

In Christ there is no male or female.

Lucretia Mott, Bacon



Introduction

Courage and Compassion. Women's and slaves' rights. Speaking or acting only when led by God. We have tried in this Yearly Meeting curriculum to capture the essence of Lucretia Mott's Spirit-led life. She was a Quaker activist, an abolitionist, a minister, and a wife and mother, during the a time when Friends wished not to have the peace of their meetings disturbed. She was compassionate and courageous, an ardent champion of human rights until her death in 1880.

The social problems of Lucretia's day are, unfortunately, still with us today, but they take different, more subtle forms. We can learn from Lucretia's methods for helping the poor or gaining equal status for women, but we will choose our own methods to right the wrongs of today. The thrust of this Yearly Meeting packet is to show through the example of Lucretia Mott, that doing even one simple act of kindness or conscience can bring hope to the world.

This packet is designed as preparation for Philadelphia Yearly Meeting, March 24-28, 1993. The children and youth programs will concentrate on Lucretia Mott's life and concerns. However, the curriculum can be used after Yearly Meeting or any time in connection with a Quaker theme. It is designed for five weeks, but at least two of the chapters can be expanded to three weeks each. The style of each chapter varies slightly depending on its theme and on the CYPYM committee member(s) who penned that chapter. At Yearly Meeting, the children's activities will expand on this packet's ideas.

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Committee on Children and Young People at Yearly Meeting

January, 1993

Note: Quotations not otherwise identified are from Margaret Hope Bacon's *Valiant Friend, The Life of Lucretia Mott*, Walker and Company, New York, New York, 1980.

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Mott

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If our principles are right, why should we be cowards? Why should we wait for those who never had the courage to maintain the inalienable rights of the slave?

Lucretia Mott, Bacon

How to Begin

What

This packet is a 5-7 week unit on the theme "Lucretia Mott: Each Little Act of Kindness". On this page are references and ideas for approaching the packet. The discussion and activity portions of each chapter are age-grouped from youngest to oldest so you can choose quickly those which fit your First-day class. Each chapter has a resource section where you will find the songs, poems, craft patterns, recipes, and/or plays referred to earlier. Also at the end of each chapter is a bibliography of additional resources.

How

1. Preparation: Read all five chapters before you begin: Compassion, Courage, Sexual Equality, Racial Equality, and Tolerance. Figure out which chapters you feel most at ease with (the ideas suggested fit your teaching style or previous experience). Decide what materials and books you will need, and collect materials or request the books from the library before you begin to teach.
2. Each chapter includes a retelling of incidents in Lucretia Mott's life illustrating the theme of the chapter. Most children will prefer having these told to them rather than read. Tell as much of the story as you feel their attention spans can tolerate. Follow the telling with discussion questions and age-graded activities.
3. Books referred to more than once in this packet are:

Lucretia Mott: Friend of Justice, by Kem Knapp Sawyer, a beautifully illustrated story book.
Valiant Friend - The Life of Lucretia Mott, by Margaret Hope Bacon - an easily readable and interesting resource for teachers.

Both are available from the Philadelphia Yearly Meeting Library at 1515 Cherry Street, Philadelphia, PA, 19102, (215-241-7220) or from the Friends General Conference Bookstore, 1216 Arch St., 2B, Philadelphia, PA 19107 (215-561-1700 or 1-800-966-4556).

The CYPYM Committee gratefully acknowledges the artistic and compositional skills of Molly Haines, which were used to assemble this packet.

Those who go forth ministering to the wants and necessities of their fellow human being experience a rich return, their souls being as a watered garden, as a spring that faileth not.

Lucretia Mott, *Valiant Friend*, Bacon.

Banners

WHAT

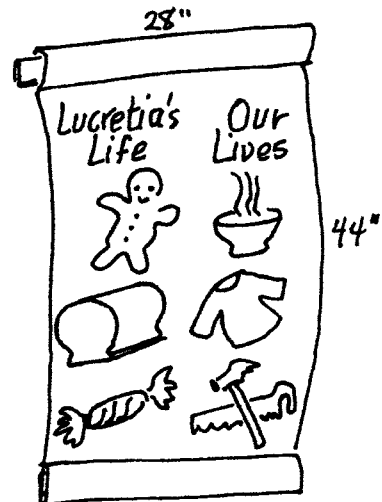
At Yearly Meeting we will display banners made by First-Day Schools. We hope that each First-Day School will make a banner illustrating the incidents in Lucretia Mott's life. Nearly every day of Lucretia's life was an opportunity for her to do some act of kindness or conscience that God called her to do. She knew what she did or said made a difference. Thus the alternate theme is "Each little act of kindness".

HOW

Make at least one large banner which can be displayed at Yearly Meeting. Because we plan to hang the banners over the dining room, they must be of uniform size (28" wide by 44" long). In some way illustrate the theme "Lucretia Mott: Each Little Act of Kindness." The incidents in her life, the quotes at the beginning of each chapter, or what you can do each day to make a difference may give you some ideas. We hope that each member of the meeting community from the youngest to the oldest has a hand in creating the banner. It does not need to be complex or intricate, but need simply express joy and hope that each simple act of kindness can change the world, as Lucretia's did. Make the banner out of fabric - felt is best. Make it two-sided. See the diagram for size specifics.

Make a casing at the top of the banner and run a *flat* 1" x 1/4" piece of *soft wood* through the casing. Stitch the ends. At the bottom you may wish to add fringe or scallops, or other decoration. Weight the bottom in some way - another casing and wooden stick will work as curtain weights.

Your design can be sewn, quilted, glued or drawn on, but the banner itself must be fabric and 28" wide by 44" long. Please send the banner in to Yearly Meeting and see that it gets to Marty Smith or Cookie Caldwell at Fourth & Arch Streets by Friday, March 26. Be sure to put your Meeting's name on your banner. Plan to pick your banner up at the end of Yearly Meeting in the East Room of Arch Street Meetinghouse. Those not claimed will be taken back to the R.E. office at Friends Center.



Note: Children may want to make their own small banners which can be displayed at your Meeting. This is a good way to involve children who will not be coming to Yearly Meeting.

CHAPTER I - COMPASSION

"I resolved to claim for myself all that the impartial creator had bestowed,"
Lucretia Mott, *Five for Freedom*, Burnett
And let him turn away from evil, and do good.
1 Peter 3:8-9; New Testament in Modern English, Phillips Translation

Background:

As we study the life of Lucretia Mott, we find several personal qualities which are helpful in putting faith into action:

- The ability to focus on one concern at a time
- The belief in the innate goodness of people
- Conviction - ability to act on one's own beliefs; willingness to be at odds with the larger society
- Compassion - ability to put oneself into the place of others; to feel the pain and suffering of others
- Courage - fearlessness in the face of physical danger, personal enmity or trial
- Determination
- Endurance
- Risk taking
- Faith
- The ability to cultivate a sense of right order - people before material objects, time for reading, self-study and devotions
- Self-control - overcoming one's faults, ability to use anger to attack problems without attacking the person

In this chapter we will look at Lucretia's compassion for other people.

Lesson Preparation

Read the incidents which follow before class. Learn them well enough to tell First-Day School students about Lucretia's compassion, or read the stories in a lively, interesting manner. Before you start to retell what follows, ask or explain:

1. What is compassion?
2. Explain about segregated education in the early 1800's. On Nantucket boys learned arithmetic and reading, and girls learned homemaking skills. At Nine Partners School in New York, to keep the boys from distracting the girls, children learned separately but exactly the same subjects.
3. Explain about cooperatives: skills of poor women or men (like sewing or craft-making) are organized in such a way that the whole group can earn money.
4. Do you know of any modern-day cooperatives?

Stories of Compassion

From early childhood on Nantucket, Lucretia Coffin was compassionate. Before she even went to school, Lucretia helped her mother run a store on the island while her father was away at sea. When her mother needed help, Lucretia did household chores and cared for her younger brothers and sisters. From a book called *Mental Improvement* by Priscilla Wakefield, Lucretia learned about the slave trade. She was profoundly affected by the cruelty and mistreatment of the people captured and sold as slaves. After the Coffins moved to Boston, they decided to send Lucretia, her brother and her sisters to a private school. With the hope that the Coffin children would meet people who did not live the sheltered and privileged life of Friends, their parents later sent the children to a public school in Boston. When Lucretia was older she felt that this had been a good experience. "It gave me a feeling of sympathy for the patient and struggling poor". (Bacon, p. 20).

After finishing grammar school in Boston, Lucretia was sent to the Friends Boarding School called Nine Partners, in Dutchess County, New York (now called Oakwood Friends School). In this boarding school, boys and girls were kept strictly segregated at all times. Once, one of the boys was punished by being locked in a closet without his supper, and Lucretia felt that this punishment was unfair and too severe. So she convinced her sister, Eliza, to get some bread and butter and make the secret journey to the boys' dormitory with her. They slipped the bread and butter under the door to the closeted boy with no one being the wiser (or so they thought).

Later, when Lucretia was a married woman and a parent of growing children, she became involved in the emerging anti-slavery movement. Increasingly Lucretia and her husband, James Mott, experienced the conflict between holding to their ideals and the need to make a living. James Mott's business was in cotton trading, and cotton was produced by slaves. After long and careful deliberation, first Lucretia became convinced and then James became clear that they could neither use nor sell slave-produced goods, which included cotton, sugar and molasses. When people came to her house she prepared slave-free products with special sayings inside, like
*"If slavery comes by color, which God gave,
Fashion may change, and you become a slave."*

During this time Lucretia met William Lloyd Garrison, a young journalist working on an anti-slavery newspaper, called the *Genius of Universal Emancipation*. He was jailed for writing an article opposing the slave trade. When he was let out of jail, having nowhere to go, Lucretia took him into her home, ignoring popular sentiments against abolitionists.

Lucretia Mott felt that all people should be provided with their basic needs: food, clothing and shelter. She was instrumental in starting the Association for Relief of Poor Women (now renamed The Northern Association). This was a workshop where poor women, both black and white, could meet to sew clothing and other household articles, filling the orders placed by wealthy women.

During the Civil War, Lucretia Mott collected clothing and money. When the Union Army built a camp for black soldiers near her home, Roadside, in what is now Cheltenham

Township, PA, Lucretia was invited to preach to the young black soldiers. She spoke to them of her faith that the day would arrive when war would no longer exist. She found opportunities to befriend the camp inmates, both officers and privates, as individuals. As one or two of the regiments left for the seat of the Civil War, they intentionally marched right past Lucretia Mott's door. She quickly ran to her cake-box, emptied its contents into her apron, and handed each soldier a gingerbread as they marched by.

Later, she helped to form the Women's Association for the Aid of Freed Men at Race Street Meeting in Philadelphia.

As she grew older and could travel less widely, she tried to meet the needs of elderly and young people close to her home. She put on a fair to benefit a "colored" children's orphanage. At Christmas Lucretia took gifts to the orphanage and to the "Aged Colored Home" (now renamed the Stephen Smith Memorial Home).

Follow-Up Questions

1. How did Lucretia learn about compassion?
2. Do you think the boys and girls should have been educated separately? Why?
3. What do you think the boy felt like? What did the two sisters feel like as they snuck into the boys' dorm?
4. How did Lucretia show compassion to the black soldiers during the Civil War?
5. As she grew older, how did Lucretia show kindness?

Discussion:

Personal Values

1. Where do you learn to do what you do? To be kind or truthful?
2. Lucretia housed an unpopular abolitionist, William Lloyd Garrison. Have you ever had someone, whom your friends didn't like, stay overnight with you? Did they tease you? What did you say?
3. What kind of a person would *you* like to be?
4. When you die, what do you want people to say about you?
5. Have you ever been punished for something you didn't do? How did you feel?

