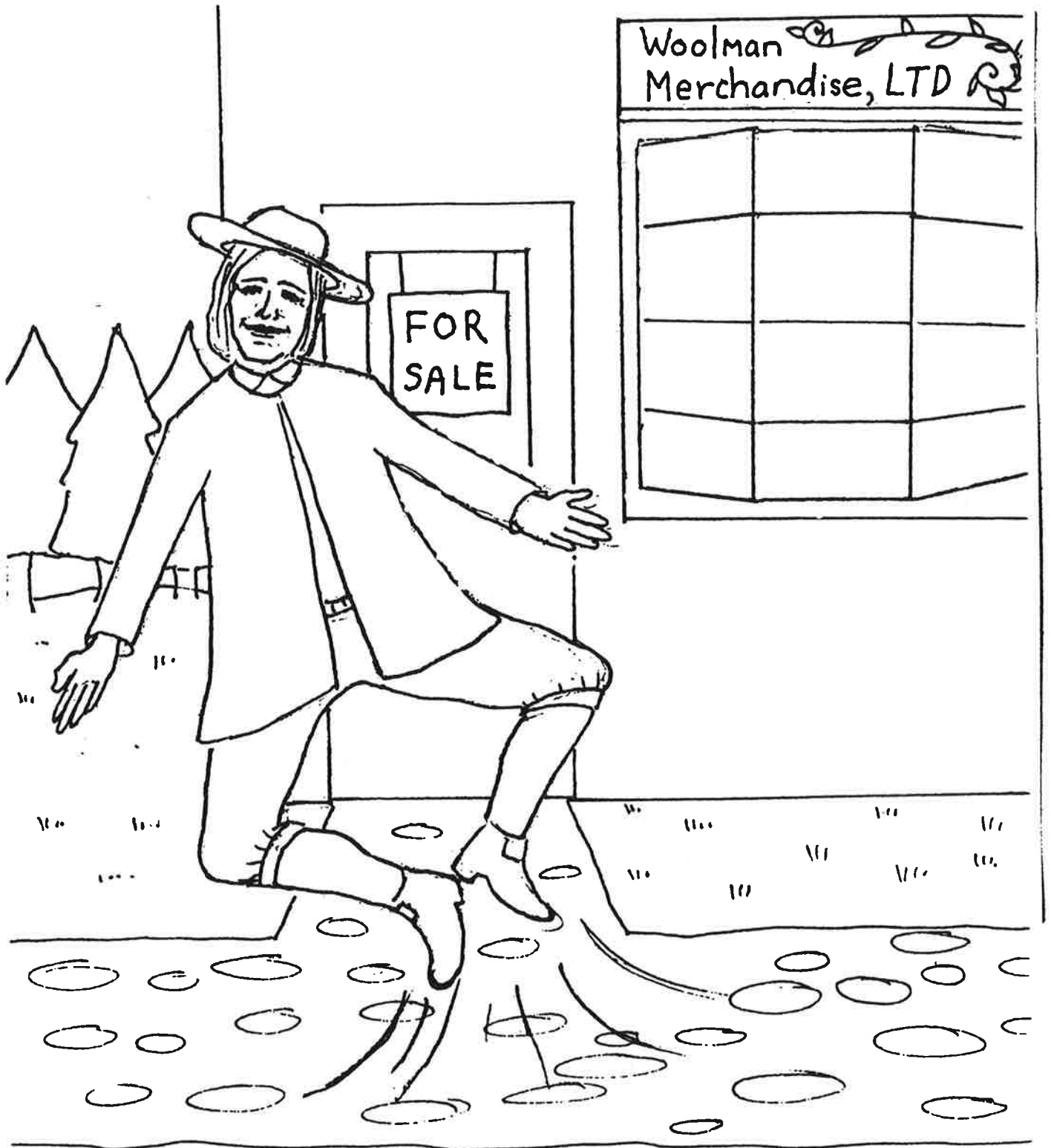
JOHN WOOLMAN WEARS UNDYED CLOTHING



"A conformity to some customs has entangled many, and the desire for gain to support these customs greatly opposes the work of Truth."