Role Models/Activists

1. Name one or two people whom you admire. Who would you like to be like when you grow up?
2. What values do these people have? What kind of a world would it be if everyone had those values?
3. Name a person who is doing something very worthwhile today? What compassionate acts are they doing?

Bible Verse on evil, 1 Peter 3

1. If someone does something very bad to you, what do you do?
2. What does it feel like to be kind to someone who has been unkind to you or your friend?

Activities

Youngest Children

Play Store: Set up a counter and goods on the shelf. Ask who would like to be Lucretia, Lucretia's mom, or people buying food and soap, etc. Switch roles after a few minutes. Nursery children could have fortune cookies with sayings during their snack time. As the Nine Partners School incident or Lucretia giving gingerbread to the soldiers is being told, have nursery children draw "pictures" to illustrate what they are hearing.

Elementary

A Free-produce store. First ask:

Which "causes" do you *not* want to support - slaughtering elephants for tusks, rhinoceros for horns, crocodiles for skins?

Which products would you *not* sell in your store if you ran one?

List products you *would* sell because they don't go against what you believe. Would those products be more or less expensive, harder or easier to get?

Then have each student bring one or two things from home to put in the store. Perhaps the class would want to make a free product to sell to the rest of the Meeting and donate to a cause they morally support.

Nursing Home Trip

Take a class to a nursing home to bring some joy into the life of the residents. Enter into a friendly dialog, e.g., what was your favorite toy as a child? to be answered by both child and adult. Take along "Free" products to share.

Elementary and Middle School

Roleplay the incident of feeding the boy at Nine Partners. Choose who will do what parts:

Lucretia, Eliza, and the boy being punished.

Ideas for staging the scenes:

Lucretia - convincing her sister to sneak with her to the boys' dorm, getting the food, communicating with the boy under the door.

Eliza - arguing with Lucretia, trying to convince her not to go, sneaking down the dark hall, her fear

The boy - joy at hearing the rescuers, trying to get the food and be quiet

Sing the Lucretia Mott Song (see Resource Section)

Make Free-produce candy

Make candies with little sayings wrapped around them and talk about how our consumerism creates or works against oppression. Make up some sayings of your own to put inside. Pass the candy out to Meeting members. See recipes in resource section. If you are not used to making candy, try out the recipe first to become aware of the pitfalls.

Sayings for free produce candy:

1. If slavery comes by color, which God gave,
Fashion may change, and you become the slave.
2. In the true marriage relationship the independence of the husband and wife is equal,
their dependence mutual, and their obligations reciprocal.
3. Take this, my friend, you must not fear to eat
No slave hath toiled to cultivate this sweet.
4. Any Great Change must expect opposition because it shakes the very foundation of
privilege.
5. We are to take Truth for our authority, and not authority for truth.
6. Where God is, there must be true Liberty.

Make Gingerbread Men and Women - use one of the recipes in the Resource Section.

High School

After reading or retelling the stories, involve the class in a discussion of these questions:

1. Do you think public or private schools give you more exposure to "less wealthy" or the more
"culturally or racially diverse" students?
2. Private Friends Schools are meant to give students a "guarded" education, so Quaker youth
can live their faith more easily, free of outside influences. Is it good for a student to be
educated in such an environment, as Lucretia was?
3. In the following instances, how much compassion should be shown?
 - a. You do something kind to someone and they are unkind in return.
 - b. A friend of yours is being unjustly accused of cheating.
 - c. An outspoken "activist" in your school has asked you to support him or her because no
one else will.

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LUCRETIA MOTT SONG

MARGARET HOPE BACON

Instrument suggestion: Trumpet

WILLIAM STEPH

1. On the Is - land of Nan - tuck - et she was born be - side the sea
 2. In the town of Phil - a - del - phi - a she hid the flee - ing slaves,
 3. Let's — bring an end to pov - er - ty, the gen - tle Qua - ker pled,
 4. Through - out the bus - y cit - ies and a - cross the coun - try side

All her long life she fought brave - ly to make slaves and wo - men free
 For the free - dom of her sis - ters she dared cross the o - cean waves,
 Let's — give the work - ers all a chance to earn their dai - ly bread.
 She — preached one sum - ple mes - sage, O let Truth be e'er thy guide

And she told us that where God dwells, there must be true lib - er - ty,
 And she asked U - lys - ses Grant to grant a par - don for the braves,
 Let — na - tions live in peace a - gain, just as our Lord has said,
 Let — — Münd the Light with - in thee and let love with thee a - bide,

And her light still shines for me.

Thank thee kind - ly, Friend Lu - cre - tia, Thank thee kind - ly, Friend Lu - cre - tia,
 Thank thee kind - ly, Friend Lu - cre - tia, for thy light still shines for me!

The
 Lucretia Mott
 Song

Chapter 1 - Resource Section

To make Gingerbread (the old fashioned way)

To 1 cup of raw brown suger
add 1 cup of Treakell (molasses from West Indies)

If thee hast any oring or lemon peelee,
slice very thin (grate) into Treakell.

Add 1/4 lb. of butter and 2 beaten eggs.

Work all these together.

Mingle well with 1-1/4 cup of whole wheat
flouer, plus 1/4 cup of rice flouer.

Add 1/4 lb. of beaten ginger (2 tsp. powdered or candied ginger) and 1/2 tsp. each of grated nutmeg, coriander and anis seeds a litell brused in a mortar.

Desolve 1 tsp. baking soda in 3 tablespoons of hot water. Add to other ingredions.

It must bee baked in a pann (8 x 11) which must bee a litell buttered (about 30 minutes at 325 F)

From: *Suggestions for "Lucretia Mott's Day"*

Gingerbread Men - About 8
5-inch long fat men or 16
thinner ones - from *Joy of*
Cooking

Even quite young
children are good at making
these, if the modeling method
suggested below is followed.

Preheat oven to 350 F

Blend until creamy:

1/4 cup butter

1/2 cup white or brown
sugar

Beat in:

1/2 cup dark molasses

Sift:

3-1/2 cups all-purpose flour

Resift with:

1 teaspoon soda

1/4 teaspoon cloves

1/2 teaspoon cinnamon

1 teaspoon ginger

1/2 teaspoon salt

Add the sifted ingredients to
the butter mixture in about 3
parts, alternately with

1/2 cup water, if you roll
the dough or 1/3 cup, if
you model it.

You may have to work in the
last of the flour mixture with
your hands if you are not using
an electric mixer. To model,
roll a ball for a head, a larger
one for the body and cylinders
for the arms and legs. Stick
them together on a greased pan
to form a fat boy or girl. Be
sure to overlap and press these
dough elements together
carefully, so they will stay in
one piece after baking. Or,
roll the dough first to any
thickness you like. A good
way to do this is to grease the
bottom of a baking sheet and
to roll the dough directly onto
it. Now, cut out your figures,
either by using a floured
cookie tin or by making a
pattern of your own, as
follows: fold a square of stiff
paper or light cardboard
lengthwise and cut it. Unfold
it and you have a symmetrical
pattern. Grease or flour one
side of the pattern and place it
on the rolled dough. Cut
around the outlines with a

sharp knife. Remove the
scraps of dough between the
figures, using them to make
more men. Decorate before
baking with small raisins, bits
of candied cherry, citron, etc.
The men may receive further
decorations, as described later.
Bake the cookies for about 8
minutes or longer, according to
their thickness. Test them for
doneness by pressing the
dough with your finger. If it
springs back after pressing,
the gingerbread cookies are
ready to be cooled on a rack.
Icing: Stir in a small bowl, to
make a paste:

1/4 cup confectioners' sugar
a few drops water

You may add a drop or two of
vegetable coloring

Apply the icing with a
toothpick or a small knife for
additonal garnishes - caps,
hair, mustaches, belts, shoes,
etc.



CANDY (from *Naturally Delicious Desserts & Snacks*, Faye Martin, Rodale Press, 1978)

Cream Caramels

1-1/2 cups honey
1/2 cup butter
2 cups light cream

Combine honey, butter, and one cup of cream in a saucepan. Bring to a boil, stirring frequently, and cook until mixture begins to darken and thicken. Add remaining cup of cream and continue to cook until mixture forms a fairly firm ball when dropped into cold water or reaches 244 F. (See Basic Procedure for Testing Candy)

Pour into buttered 8 x 8-inch pan. When cool, cut into 1-inch squares and wrap individually.
Yield: 64 squares

Molasses Taffy

1/4 cup honey
1/4 cup white vinegar
2 cups molasses
1 teaspoon soda
1 tablespoon butter

In a saucepan, mix honey, vinegar, and molasses. Boil until mixture forms a hard ball when dropped into cold water or reaches 270 F. (See Basic Procedure for Testing Candy) Stir in the soda and butter. Mix well.

Pour onto large buttered platter or cookie sheet. When cool enough to handle with buttered fingers, pull until taffy is light and shiny. Place the long pieces of pulled candy on buttered dish and cut into pieces. Wrap each piece separately to prevent sticking.

Yield: 3 dozen 1-inch pieces.

Basic Procedure for Testing Candy

If you use a thermometer, never put it directly into the boiling syrup. Either heat it first in water brought slowly to the boiling point, or stand the thermometer in the mixture before you start cooking and leave it there. The bulb must be completely covered with syrup, yet must not touch the bottom of the pan. When candy reaches the required temperature, remove the thermometer and put it where it may cool gradually, before you wash it.

To make the cold water test, when the candy is nearly ready, remove the pan from the heat so the cooking will stop. Fill a cup or small bowl with cold water. Drop about a half-teaspoonful of the syrup into the cold water and shape it with your fingers into a ball. Test for degree of hardness according to these stages:

Soft Ball (234 to 238 F) The ball of candy flattens out somewhat.

Medium-Soft Ball (238 to 240 F) The ball of candy just barely holds its shape.

Firm Ball (244 to 250 F) The ball of candy is firm but not hard.

Hard Ball (265 F) The ball of candy is very firm and hard.

Hard Crack (270 to 310 F) The syrup separates into threads when poured into the cup. The ball of candy is brittle when you tap it against the side of the cup.

CHAPTER 2 - COURAGE

Be of good courage and he shall strengthen your heart, all ye that hope in the Lord.

Psalms 31:24

"Robert Purvis has said that I was 'the most belligerent Non-Resistant' he ever saw. I accept the character he gives me and I glory in it. I have no idea because I am a Non Resister of submitting tamely to injustice inflicted on me or on the slave. I will oppose it with all the moral power with which I am endowed. I am no advocate of passivity. Quakerism as I understand it does not mean quietism. The early Friends were agitators, disturbers of the peace, and were more obnoxious in their day to charges which are now so freely made than we are."

(Lucretia Mott, Dec 1859)

Preparing for the Lesson:

Read over the incidents which follow. All five of them illustrate Lucretia Mott's courage and action orientation when it came to something she believed in: speaking up to her headmistress about what she thought was right, speaking in Meeting the first time, speaking up at an abolitionist meeting when only men were allowed to speak, overtaking kidnappers and bawling them out for what they were about to do to her friend, and walking away from an angry crowd by using her cool head. For the youngest children, the school incident and/or speaking in Meeting seems most appropriate.

Stories about Lucretia Mott's Courage

When the Headmistress found out that Lucretia had entered into the boys dormitory to take food, she was called into the office. Her punishment was not being allowed to go to the playground for a month. Lucretia accepted her punishment, but told the headmistress that she had gone to the aid of her friend because he and other students were afraid to complain about unjust punishments. The headmistress was surprised; she knew that Quaker rules were supposed to be just and fair. She said that Lucretia had a right to say what she thought. It took courage for Lucretia to speak up for and do what was right.

After Lucretia was married to James Mott, she had a son. In 1817 her young son died. Racked with grief, she spoke for the very first time in Meeting for Worship. Speaking in Meeting was not easy for her. It took courage to stand and speak out when she saw an injustice, like slavery or unequal treatment of women. Not everyone liked to hear what she had to say. But she listened to her inner monitor, and spoke when God so led. Although she took her public ministry seriously, she tried to balance it with the needs of her family. She traveled only when she was sure her family would be well cared for.

In 1833, a group of men and women met to try to form a national anti-slavery society. During the discussion, Lucretia rose several times to her feet to the surprise of the male delegates,

to offer corrections and encouragement (women were not normally allowed to speak at "mixed" meetings). When it was announced that several prominent abolitionists refused to support the cause, she rose again, saying, "If our principles are right, why should we be cowards? Why should we wait for those who never had the courage to maintain the inalienable rights of the slave?" She encouraged James Mott, her husband, and others to take a stand against slavery, even at the very real risk of losing his cotton business or losing friends. Later that same year, thirty women joined with Lucretia Mott to create the Female Anti-Slavery Society.

Lucretia acted with courage again a few years later, in 1840, while traveling in Delaware with Daniel Neall, a Quaker and an abolitionist. Neall was carried off by a mob who wanted to tar and feather him for spreading his abolitionist views. Lucretia Mott caught up with the mob in a carriage and scolded the miscreants for mistreating the elderly Neall, an innocent person when she herself was the real offender. After a very moderate tarring and feathering, Neall was returned virtually unharmed to his friends.

Later, in 1853, at an Anti-Slavery Convention, Lucretia Mott was unable to quiet the angry mob which was trying to break up the meeting. So she relinquished her own escort to allow him to safely assist the exit of the other women. To get herself out without being harmed, she took the arm of the nearest bully and asked him to escort her outside.

Questions for recall and discussion:

For the Youngest:

1. Ask the children to retell the story of Lucretia's meeting with the Headmistress.
2. Ask:
 - a. Do you think Lucretia should have been punished for helping the boy?
 - b. Were you ever scolded or punished for doing something you thought was right? How did you feel? What did you do?
 - c. Were you ever punished for something you didn't do? How did you feel? What did you do?
 - d. Do you know anyone who was punished for doing something which was wrong? How did you feel? What did you do?

For Elementary or Middle School:

1. Where do you think Lucretia got her courage?
2. When Lucretia stood up in Meeting to speak, how do you think she felt? How do you think she looked?
3. Have you ever stood and spoken in Meeting? What did you feel like just before you spoke; just after?
4. When she stood up to speak in the abolitionist meeting where women weren't supposed to speak, how would she be standing (straight or hunched over?), what do you think the expression on her face would be?
5. When she walked through the angry crowd, do you think she was scared? angry?

6. When she chased after the kidnappers, would she be hunched over? Would her teeth be clenched? What does our posture tell people about our emotions?
7. Lucretia had the courage to do one thing to help someone. Have you ever been in a situation where you helped someone and it took courage?

Activities

For the youngest:

Ask if any of them have been to Meeting for Worship. Have they ever heard people speak in Meeting? Prepare them for centering in Meeting by talking about what it feels like to speak in Meeting (for you, for them). Ask them to "center" (you can use a lighted candle in the middle of a circle to focus their minds and bodies). Have a 5-10 minute Meeting for Worship. If anyone spoke, after the Meeting ask them how it felt (Were they scared? Did they get confused?). Compare to Lucretia's feelings about speaking the first time.

For elementary age:

Design Quaker Action Figures:

- a) When standing and speaking in Meeting, what might Lucretia's body look like (stiff, relaxed?) What might the expression on her face look like? If you were to make a Quaker Action figure of Lucretia, what would it look like?
- b) Have students bring in action figures or bring them yourself (Ninja Turtles, G.I. Joe). Ask: what values does each figure stand for? What do Quakers stand for?
- c) Materials: pipe cleaners, clay, fabric, markers, paper, clothes pins, glue. Have each child, with or without a partner, create a Quaker action figure illustrating Lucretia Mott, George Fox, Mary Dyer, or Margaret Fell putting their faith into action.

Role Play Lucretia's friend Daniel Neall being kidnapped by anti-abolitionists, her chasing them down, and bawling them out.

Play "Red-Light, Green-Light," a game which requires courage to move ahead and not get caught by the leader.

Directions:

- The leader has her or his back to the runners who are lined up along a starting line, perhaps 20 feet away.
- The leader says "green light," still with back to runners. They all run forward as fast as they can toward the leader before s/he turns around and says "red light."
- At "red light" every runner has to freeze. Whoever the leader catches moving when s/he turns around moves back to the starting line.
- The leader turns her/his back on the runners and calls "green light" again, repeating the process until one player gently taps her or him.
- That person gets to be the next red light/green light leader.

Elementary/Middle School:

Tell the story of Esther, from the Book of Esther in the Old Testament. Esther was a young Jewish woman called to be the queen of King Ahasuerus (Xerxes), who ruled from India to Ethiopia. Esther learned that Haman, the king's prime minister, was going to kill all the Jews in the province, because Haman was angry with Mordecai, her adoptive father. No one, even the Queen, was allowed inside the King's inner courtyard without being summoned, on pain of death - unless the king held out his gold scepter. Esther gathered her courage, went to the king and told him, and saved her people.

Or look for the book, *Esther*, by Marlee Alex, (Scandinavia Publishing House, 1986.) This has good pictures and interesting text and might be found in a religious book store.

Middle School:

Act out the playlets on courage in the Resource Section.

Bibliography

Margaret Hope Bacon: *Valiant Friend*, (The Life of Lucretia Mott), Walker and Company, New York, 1980. PYM Library and FGC.

Linda Hill Rennofer: *Daily Readings of Quaker Writings Ancient and Modern*, Serenity Press, Grants Pass, Serenity, OR 1988. PYM Library and FGC.

Anna Davis Hallowell: *James and Lucretia Mott Life and Letters*, Houghton Mifflin and Company, New York, 1984. PYM Library.

Constance Buell-Burnett: *Five for Freedom*, Greenwood, 1953. PYM Library.

Constance Buell-Burnett: *Lucretia Mott, a Girl of Old Nantucket*, Bobbs Merrill Co., 1951. PYM Library.

Kem Sawyer: *Lucretia Mott, Friend of Justice*, Discovery Enterprises, 1991. PYM Library and FGC.

Unknown: Three unpublished playlets, in Resource Section, found at Swarthmore Meeting, 1991.

Childrens' Books Illustrating Courage - all available from PYM Library (215-241-7220):

Arnold Lobel, *Frog & Toad Together*, 1972.

Barbara Brenner, *Wagon Wheels*, 1978.

Mosel, *The Funny Little Woman*, 1972.

Chapter 2 Resources

Three Playlets about LUCRETIA COFFIN MOTT

Scene 1: Childhood on Nantucket

Time: 1803 - 7:00 a.m.

Place: Home of Thomas and Anna Coffin

Characters: Anna Coffin, Mother; Sally, big sister, 14 years; Lucretia; Betsy; Sailor

The girls are sitting around the table finishing their mush and milk. Mother is putting on bonnet and shawl.

LUCRETIA Oh, Mother, I wish we could go to Cape Cod with thee, we've only been there once in our whole lives.

MOTHER It would be nice, but I count on you to keep the house and tend store while I'm away.

SALLY May I be the boss, Mother, I'm the oldest?

BETSY That's not fair, I can never be the oldest!

MOTHER Why don't I leave each one of you in charge of something? Sally, thee shall be in charge of the house; the fire, cooking and sweeping, because thee is such an excellent housekeeper. Lucretia, thee shall be in charge of the shop because thee is good at making change. Betsy, what would thee like to be in charge of?

BETSY Not keeping the woodbox filled! I think I should like to be in charge of going to bed and getting up! May we three sleep in thy and father's bed while thee is gone?

SALLY Say yes, Mother; we won't be a bit frightened if we are sleeping all together!

MOTHER Of course thee may. Thee knows, my daughter, that I do not like to go to the mainland and leave thee alone.

LUCRETIA Sally, thee is a scaredy-cat. Remember, thee is the eldest daughter of Captain Coffin, who is as brave a man as sails the seas.

BETSY And his wife is brave too; she's going to the mainland all by herself to sell candles and wool and cranberry preserves, and bring back the things her family needs.

MOTHER (smiling) I shall miss you all very much. If the trading goes well, I shall be back in three days. Perhaps I shall have a surprise in my pocket? Now, I must go, or I shall miss the packet.

SALLY Come Betsy, we will help Mother carry her bundles to the landing; Lucretia had better stay with the shop.

(the girls load up and exit)

MOTHER (giving Lucretia a hug) I am counting on thee to keep a level head, while I'm gone. Yesterday Captain Burton delivered a roll of valuable sealskins your father sent from the Straits of Magellan for Mr. Stevens on the mainland. I will get word to Mr. Stevens today; he may send a messenger for the skins before I return. See that nothing happens to them.

LUCRETIA Goodbye, Mother; thee must hurry; we shall try to be worthy of thy trust while thee is gone.

(Mother exits, Lucretia waves, then turns to tidy up and dust the counter and the merchandise at the other end of the room that comprises the shop. She works along happily, humming to herself, when there is a pounding on the shop door. She hastens to answer it.)

LUCRETIA Come ... (a rough-looking sailor stands outside) Good-day, what may I do for you?

SAILOR Ishh your mother here?

LUCRETIA No, she's just now gone by the packet.

SAILOR Sooo. You got some seal skins here, some real good sealskins.

LUCRETIA We sell tea and spice and china. My father is in the China trade.

SAILOR You got some sealskins, they're for Meestair Jo-si-ah Ste-vens. I take them to him.

LUCRETIA We've had no word from a Mr. Stevens

SAILOR Let me in - I find skins - take to Meestair Ste-vens. (Begins to push against door).

LUCRETIA If thee will kindly wait outside I shall call my grandfather, Captain Folger.

SAILOR (registers fright, stares at Lucretia; she returns the look with a steady eye) Damn it! (Sailor turns and staggers away as quickly as he can. Lucretia shuts the door and bolts it. She peeks out of the window to be sure he has gone. She looks under the counter to reassure herself that the skins are there. She breathes a sigh of relief, and goes on with her dusting. When she is satisfied that all is in order in the shop, she picks up the breakfast bowls from the table and exits).

Scene II: Girlhood in New York State

Time: 1811, after supper

Place: Friends Boarding School

Characters: Teacher Susan, Lucretia

In the office - Lucretia sits opposite the head-mistress.

TEACHER SUSAN Does thee know how grave thy offense is, Lucretia - a girl must never enter the boys' part of the school.

LUCRETIA I know it is against the rules, but I went just the same.

TEACHER Furthermore, I am told that thee stole bread and butter from the table, and took it to a boy who was being punished for breaking a rule. What has thee to say to that?

LUCRETIA (earnestly) I did not steal, Teacher Susan; someone has told thee an untruth. I gave Adam Mott my own share of bread and butter which I had slipped into my pocket.

TEACHER That I believe, Lucretia; we shall suppose that someone was mistaken. (She smiles encouragingly). Now then, thee reasons well in class; will thee tell me why thee took the part of a student who had misbehaved?

LUCRETIA Because he was treated most unfairly.

TEACHER Unfair that Adam should be punished?

LUCRETIA: Teacher Thomas locked Adam in a dark closet the whole day without anything to eat just because he whispered once in class. That was much too severe for a little fault. Teachers should be fair.

TEACHER If Teacher Thomas was unfair to Adam, Adam should tell me about it himself.

LUCRETIA There has been unfairness before, but the students are afraid to tell thee for fear they will be doubly punished for complaining about a teacher.
(Teacher Susan sits quietly, controlling herself and thinking.)