JOHN WOOMAN SELLS HIS BUSINESS



"I saw that a humble man might live on a little, and that where the heart was set on greatness, success in business did not satisfy the craving."



# SIMPLE GIFTS

Traditional American

Arranged by Arthur Peacock\*

*G* *Em* *Am*  
'TIS A GIFT TO BE SIM-PLE, 'TIS A GIFT TO BE FREE, 'TIS A GIFT TO COME DOWN  
*D?* *G* *C* *G*  
WHERE WE DUGHT TO BE; AND WHEN WE FIND OUR-SELVES IN THE PLACE JUST RIGHT, TWILL  
*Am* *Em* *Am* *D?* *G* *G*  
BE IN THE VAL-LEY OF LOVE AND DE-LIGHT. WHEN TRUE SIM-  
*G* *Em* *G* *Am* *D?*  
PLI-CI-TY IS GAINED TO BOW AND TO BEND WE SHAN'T BE A-SHAMED, TO  
*G* *Em* *Bm* *C* *G* *A* *D?* *G* *C* *G*  
TURN, TURN, WILL BE OUR DE-LIGHT, TILL BY TURN-ING, TURN-ING WE COME ROUND RIGHT.

\* From Quaker Songs





# PEBBLES

Words & Music by Mary Lu Walker

ONE LITTLE PEBBLE AND THE CIRCLES BEGIN, CIRCLE IN A CIRCLE THEY GO  
ON WITH OUT END RIPPLES ON THE WATER MOVE ACROSS THE POND THE  
PEBBLE DIS-AP- PEARs BUT THE CIRCLES MOVE A - LONG.  
CHORUS: CIRCLES ON WATER FROM ONE LITTLE STONE THE WATER IS SMOOTH IF YOU  
LEAVE IT ALONE EACH PEBBLE YOU TOSS MAKES A DIFFERENCE YOU SEE THE  
RIPPLES THAT CIRCLE CAN TOUCH YOU AND ME

2. Pebbles of good, pebbles of bad  
Circles of happiness and circles of sad.  
No way to stop them once they begin,  
Stop and think a minute and drop your pebble in.