TEACHER No Quaker Boarding School should employ force or fear to direct the behavior of its students. The rules should be fair and administered with understanding. We shall see that that is the case. Thee may go now, Lucretia.

LUCRETIA But Teacher Susan, I broke the strictest rule of all, and thee has not set my punishment.

TEACHER Thee is quite right. Thee is forbidden to go to the playground for a month.
(They gaze at each other with mutual respect.)

TEACHER (Putting out her hand) Thank thee, Lucretia.

LUCRETIA (Shaking the hand extended) Thank thee, Teacher Susan.

(They exit together)

Scene III: Womanhood in Philadelphia

Time: 1850's - early morning

Place: Bedroom of Elizabeth and Martha Mott, Lucretia's granddaughters at Roadside, the Motts' home on the edge of Philadelphia.

Characters: Martha, Man, Lucretia, Two colored girls, Elizabeth

(Two girls are sleeping in double bed. One girl stirs slightly, sits up, slips out of bed and peers out of the window; she seems pleased with what she sees, grabs up her clothes and dresses behind a screen. Other girl goes on sleeping The girl appears dressed, picks up a basket and leaves the house. She begins to pick berries, eating some, stopping to listen to a bird, etc.)

MARTHA Good morning, Robin Redbreast, I love your cheerful song. I, like you, could not resist getting up early to pick some raspberries for breakfast. (continues to pick and eat) (Man comes charging through the brush, spies Martha, doffs cap)

MAN Morning, Miss, you're out early.

MARTHA The berries are just right; I wanted to gather some before the day got too hot. Help yourself, there are plenty.

MAN No time for it this morning; I'm looking for two black girls. They're runaways. Have you seen them go past - they can't be far. I suspect they're heading for the Motts' place. That's a station, they say, though no one ever caught a slave there.

MARTHA You're the only soul I've seen since I got out of bed; I haven't been out long. Sure you won't have some berries?

MAN It's runaways I'm after; they'll bring a pretty price if I can catch 'em. Good day to you.
(goes on)

(Martha continues to pick until he is gone and then she runs for home as fast as she can go. She bursts into the house just as her grandmother is letting two colored girls in the front door)

MARTHA (excitedly) Quick, quick, a catcher is after you.

FIRST GIRL Oh, he'll drag us back again, we'll nebber be free, nebber.

LUCRETIA Come upstairs quickly -

The three girls follow Lucretia upstairs - they burst into Elizabeth's room; she is just finished dressing.)

LUCRETIA Martha, put your nightgown over your clothes, pull your cap down and get into bed.
(Lucretia grabs up Elizabeth's night clothes from the chair and thrusts them at one of the girls)

LUCRETIA Put on the nightclothes and get into bed with my granddaughter. Turn to the wall and pull your cap well down. (Lucretia's mind is working fast - she goes over to the clothes hamper, removes the lid, and beckons to the other girl to climb in and crouch down)

(There is a loud knock on the front door)

LUCRETIA Sit on the clothes hamper, Elizabeth, and start putting on your stockings and shoes very slowly. The slave catcher will be up here in a moment.

(Lucretia takes one quick look around the room and goes down to open the door.)

MAN (doffing his hat) Good morning, ma'am, I'm after those two runaway girls you have here.

LUCRETIA Indeed? and how does thee know we have two Negro girls here?

MAN Because I was right on their heels, and I know they wouldn't have gone past here. I have a warrant to search your house, ma'am.

LUCRETIA You are welcome to do so if you wish, but I can assure you it will be a waste of time. You'll find no Negroes here.

MAN We'll see about that. (Looks under piano, behind chair, etc. Starts upstairs.)

LUCRETIA My granddaughters sleep there. It is yet early morning; I beg you not to enter that room.

MAN Just as likely to be here as anywhere. (He pushes in.) Elizabeth looks up as if taken by surprise. Man glances hastily about and backs out.

MAN Beg your pardon, Miss. (Starts downstairs.) Well, it looks as though those black girls passed up this place after all. If I put on speed maybe I can overtake 'em yet.

LUCRETIA You won't have breakfast before you go?

MAN No, ma'am, too much money at stake. (He departs; as the door closes the girls come downstairs.)

SECOND GIRL De Lawd bress you, missy, you saved us shurah.

LUCRETIA (steering the girls toward the kitchen) Let's all have breakfast without raspberries.

Chapter 3 - RACIAL EQUALITY

Ye have heard that it was said of them of old, thou shall war only in self-defense, but I say unto you , take not up the sword at all.

Lucretia Mott, Bacon

"Where the Spirit of God is, there is Liberty."

Lucretia Mott, Bacon

Background:

Lucretia led a life guided by faith. She trusted in God and felt if she remained obedient to the light within, the worldly chaos would fall into place. She was often quoted as saying: "Open oneself to God's Leading." Lucretia had an unswerving faith in what she called the "eternal truth of the infinite God." It was this faith that let her see the necessity for racial equality and allowed her to act upon that truth without fear.

Today, 128 years after the Civil War ended slavery in the United States and over thirty years after the Civil Rights Movement, racism is still a reality in this country. While the racial landscape has changed, racism has remained ingrained in America's institutions and in people's attitudes. The definition of racism that this chapter is based on is the combination of prejudice and power. In the U.S. and around the world, people of European descent receive privileges based on the color of their skin. The reality of racism today calls white people to confront their racism in new and creative ways while it demands continued strength and resistance from people of color. One question the Society of Friends faces is how we can improve race relations while creating a world in which all people genuinely have equal opportunities.

Lesson Preparation:

One way in which this can be done is through education. This chapter will provide ideas for your First-Day School classroom. Research shows that by the age of two to five years children are aware of differences and of attitudes about differences. Because we cannot protect children from racism or from internalizing racist attitudes, we need to teach children about racial and cultural differences in a positive light. The belief that "everyone is the same inside" obscures very real cultural differences that do exist. It is important not to deny differences when children ask questions about race and culture. Affirmation activities are a good foundation for children's development of high self-esteem. Children and youth will have an easier time accepting others if they feel good about themselves.

Racism can be something that you work on all year long in your First-Day School class. Creating a bias-free environment in your classroom can be an exciting challenge. Resources are listed at the end of this chapter that can help you to accomplish that task.

Following are incidents which illustrate Lucretia's faith leading her to act for the rights of African-Americans and American Indians thirty years before the Civil War. Read the stories over a couple of times until you are familiar with them. Pick the incident which will best be understood by your group.

Incidents Illustrating Racial Inequality

On May 17, 1838, Lucretia's courage and faith in God's leading were put to a dramatic test. From the beginning of that week the Anti-slavery Convention of Women had been holding sessions at the newly dedicated Pennsylvania Hall on 6th Street between Mulberry and Sassafras in Philadelphia. The fact that men and women were meeting together alarmed the people of Pennsylvania, but that black and white people were meeting together on equal terms outraged them. Some people felt such interminglings would lead to what they considered the most abhorrent of sins - interracial marriage. As the week unfolded, protesting crowds gathered and the mood turned ugly. Signs were posted around the city on the night of May 16th calling for all citizens to "interfere, forcefully if they must", with the abolitionist convention. Daniel Neall, Pennsylvania Hall's president, made a request to the mayor for protection and was refused any help, because the mayor held the abolitionists responsible for inciting the crowds by holding abolitionist "mixed" meetings. The angry crowd protesting the meetings had swelled to 17,000. On Thursday, May 17, the mayor asked that the black women stop attending the meetings. To prevent physical harm, Lucretia, with her calmness strengthened by faith, arranged for the women to leave the hall. Arm in arm, one black, one white, the women exited to safety. The mayor locked the door to Pennsylvania Hall, assuring the mob that he had stopped the proceedings, and went home, leaving the Hall unprotected. In their fear and anger, the mob burned the Anti-Slavery Convention Hall to the ground, and then went looking for sympathetic abolitionists. Lucretia waited with calm composure. At the last minute the crowd was diverted because a friend of Lucretia's family led them away from the Mott home. Lucretia's danger had passed, but the mob vented its anger on Mother Bethel Church and a nearby Shelter for Coloured Orphans. The police did nothing to protect the innocent victims.

Such ugly tactics did not deter Lucretia and the other abolitionists. The violence against them only strengthened their resolve to work for racial equality.

It was not the first, nor would it be the last, time the police reacted with indifference to violence and aggression towards the abolitionists, innocent black people, and towards the churches and homes in Philadelphia's black community. The official word spread that the violence was brought upon black people by themselves. Lucretia knew this to be far from the truth.

Lucretia's sympathy for the oppressed extended to Indians as well as African-Americans and women. For many years she and James had extensive contact with the Seneca Indians in Western New York. In 1873 there was a crisis with Indians in California and twelve Modoc Indian leaders were sentenced to die. Concerned about the severity of the sentence, Lucretia wanted to intercede with the President of the United States, the only official who could change the sentence. Eighty-year-old Lucretia paid a call on President Grant, when he was visiting in her neighborhood. Although she had not been invited and had not made known her intentions, she was granted an audience and her request was heeded: President Grant pardoned six Modoc Indians (Lucretia Mott Day, Stamm & Franck, 1980).

Within the Quaker Meeting community and in states where Lucretia spoke, efforts were made to silence her. The antislavery movement was tearing Friends apart. Many felt the issue too emotionally charged to be spoken of in Meeting for Worship. "Leave politics at home," Friends repeatedly requested Lucretia. Her response was: "when one compromise of principle is made for peace sake and to please many, one may expect darkness and opposition to follow..."

With slavery as one issue to be settled by the Civil War, which was on the horizon, many felt the call to take up arms and fight the injustice of slavery by physical means. But Lucretia would never agree to violence. "The fact that the cause is glorious does not sanctify the means. The resort to bloodshed is barbarous, besides making the innocent suffer for the guilty."

Suggested Activities

(Even though the activities are grouped by age-level, many could be done by adults and children together):

All Ages:

Storytelling project: Ask people to bring in a favorite family story or to interview Meeting members (especially those who were involved in the Civil Rights Movement and those who are currently involved in racial concerns) about stories from their pasts. For small children, you may need to contact their parents, get the story from them, and cut out key people and objects in the story so that the children can remember how to tell it. You can also act out the members' stories using puppets and dolls constructed in class. (Be sure to have cloth, paper, markers, or paints of different skin colors).

The Stuffed Globe Toss: Another Affirmation Activity. Have the group sit or stand in a circle. Toss around a stuffed globe and have them point out the places on the planet that their ancestors are from and talk about how they came to where they live now.

Or, ask the First-Day Schoolers to bring in an object that represents their cultural identity and to share with the group why it is important to them. This can be done within the worship-sharing format.

Racial Awareness: With all ages, you can also make available and read books that include characters of a variety of different racial and ethnic backgrounds (see Children's Bibliography at end of this chapter). With young children, in order to gauge their level of racial awareness, ask: Does this character have the same color hair/skin/eyes as you? Is his/her nose the same shape? Do you know anyone or see anyone on TV who has the same skin color as the person in the book? In what ways are you like this person? (List the ways.) In what ways are you different? (List.) Are you more alike than different? Should all the people of the world look the same?

Exchange Program: Develop an exchange program with another church or synagogue youth group. Make sure that parents from your Meeting are as willing to send or drive their kids to the other church as they are to be hosts. It is also important that the exchange be long term. One shot deals may do more harm than good by simply reinforcing stereotypes about another racial or ethnic group. You might want to start by visiting another church regularly yourself to lay the groundwork to establish a connection. Once the exchange is under way, think up

joint projects with the youth group of the other church or synagogue. Make sure that your First-Day Schoolers understand and respect the way that the other church or synagogue operates.

The Night They Burned Pennsylvania Hall, a play by Margaret Hope Bacon, can be obtained from the FGC Bookstore.

For Young Children/Elementary School Age:

Ask children to tell you what they like and then what scares them about people who are different from them. Use their responses to get into a discussion about how they can feel good about people who are different.

Make an affirmation book of the whole class which describes how each person in the class looks. Each person takes his or her turn being "spotlighted" and described using short, positive phrases (like: good listener). One child volunteers to draw a picture of the student being spotlighted, and another can record the descriptions students offer. Include a page for each child with photos and descriptions of their physical characteristics.

Sing: from *Songs of the Spirit*:

"I'd Like to Teach the World to Sing", p. 22

"He's Got the Whole World in His Hands", p. 41, and

"Study War No More", p. 32

For Elementary/Middle School Age:

Read a book in another language to kids and talk about how it might feel not to understand what is being read. Talk about the experiences of kids whose first language is not English. Ask them if there are children in their classes at school for whom English is not their first language.

Take action in an area that is relevant to children's lives. For instance:

Talk to a toy store manager or owner about adding more toys that reflect diversity such as dolls, books, and puzzles, and to add mannequins reflecting diversity to their window display.

Ask the local stationery store to sell cards that depict children of color.

What other ideas can your class think of for action in your own community?

Find magazine articles about kids their age who have taken direct action against racism, for instance, kids who helped clean up after the riots in Los Angeles last spring. Find out about other ways (Quaker) kids have been involved in racial equality work.

For Middle School/High School Age:

Gibberish:

This is a simulation exercise for which you need to have a high degree of trust in your group. It needs to be guided with continuing sensitivity to the emotions of the students involved. If you see a participant experiencing extreme rejection, stop the game immediately. The exercise

simulates exclusion and creates a springboard for kids to talk about the dynamics of exclusion in their own social lives. Once they understand the concepts involved, you can move the discussion on to talking about racism as a form of exclusion.

Directions: Divide class into groups of three. Ask each group to divide itself into an apple, a pear, and an orange. Then ask all the oranges to leave the room. Inform the apples and pears that when the oranges rejoin them, they are to be talking in gibberish and not including the oranges in the conversation. Call the oranges back into the room and tell them to have a conversation with the apple and pear in their small group. Give the groups two minutes. Watch how the kids react. Call the group back together and ask them these questions:

- a. How did the oranges feel not being a part of the conversation? How did the oranges react?
- b. How did the apples and pears feel? How did they react?
- c. How do you feel when you're excluded from a group?
- d. How do you feel when you're doing the excluding?
- e. How does this relate to racism? How are people of color excluded in our society? (Talk about education, economics, etc.)
- f. Why do Quakers feel it is important to treat one another with respect, to see that of God in everyone? How can you carry that to the outside world?

When you reach the last question, it is important to reaffirm with the group that this was only an exercise and that it is not right to exclude other kids.

See the Resource Section for other activities and games for this age group: The Fair Shake Game, Workshop on Prejudice and Acceptance, and Assimilation Exercise.

For High-School Age:

If possible view a film or filmstrip on the life of Malcolm X and Martin Luther King. Discuss the differences in their views. Compare the days of the Civil Rights Movement to today (1960's to the 1990's). Bring in adult Meeting members who were actively involved in the Civil Rights Movement and those who continue to be involved in racial concerns today.

In worship-sharing groups or in pairs, ask kids to share a time that they have witnessed or experienced racism and spoke out against it and a time that they were unable to or didn't do anything. How did it feel each time? Other possible worship-sharing questions include:

What was your first experience of race? What were you taught by your family about race?

Stage a mock trial or civil rights trial about the police beating Rodney King in Los Angeles. Bring in magazine and newspaper articles about the event. Talk about the events leading up to the riots in L.A., and how Quakers responded at the time, and how Quakers should respond to the continuing reality of racism in the U.S. One good resource is the book *Think About Racism* by Linda Mizell, which is written for middle school through high school.

Check with your Meeting's Testimonies & Concerns contact person for a copy of the packet "Race, Rage, and Family: What Do We Tell the Children", a special report from Parenting Magazine that was published in the aftermath of the Los Angeles riots. The report is a series of profiles of different families, from an African-American family in L.A. to an Ojibwe family in Minneapolis, Minnesota. All the families talk about their feelings about race and about the Rodney King verdict and how it affected them. Ask the Young Friends in your group to split

into family groups and to read the profile about one family. Roleplay conversations about the L.A. riots between the families. How would these families interact with each other? Would they ever have the opportunity to meet in real life? If you cannot find a copy of "Race, Rage, and Family", call Testimonies & Concerns, 215-241-7230, or Religious Education Committee, 215-241-7221, and we will send you one.

Resource Books for Teachers

From PYM Library:

Anti-Bias Curriculum: Tools for Empowering Young Children, by Louise Derman-Sparks and the A.B.C. Task Force, National Association for the Education of Young Children, 1989.

From PYM Library and FGC:

Keepers of the Earth, M. Caduto and J. Bruch

All My Relations, Canadian Alliance in Solidarity with Native Peoples

From T & C Contact in your Meeting:

"Race, Rage, and Family: What Do We Tell the Children?", a Parenting Magazine Special Report, 1992.

Call Jennifer Galloway in the R.E. Office (215-241-7221):

"America's Original Sin: A Study Guide on White Racism", published and distributed by Sojourners, Box 29272, Washington, D.C., 20017 (1992) (For college age and up)

Historical and Cultural Atlas of African-Americans, by Olefe Asante, MacMillan, 1991.

Ethnic Pride, by Greta Barclay Lipson and James A. Romatowski.

Positively Different: Creating a Bias-Free Environment for Young Children, by Ana Consuelo Matiella, Network Publications, 1991.

Teaching Tolerance, published by Southern Poverty Law Center biannually, is available free of charge to educators. They have also created a complete teaching package (which is also free) called "America's Civil Rights Movement", with a documentary film called "A Time for Justice" and a publication called "Free At Last". Write to Teaching Tolerance, 400 Washington Avenue, Montgomery, Alabama, 36104.

Think About Racism by Linda Mizell (for Jr. High and High School)

Children's Books about Children of Color/Multicultural books:

From PYM Library:

The Way to Start a Day, by Byrd Baylor, Alladin Books, 1977

An Island Christmas, by Lynn Joseph, Clarion Books, 1992

and now Miguel, by Joseph Krumbold, Harper Trophy, 1953.

The Girl Who Loved Caterpillars, adapted by Jean Merrill, Philomel Books, 1992

Tell Me a Story, Mama, by Angela Johnson, Orchard Books, 1989.

Follow the Drinking Gourd, by Jeanette Winter, Dragonfly Books, 1988.

Amazing Grace, by Mary Hoffman, Dial Books (Young), 1991.

From FGC and PYM Library:

Benjamin Brody's Backyard Bag, by Phyllis Vos Wezeman and Colleen Aalsburg Wiessner, Brethren Press, 1991.

From FGC:

Lucretia Mott: Friend of Justice, by Kem Knapp Sawyer, Discovery Enterprises, 1991 (ages 9-14)

Cornerstones of Freedom. - Illustrated series of children's books which tell the stories of important moments in our history. Grades 4-6.

Call Jennifer Galloway, RE Office (215-241-7221):

Hanukkah, by June Behrens, Children's Press, 1983

Fiesta! Cinco de Mayo, pictures by Jane Ray, Dutton Children's Books, 1991.

The Little Weaver of Thai-Yen Village, written in Vietnamese by Tran-Khanh-Tuyet, Children's Book Press, 1987

Sky Dogs, by Jane Yolen and Barry Moser, Harcourt, Brace, Jovanovich, 1990.

To Hell With Dying, by Alice Walker, Harcourt, Brace, Jovanovich, 1989.

Tusk Tusk, by David McKee, Kane/Miller Book Publishers, 1990.

The House on Mango Street, by Sandra Cisneros. (for middle school and up.)

Chapter 3 Resources

The Fair Shake Game

Purpose(s):

- to see how it feels to never get a fair shake
- to see how it feels to receive "pity" because you are a "have not"
- to find ways to change the inequities

This works well with a large group (20) which can be divided into 4 or 5 smaller ones.

1. Put the value of each color of poker chip on the board, with gold being the most valuable.
2. Dealer distributes a certain number of chips to each table with gold chips going to 1 table (or 2 tables at the most) along with other less valuable. The other tables get less valuable chips.
3. At the dealer's signal, each group gets up, circulates, and attempts to "trade up" their chips.
4. Then, at a signal, each group goes back to their table and adds up how well they have done.
5. A recorder puts the total value of each group on the board (and adds new totals after each trading session)
6. Dealer collects all chips and redistributes them with the same table getting the most valuable gold chips again.
7. At the signal, repeat step #3, 4, and 5. Record results on board.
8. Repeat chip distribution and trading process a third time. Record results.
9. By this time, players are fairly incensed about the inequities. Feelings run high.
10. Debriefing: How did it feel to always be on the short end of the stick? When the "rich" group offered to give you some of their wealth, what did it feel like? What could we have done to change the inequities?

Suggested by Elinor Briggs

Workshop on Prejudice

Objectives:

- To define and identify prejudice in our society.
- To learn how prejudices are formed.
- To become aware of one's own prejudices.
- To explore how many people may have experienced prejudice on a personal level.
- To consider what the Bible has to say about prejudice.

"Givens"

- "All people have prejudices."
- "Prejudices are learned behaviors."
- "Prejudices emerge from fear of people or things we don't know or understand."

Questions for Participants

- What are our prejudices?
- What are my prejudices?
- How can I become aware of my prejudices and then try to overcome them?

I. (Whole Group Activity) Define the following words:

- A. Prejudice
- B. Discrimination
- C. Stereotypes

II. Identifying prejudices:

- A. (Whole Group) Using newsprint, have youth brainstorm to identify groups that have experienced prejudice.
- B. (Small Groups) Divide into groups of 2 or 3. Give each group one name from the brainstorming list. Each group lists stereotypes that some people perceive among members of this group. Then have members list 5 or 6 specific acts of discrimination that they might expect to experience if they were a member of that group.
- C. (Whole Group) Reassemble and have everyone discuss the following:
 - What acts of discrimination against your group did you identify?
 - How would these acts make you feel if you were part of that group?
 - How did you learn about the stereotypes you listed?
 - Have you ever personally experienced acts of prejudice or discrimination like the ones that have just been mentioned?
 - How did you feel?
 - Have your actions ever caused another person to experience prejudice or discrimination?

An Acceptance and Assimilation Exercise

This exercise is good to use particularly in groups that may need increased sensitivity. It deals with unspoken feelings of "belonging or not belonging."

Prepare small tags of various shapes in various colors from construction paper. Put a circle of masking tape on the back of each tag. Distribute one tag to each member of the group to wear on the lapel.

The leader gives instruction that no one talk during the exercise. Simply be silent and follow the instructions of the leader.

Leader to the Group. "Group yourselves."

Action. Members of the group will look around at each other's tags and try to discover some identity. They may decide to go with the same color or with the same shape, or something else.

Leader to the Group. "Now, regroup yourselves."

Action. Members of the group move now to group with someone else seeking a different identity feature. If the persons went by color before, he/she may go by design this time. Two or three may give up and stand all alone. Some alert persons may see an identity with a person who can't find a group and pull him/her into their group.

Leader to the Group. "How did you feel in these two groupings?"

Responses. Some may say that they didn't feel that they belonged anywhere. Some may say I felt uneasy in my group. Some may have felt rejected, etc.

Leader to the Group. "No talking once again. Now I am choosing _____ and _____ . Each of you choose to identify with one or the other person that I have selected."

Leader to the Group. "Now let each of the two groups huddle and choose a leader without speaking."