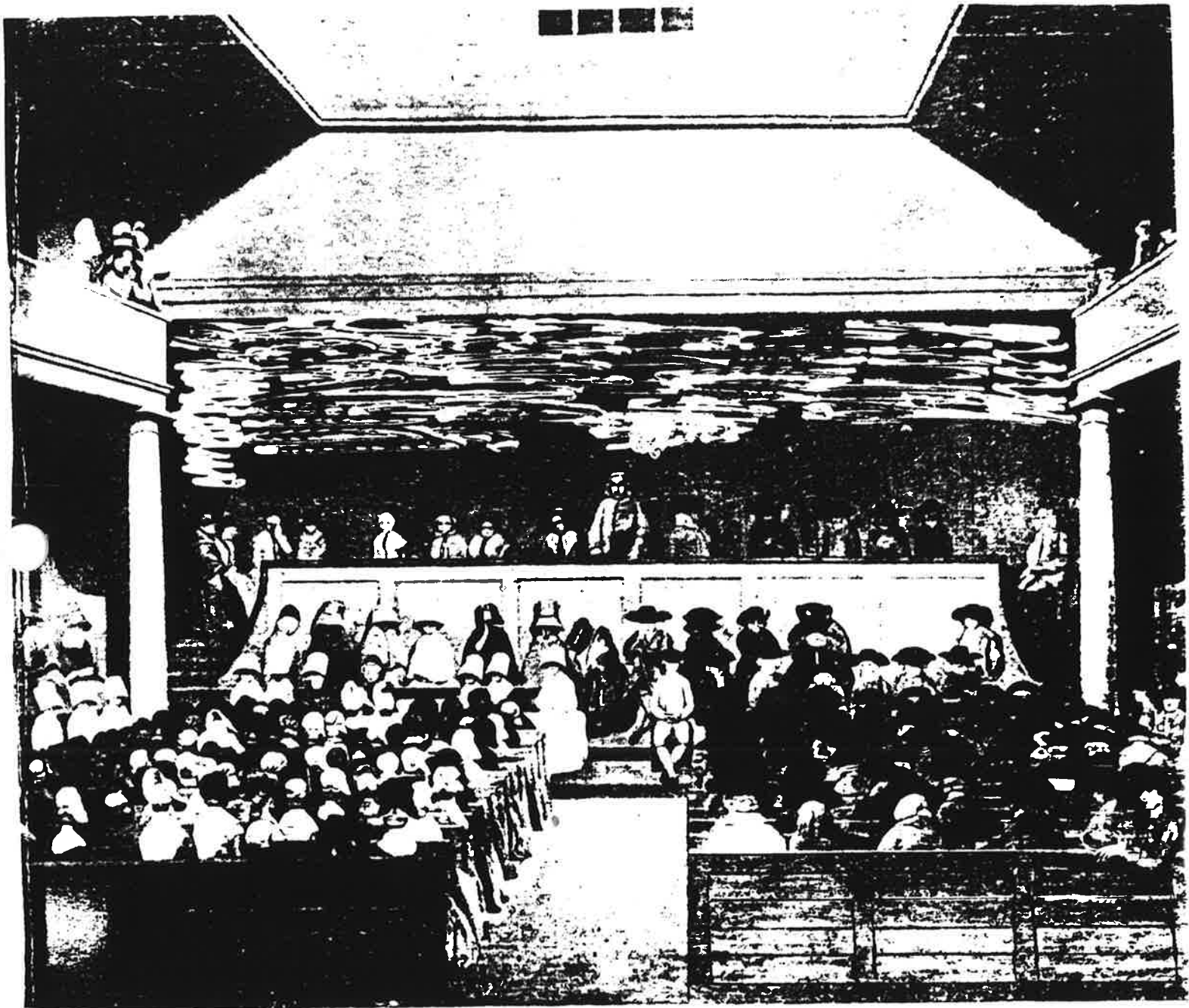


Fig. 3. Gracechurch Street Meeting, London, in the time of Tuke and Woolman.



Quotes from The Journal and Major Essays of John Woolman on *Simplicity*  
(Can you *simply* solve these cryptograms? Hints are at the bottom of the page)

1. " FHT RJ QIIG LCIU ILX PXJHMLXJM HUA PWJ BLXUOPLXJ IB ILX  
WILMJM HUA PWJ YHXFJUPM OU RWOEW RJ HXXHT ILXMIQDJM  
HUA PXT RWJPWJX PWJ MJJAM IB RHX WHDJ HUT UILXOMWFFJUP  
OU PWJMJ ILX CIMMJMMOUIUM. "
2. " O MHR PWHP H WLFSQJ FHU FOYWP ROPW PWJ SQJMMOUY IB  
CXIDOAJUEJ QODJ IU H QOPPOJ, HUA PWHP RWJXJ PWJ WJHXP RHM  
MJP IU YXJHPUJMM, MLEEJMM OU SLMOUJMM AOA UIP MHPOMBT  
PWJ EXHDOUY; SLP PWHP ROPW HU OUEXJHMI OU RJHQPW, PWJ  
AJMOXJ IB RJHQPW OUEXJHMJA. "
3. " FHUT HXJ MCJUAOUY PWJOX POFJ HUA FIUJT OU DHUOPT HUA  
MLCJXMQLOPOJM, RWOQJ PWILMHUAM HUA PJUM IB PWILMHUAM  
RHUP PWJ UJEJMMOPOJM IB QOBJ. "

**HINTS:** *All quotes use the same letter substitutions.*

*Among the 2 letter words are: of in on*

*Among the 3 letter words are: and the may*

*The most frequently used letters in the alphabet are: A, E, I, N, O, S, and T*



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