Leader to the Group. "Now let each group line yourselves up in a straight line in sequence according to some guiding reason, again without talking."

Leader to the Group. "Now guess by what identifying factor the other group was sequenced."

Leader to the Group. "When you divided into two groups, what made you choose to identify with one of the two persons?"

Leader to the Group. "What (if anything) did you learn from this little exercise together?"

This exercise has been used many times...and found to be most helpful, The group gets a little feel of what is transpiring silently all the time in the church... The experience of this exercise should make the group conscious of the unspoken communication that is constantly in the midst of the church. From Experience Renewal Through Goals by Wayne Allman.

CHAPTER 4 - SEXUAL EQUALITY

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim Liberty to the captives and the opening of prison to those that are bound ...

Isaiah 61:1

"Give women the privilege of cooperating in making the laws and there will be harmony without serenity, justice without oppression."

Lucretia Mott, Bacon.

Background

Throughout her life, from 1793 to 1880, Lucretia Mott recognized that people were treated differently. She saw very clearly as a young woman that women could not speak in a group where men and women were present. They were not allowed to attend conventions or to hold office, nor did they receive the same pay as men for doing the same work. Lucretia's sense of this inequality stemmed from growing up on Nantucket, an island whose main industry was whaling. Lucretia's father, like many other Nantucket fathers, was gone much of the time, at sea. Women and children on the island, therefore, learned to take care of themselves. Lucretia grew up having to take care of her younger brothers and sisters, and help her mother in the store.

There was a widely accepted belief in the early 1800's that women were inferior to men and should be treated as inferior creatures. Lucretia said, "Does any man have fewer rights than another because his intellect is inferior?" (Bacon, p. 128.) In later years she worked for peace and felt, "There can be no true peace without justice." She believed we all have small choices of conscience, that every single act can make a difference. Just as Lucretia Mott struggled with the beliefs and accepted norms of society during her life, this chapter's intent is to examine the occurrence of sexual inequality in its many forms, from more subtle to blatantly obvious. In light of Lucretia's faith in people's ability to work together, we hope that the unique quality of each gender will be recognized, with an understanding that males and females don't need to be the same. We can celebrate our differences and still appreciate each other as human beings. Lucretia felt freedom for the slaves and equality for women were inseparable. She spoke against the church supporting absolute control of the husband over the wife, family, and property. She helped establish the Women's Medical College, the Female Anti-Slavery Society, and the Female School of Design (now Moore College of Art). (Bacon, p. 136.) It was not until seventy-two years after the first women's rights convention in 1848, which Lucretia helped organize, that women gained the right to vote, in 1920. In fact, the first Equal Rights Amendment submitted to Congress, in 1924, was called the "Lucretia Mott Amendment."

Lesson Preparation

Following are three instances in Lucretia's life where she experienced and responded to sexual inequality. At Nine Partners School she saw that male and female students learned and played separately. She listened in Meeting for Worship to Friends who spoke of the injustice of racial and sexual inequality. Later, when she was a grammar teaching assistant, she learned that female teachers were paid differently from males. Several years later, at the Abolitionist Convention in London, she seated herself in spite of the admonitions of the male delegates.

Read over the three examples; decide which of the three, if not all, are most appropriate for your class. Then retell or read the stories to your class in a lively manner.

Stories Illustrating Sexual Inequality:

When Lucretia Mott was finished grammar school, the Coffins sent her to Nine Partners School in Poughkeepsie, New York (now Oakwood School). Girls at that school were strictly forbidden to cross over into the boys' side of the school; the girls lived at one end and the boys at the other end of the school. Their studies were identical, but each had separate classrooms and their own playground, separated by a high fence. Nonetheless, Lucretia was opened to the injustice of sexism by two men: Elias Hicks, and James Mott, Sr. Hicks, one of the founders of the school and a staunch abolitionist, would "occasionally electrify the calm of Quaker Meeting with his fiery denunciations of the sin of slavery, of spilled blood and human degradations and defilements" (Bacon, p. 23). Lucretia listened spellbound and was deeply moved. James Mott, Sr., the superintendent of Nine Partners School, often spoke against slavery in Meeting. He wrote a book, which Lucretia later read, against corporal punishment and supporting equal education for women.

When she finished her schooling at Nine Partners at fifteen years of age, Lucretia was asked to be an assistant to the girls' head teacher. While teaching grammar there, Lucretia came upon accounting books which showed that a male teacher, James Mott, Jr. was being paid one hundred pounds a year, whereas Lucretia's experienced female head teacher was getting only forty pounds a year. Since Lucretia was not being paid at all, because she was just an apprentice, she stored up this injustice and waited until the time was right to act.

In 1840 Lucretia made a trip to London to attend the World Convention of Anti-Slavery Societies. She was sent there as a delegate from the American Anti-Slavery Society. Upon her arrival she received a cool reception from British Friends, who did not wish her to be seated because she was a woman. On the very eve of the convention, a small group of British abolitionists called on Lucretia and asked her once again not to offer herself as a delegate. When the convention opened, male delegates sat in the main section of the Freemason's Hall, and observers (including women delegates) were in the wings. Lucretia was put in a special seat "behind the bar" so she could look down on the main proceedings and the men delegates. She never spoke at the convention because she felt God had not moved her to speak. Another delegate, Elizabeth Cady Stanton, did rise to speak but was shamed into sitting down by male delegates. The London convention solidified Lucretia's feelings about the abolition of slavery and the struggle for women's rights.

Discussion questions

Nursery:

- What does your mother do; or your father do for a living?
- What do you want to be when you grow up?
- Do you play with dolls? Should boys play with dolls?
- What jobs do you do in your house? Do your brothers or sisters have to do the same jobs?

Elementary:

- What is the color of your bedroom?
- What are some chores around your house? Who does what job?
- Do you like having boys or girls as babysitters? Why?
- In your classes at school, do teachers call on boys or girls more? Who makes the most noise?
- Who is the best in science, girls or boys?
- Which jobs do men usually do for pay? Which jobs do women usually do for pay?

Middle School:

Ask any of the questions below, and also: "Do you know any boys who babysit? Do they do as good a job as girls?"

High School:

- What is the color of your bedroom, of the curtains, and who picked those colors?
- What are some jobs around your house? Who does what chore and does that ever change?
- Do you feel everyone should learn to cook, clean, mend, and do the laundry? Does everyone help shovel snow, mow the lawn, or rake the leaves? Who does simple repairs around the house, such as change a light bulb, turn off water valves before winter, re-set tripped circuits and replace blown fuses, or change a flat tire?
- In school, are boys and girls treated differently? How and why do you think this is so?
- Can you name any occupation that only one sex can do?
- Do you know of a woman doing the same job as a man, but getting paid differently?
- Are women and men portrayed the same on T.V., in advertising?
- What shapes our idea of which gender should do what job, or how each should act? Is it ingrained in us from birth?
- What things do women/men do to be accepted? How does this affect clothes, styles, behavior?
- In an orchestra, who plays what instruments? Are there many male flutists? female oboists?

Activities

Nursery and Early Elementary

Have youngest children play house with toys in the nursery. Observe, then ask children to talk about what job they did and why. Where did you learn to "serve tea", "iron the clothes", "fix the toy truck"?

While the Nine Partners separate education and recreation is being described, have students draw what they hear.

Have children arrange the room into boys' and girls' sections for learning, crafts and play. Help them make a group decision on how it is to be done.

Read *Best Friends for Frances*, by Russell Hoban, to the children.

After reading, ask children if there are some things that their brother or sister won't let them do.

- How did Gloria feel when Frances didn't want her to play ball? How do you feel when you are not allowed to play?
- How did Frances feel when Albert wanted to wander by himself, and wouldn't let her play ball?
- Do you think it was right of Frances and Gloria to set up a no-boys ball game, and to go on a no-boys outing? If someone didn't let you play, would you keep them out of your game?
- The no-boys outing got changed to a Best Friends Outing. Why?
- At the end of the story, Gloria cried again. Why?
- What makes a best friend? Does it have anything to do with whether you are a boy or girl?

Elementary

Try a relay race with boys wearing high-heeled shoes or skirts to jump hurdles.

Ask a grandparent or aunt or uncle to tell which occupations men and women had when they were growing up.

Draw a picture of your home/family working around the house.

Play simple games like "Duck, Duck, Goose" (see Resource Section). Handicap girls by asking them to run; ask boys to hop; then switch.

Free to Be ... You and Me, ed. Francine Klagsbrun, (from PYM Library) is a book about breaking down barriers and dissolving gender stereotypes. It is a collection of poems, stories and songs which poignantly illustrate how important it is that we each be ourselves. (A record or videotape of the book is available from many libraries.) This could be used for two or three weeks to illustrate Lucretia's concern for sexual equality. Especially pertinent parts of the book and record are highlighted below:

Boy Meets Girl - Have two children take parts and act out the play, or read while listening to the record. When the play is finished, ask the class these questions:

1. Are all men bald, or fighters, or do they all have deep voices?
2. How can you tell the difference between males and females?
3. How are boys and girls alike?

Then make a list of or draw characteristics which describe a female and then a male on chart paper. The class will likely see how difficult that task is.

William's Doll - a song which shows men/boys being sensitive and caring and recognizes that they need to practice being parents, too!

When We Grow Up - a poem set to song, presents options about growing older and even suggests we don't have to change at all. Perhaps a mixed group of ages could act this out.

Sisters and Brothers - a fun song, which brings together many ages. Use your imagination here and see where the class can go. Sing it as a round, act it out or imagine other possibilities!

Elementary/Middle School

Make a collage of occupations that both men and women do.

Act out professions or occupations, trying not to show strong male or female "tendencies" in the portrayal. Observers try to see if they can recognize the occupation, or whether the player avoided sexism in the portrayal.

Locate Seneca Falls, N.Y. on a map, site of the first Women's Convention in July, 1848, which Lucretia organized. Locate Nantucket Island, where Lucretia grew up; Poughkeepsie, New York, where she later attended school; and London, England, where she participated as an abolitionist delegate.

Board games:

- Play checkers, but "king" all girls' pieces to begin with. Or play Parcheesi: give half as many pieces to girls as boys. Play a second time with all having an equal number of pieces
- Monopoly - give twice as much money to boys the first time (as happened when Lucretia taught at Nine Partners School)
- Pictionary: eliminate male/female oriented pictures, or, if occupation cards are used, try to draw them without male or female characteristics.

Middle School

Both sexes work with hammer, nails, and saws with pre-cut wood, Styrofoam or balsa wood to make bird feeders, or triple-tier boats. See patterns in Resource Section.

Read: *The Witch of Blackbird Pond* by Elizabeth George Spear, a story about an orphaned young woman from a Caribbean Island (Barbados) who comes to live with Puritan relatives in Connecticut. Focus on the clash of cultures and the restrictions put on women. The

women were not not allowed to go swimming, express thoughts, talk to elders, learn to read or go to school.

Resources for Chapter 4:

Bibliography

- Valiant Friend*, Margaret Hope Bacon, 1980, PYM Library and FGC Bookstore.
The Witch of Blackbird Pond, Elizabeth George Spear, 1958. PYM Library.
Best Friends for Frances, Russell Hoban, 1969, PYM Library.
Free to Be You and Me, Klagsbrun, Francine, ed., McGraw-Hill Book Co., 1974, PYM and other libraries.

Duck Duck Goose

Where to Play

On a reasonably flat lawn or other large, smooth, grassy area

Number of Players

A minimum of ten for the most suspense and exercise

Equipment

None

Object of the Game

For the player who is tapped to catch "It" (or risk becoming "It")

One player is chosen to be "It." This player stands while all others sit cross-legged in a wide circle.

"It" walks around the outside of the circle while tapping each seated player lightly on the head, saying, "Duck" with each tap. He or she eventually taps one player and says, "Goose." This tapped player must quickly stand and try to catch the person who is "It" as he or she runs around the circle, trying to reach the spot abandoned by the "Goose."

If "It" outruns Goose and has taken Goose's place in the circle before being tagged, Goose becomes the new "It." If tagged, "It" must start the process of tapping again.

Sailboat

Use either 1" x 6" or 1" x 8" pine.

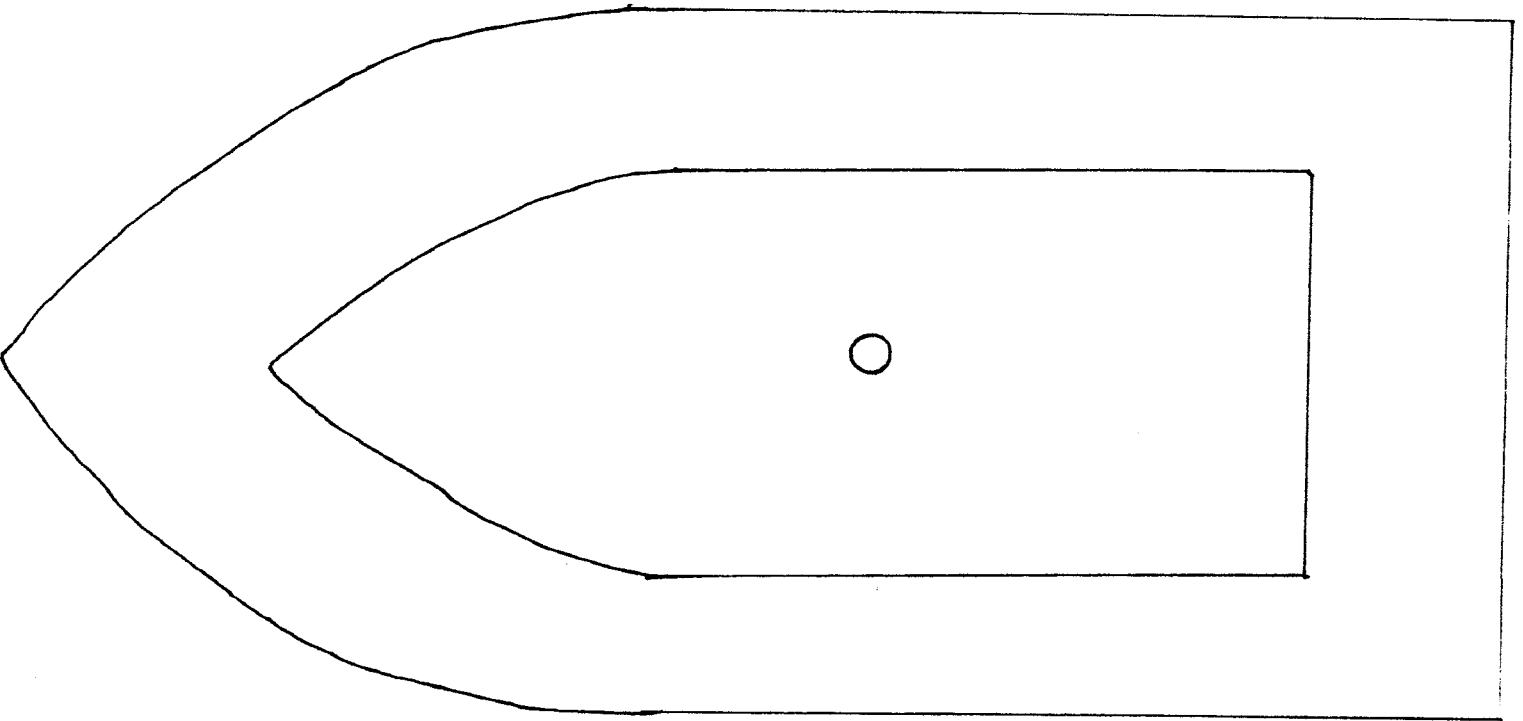
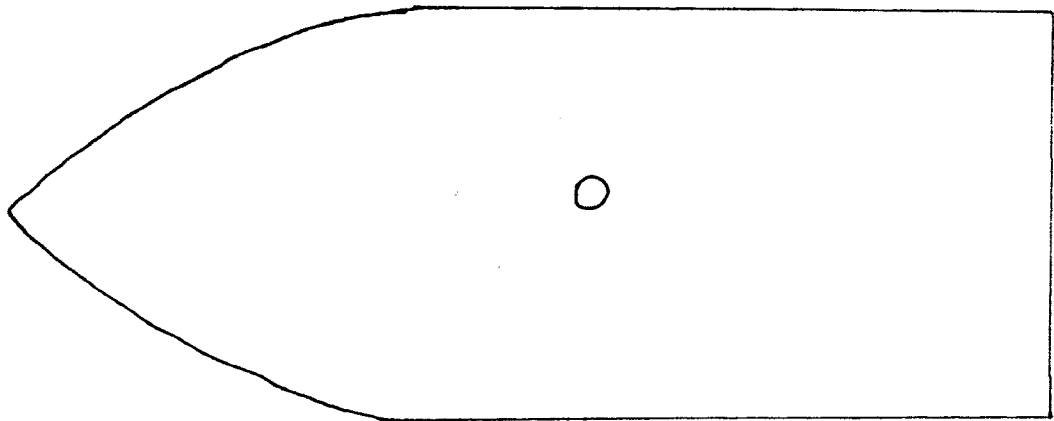
I cut my templates from a tracing of an antique flatiron. Also, you could use the back of a scrubbrush.

Boys and girls can cut these out themselves with a saber or scroll saw. Be sure to clamp board down.

Hand sand for a smoother finish.

For the mast use 1/4" doweling and drill a 1/4" hole about 3/4 of the way through the smaller top deck.

Glue together with Elmers wood glue.
Feel free to use your imagination to vary the design.



Bird House

Depending on specific conditions, pre-cut the six sides and bore a hole in the front piece.

Again, depending, the workers can sand, nail, set (counter-sink and paint for a nice finished product. Estimated working time: 1 hour

I used 1" x 8" pine and threepenny finish nails

The pieces for the six sides are:

2 sides (5" x 6")

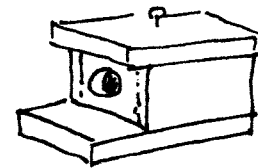
1 bottom (6-1/2" x 8")

1 top (6-1/2" x 7")

Back and Front (5" x 5")

Be sure to bore or cut the hole into the front piece before nailing together. I first bored a 1-1/2" diameter hole but decided it was too small, so I enlarged it to 2". Use either a saber saw or a large drill bit.

Rest the front, back, and sides on the bottom, sides and back flush to the outside edges of the bottom. Place the top on and, while holding in place, carefully hammer nails through the top board into the edges of the sides, front and back. I used three nails in each (total 12). Carefully turn over and nail front, back and sides to the bottom (another 12 nails). Set nails slightly into the wood (countersink 1/16"), sand, and paint or decorate. To suspend the tree house, screw an eye-hook into the center of the top.



CHAPTER 5 - TOLERANCE

There is a variety of gifts but always the same Spirit. There are all sorts of service to be done, but always to the same Lord. Working in all sorts of different ways in different people, it is the same God who is working in all of them.

1 Corinthians 12:14

Faced with the separation of Friends into Hicksite and Orthodox, Lucretia lamented "that she must part with old friends for the truth, & to have meeting houses closed to her, in which she loved to meet with them, & to suffer reproach that she might be true to her own soul."

Lucretia Mott, Bacon

Background

Tolerance can be thought of as the ability to listen to and consider another person's ideas and to resist rejecting or condemning them simply because they are different. We Friends are a diverse group; unfortunately at times in our history this diversity has led to intolerance.

Perhaps the single greatest trauma among American Friends was the Orthodox/Hicksite separation. With roots in the post-revolutionary era, the formal split occurred at Philadelphia Yearly Meeting in 1827, and spread to other Yearly Meetings, with the reconciliation not occurring until 1955. (Good accounts of the Orthodox/Hicksite schism can be found in *Friends Divided* by David Holden, and *Friends for 300 Years* by Howard Brinton.) At the risk of erring by oversimplifying, the schism occurred as a consequence of the maturation of our young nation, our economy, our national culture, and our spiritual beliefs and practices during the post revolutionary era. Friends who lived in the cities tended to be more affluent, worked in merchant or professional trades, had more leisure time, possessed more formal education, had opportunities to serve on important Yearly Meeting committees, and tended to favor the evangelical influences of the English Friends. These Friends generally aligned with the Orthodox position. On the other hand, Friends of Monthly Meetings in the surrounding countryside were generally less affluent, worked in agrarian trades, had less leisure time, possessed less formal education, rarely had opportunities to serve on Yearly Meeting committees, and they tended to uphold the historical roots of Quakerism - the primacy of divine leading. These Friends generally aligned with the Hicksites.

Lesson Preparation

In this chapter we will examine three circumstances in Lucretia Mott's life in which Friends inflicted emotional injury upon other Friends and offer activities for children to recognize, appreciate, and benefit from the differences among us.

There were many times in Lucretia's life when Friends were not very tolerant of the differences in beliefs among them. When Lucretia became convinced of the Hicksite way of thinking, her husband's family was not happy, and Twelfth Street Meeting asked her to leave.

When she wanted to attend the World Anti-Slavery Convention, British Friends avoided her because she was an American "heretic" and, they said, not really a Quaker. When her children married non-Friends, they were "read out" of Meeting.

Read the incidents which follow several times, until you can retell or read one or all of them in a lively way. Choose the most appropriate story to fit the age you are teaching.

Stories of Intolerance

Lucretia and James Mott settled in Philadelphia and were young parents of several children at the time of the Orthodox/Hicksite schism. Because Lucretia was a valued minister, she was coveted by both parties. The Motts ultimately decided to align with the Hicksites. The Orthodox Friends then initiated a series of denunciations which severely grieved the Motts. They had to leave their home Monthly Meeting - Twelfth Street Meeting - an Orthodox meeting. They lost many friends, and even Anne Mott, James' mother and Lucretia's mother-in-law, became cold and distant to the couple. An epistle sent to London Yearly Meeting by the Hicksite Women's Yearly Meeting, of which Lucretia Mott was clerk, was returned with the word "mendacity" (a lie, falsehood) written over it.

In 1840, Lucretia and James traveled to London as Pennsylvania delegates to the World's Anti-Slavery Convention. Lucretia was excited about being in London for the first time, enjoyed the boat trip over, and took in every new sight and sound: "enclosing bread in napkins for dinner, little egg spoons for boiled eggs, nightcaps for gentlemen at hotels, large carriage horses." When she arrived finally at Cheapside, England, a man called on her and urged her not to attend the Convention. The British Abolitionists were not going to allow her to be seated at the convention. She also had to deal with a group of British Friends who had gotten word from Orthodox Friends in America to be careful of the "heresy" of the Motts. Some London Friends were even afraid to have her in their home for fear she would corrupt their children.

Another example of intolerance which Lucretia faced was the historical practice of Friends' disowning of Friends who "married out of Meeting". From the beginning of William Penn's Holy Experiment, Philadelphia welcomed the arrival of other social, ethnic and religious groups. As the demographics of Philadelphia changed, the opportunities for Friends to interact with non-Friends increased. Marriage with non-Friends was inevitable. However, as David Holden states in his book, *Friends Divided*,

During the period of the 1720's to the 1760's the rates of marrying out increased from a minority to a majority. In Philadelphia Yearly Meeting, the total number of Friends brought to the attention of their Monthly Meetings for marriage delinquency alone was 4,925, of whom 46 percent were disowned.

and

Between 1748 and 1783...the single greatest cause of loss was due to marriage delinquency (p. 44).

To Lucretia Mott, "marriage delinquency" seemed to be a continuous, wrenching experience. In 1824, Lucretia's younger sister, 18 year old Martha, fell in love and eloped with an army captain. She was promptly disowned by her Monthly Meeting. Marriage disownment continued throughout Lucretia's life such that, by her final years, none of her children and very few of her grandchildren were Friends.

Activities

Nursery and Elementary:

1. While retelling or reading the story of Lucretia's visit to London, ask the children to draw what is being told about with markers.
2. Ask the children to identify as many differences among themselves as they can (girl/boy, short/tall, left handed/right handed, plain clothes/fancy clothes, etc.) Be aware of the tendency to make value judgments about these differences. Now have the group think of ways that these individual differences actually improve the group experience (taller child can more easily reach the markers on the top shelf, shorter child can more easily retrieve markers when they roll under the table, etc.)
3. Have the children line up along a wall in order of increasing height (short-to-tall). Now have them line up in order of age (young-to-old). Now try hair color (lightest-to-darkest). Try calendar months of birthdays (January-to-December). Try enough other progressions so each member of the group has been in the middle as well as at the ends. Discuss how our differences are rarely absolute or clear-cut; that is, most of us lie in the continuum between the two extremes. How does it feel to be on either end of the line? Discuss whether any of the extremes (ends of the line) were intrinsically "better" than the middle.
3. Sing "He's Got the Whole World in his Hands", p. 41, and/or "I'd Like to Teach the World to Sing", p. 22, in *Songs of the Spirit*.

Elementary Children:

- 1) Read *The Adventures of Obadiah*, by Brinton Turkle. Though the primary lesson in the story is the need to tell the truth, consider a secondary lesson - diversity and tolerance. At one point Obadiah's Father says, "The sideshow is for the world's people, not for us Friends." Lucretia Mott's family, the Coffins, also looked at others on the island of Nantucket as "people of the world". What does Father mean by "world's people"? How do they differ from the Friends of Nantucket? Why do you think Obadiah's father is cautious about contact with the world's people?
- 2) Read or tell the story of John Woolman's visit to London Yearly Meeting. The version below is from "John Woolman", by Elinor Briggs and Elizabeth Yeats, in *Lighting Candles in the Dark*:

Finally, John Woolman decided to go to England. Many slaves came to the colonies on English ships, and there were slaves in England also. Friends in London Yearly Meeting could bring pressure on the English government to make laws against these practices. John would bring a minute of concern to London Yearly Meeting from Friends in Philadelphia.

This was not a good time to go to England. In a few years the colonies would be fighting England for their independence, and already there were problems. But John Woolman set his affairs in order and left in early spring on the ocean voyage.

Arriving at the impressive meeting of ministers and elders in London, John slipped quietly in the door and placed his minute on the Clerk's desk. After that, he settled into the nearest seat.

A dead silence followed.

That white hat! Those dowdy, undyed clothes! The English Quakers, in their well-cut, expensive, grey, black, or brown clothes were shocked by what they saw. And Friends in America had asked them to accept this man and even help him in traveling around England!

After a moment of stunned silence, one Friend rose and said that the Friend from America had delivered his minute and could return home. Tears filled John Woolman's eyes, and for a moment he wondered why God had sent him away from his home and dear family at a time when his health was not good, over thousands of miles of ocean. And now he was not to be allowed to finish his mission.

He rose to his feet and told the Meeting that he had not finished the work God had called him to do in England. He would not visit Friends until the Meeting agreed that he should. He knew some trades and would find work and support himself until that time. His words held no anger or resentment. They were words of dedication and love. The silence deepened.

After some time, Woolman rose again and spoke a message that stirred the hearts of all those listening. The Quaker who had suggested that John leave rose again. He admitted his mistake and said he hoped the Friend from America would travel around England delivering his message.

Questions for Discussion:

1. How was John Woolman dressed?
2. How were the English Quakers dressed?
3. Why did they not like John at first?
4. What changed their minds?
5. Sometimes we judge people by the way they look. How can we get beyond that first impression? What can we do?

Activities for John Woolman's story:

1. Find the clerk's table in the meetinghouse. Show where everyone sits during Meeting for Business.
2. See patterns in Resource Section for making early Quaker dress. Youngest children can color photocopies of the Quaker children and make stick puppets.
3. *The Big Book for Peace*, edited by Ann Durell and Marilyn Sachs, has a number of stories and poems addressing tolerance, sensitivity, and peace issues.
4. Draw a picture of what John Woolman might have looked like to the elders in London Yearly Meeting. Draw how the ministers and elders were dressed.

Middle School

- 1) Read "Neglect the Fire and You Cannot Put It Out", by Leo Tolstoy, in *Lighting Candles in the Dark*, published by and obtainable from FGC, and in PYM Library. Discuss how the tragedy of the village fire arose from the lack of communication and the mistrust about a mislaid egg. Consider how the Orthodox/Hicksite split might have been prevented with better communications and more trust. Ask the following questions:
 - What started the argument between Ivan and Gavriilo?
 - What might Ivan's daughter or Gavriilo's mother have done to stop the argument?
 - What would you have done when you saw Gavriilo starting the fire?
 - Who was the wisest person in the story?
 - How was Ivan changed by not telling on Gavriilo?
 - When you see someone doing a destructive act, what should you do?
 - Orthodox and Hicksite Friends didn't trust each other much. Is there a way Friends could have stayed together instead of splitting?

- 6) Read "Mount Pleasant and the Ghosts of Quakers Fighting", in *Fire in the Valley*, by Charles Fager. Questions for discussion:
 - During which Yearly Meeting year did the fighting break out?
 - What was the fighting about?
 - Quakers met less and less at Mount Pleasant Meeting after 1828. Why?
 - If you had been alive in those days, what would you have done to prevent the fight?
 - When you see two groups of people fighting over an idea, what do you think you should do as a Quaker?Roleplay the argument over the clerk's table.

Middle- and High-School Children:

- 1) As a prelude to the Orthodox/Hicksite split, there was a significant resentment felt among Meetings outside Philadelphia toward the city Friends who, by and large, were more affluent, had more leisure time and were perceived to be controlling the affairs of Philadelphia Yearly Meeting by serving on powerful committees. Have class members interview Meeting members to see if this perception is valid today. Some survey questions might be: Is your Meeting near or far from Philadelphia? Are your Meeting's members and attenders able to attend Yearly Meeting or Yearly Meeting committee meetings? Young Friends or Middle School gatherings? Does your Meeting feel it gets its money's worth by paying the Quota?

- 2) Have your class make inquiries about your Meeting's history. Was your Meeting an Orthodox or Hicksite Meeting? If so, where was the nearest "other" Meeting? Or is your Meeting a blending of both? Make a list of those members whose families were Hicksite and those that were Orthodox. Interview older members of your Meeting who might remember the days of separation. Ask about their perceptions of the differences among Friends in those days.

- 3) Read in *Faith and Practice* about the procedure for marriage. Learn about the process of clearness. Invite to your class members of your Meeting who have participated on clearness

committees for marriage. How does your Meeting address marriage "out of Meeting"? What can we learn from members of other religious groups who marry "into our Meeting"? See Resource Section for ideas for teaching about Quaker Marriage.

- 4) Invite to your class a Friend who recently attended a Friends World Committee for Consultation gathering in Kenya, Honduras, or the Netherlands. See list of local Friends in the Resource Section. Discover what it's like to be a Friend in a different culture, to speak a different language in Meeting, to worship differently. Have any of the children in your First Day School attended an FGC gathering? Find out what it's like to interact with Friends from different areas with different Monthly Meeting and/or First Day School traditions. Which children attended Yearly Meeting last March? Ask if they felt afraid to be with such a large group of Quaker youth.

Diversity Today

Thankfully, the Orthodox and Hicksite schism was repaired; Friends realized their commonalities were more important than their differences. However, there remain significant structural and spiritual differences among Friends around the world. The pastoral movement gained momentum during Lucretia Mott's lifetime, and today more Friends belong to pastoral programmed meetings than to traditional unprogrammed meetings such as those in PYM. Yearly Meetings in our country tend to align with one of three groups: Friends General Conference, Friends United Meeting, and Evangelical Friends Alliance.

In our own Monthly Meetings there are members who are birthright Friends and those who are Friends by conviction. There are those who feel more comfortable in a Christo-centric worship and those whose spiritual preference is more Universal. There are Friends for whom worshipful devotion to God in Meeting for Worship is their most treasured gift and those whose ministry is manifest in committee work and/or social action. It is our diversity which makes Quakerism such a rich spiritual journey. In the words of David Holden in *Friends Divided*,

Even when Friends divide, there remain some ties that do bind. Blessed be those ties. (p. 153)

Resources

- Fire in the Valley*, Charles Fager, 1992, Kimo Press. PYM Library and FGC.
Friends Divided, David Holden, 1988, Friends United Press. PYM Library and FGC.
Friends for 300 Years, Howard Brinton, 1964, Pendle Hill Publications. PYM Library and FGC.
The Adventures of Obadiah, Brinton Turkle, 1988, Puffin Books. PYM Library and FGC.
The Big Book of Peace, ed. by Ann Durell and Marilyn Sachs, 1990, Dutton Children's Books. PYM Library.
Valiant Friend, Margaret Hope Bacon, 1980, Walker & Co. PYM Library and FGC.

**Philadelphia Yearly Meeting Participants
in the
1991 World Conference of Friends
Held in the Netherlands, Kenya, and Honduras**

The Netherlands

Marjorie M. Anderson	Box 113, Kendal at Longwood, Kennett Square, PA 19348
Patricia Blessington	PO Box 285, Ocean City, NJ 08226
Beth Brofee	191-A Bryson Road, Atglen, PA 19310
Bainbridge C. Davis	Box 7, Kendal at Longwood, Kennett Square, PA 19348
Caroline Engeman	810 S. High St., West Chester, PA 19382
Herbert M. Hadley	7018 Clearview St., Philadelphia, PA 19119
Marian & Neil Hartman	110 S. Church St., Moorestown, NJ 08057
Elizabeth H. Noble	Box 33, Crosslands, Kennett Square, PA 19348
George T. Pollitt	PO Box 311, Newtown, PA 18940-0311
Allen Reeder	1515 Cherry St., Philadelphia, PA 19102
Florence & Warren Sawyer	501 E. Second St., Moorestown, NJ 08057

Kenya

Jeanetta Bicking	622 Salford Ave., Lansdale, PA 19446
Joan G. Broadfield	1515 Cherry Street, Philadelphia, PA, 19102
Melissa K. Elliott	5058 McKean St., Philadelphia, PA 19144
James A. Fletcher	765 East Tennis Ave., Ambler, PA 19002
Margaret Grace	512 Blue Spring Road, Princeton, NJ 08540
Ayesha Imani	34 W. Wyneva St., Philadelphia, PA 19144
Patricia Jemison	658 Star Rock Dr., Prescott, AZ 86301
Hewitt Malone	6825 North 15th St., Philadelphia, PA 19126
Reba H. Mohan	528 Ridge St., Lansdale, PA 19446

Honduras

Asia & Lee Bennett	224 Haverford Ave., Swarthmore, PA 19081
Lisa Grauman	6811 Bellona Ave., #C, Baltimore, MD 21212
Jeff Keith	2832 Bouvier St., Philadelphia, PA 19145
Mary Day Kent	102 N. 35th St., Philadelphia, PA 19104
Lorraine Kintz	108 Forrest Ave., #5, Narberth, PA 19072
Sylvia T. Lotspeich	514 Wellesley Rd., Philadelphia, PA 19119
Elizabeth Mansfield	Rydal Park Apt. 510, Rydal, PA 19046
Elizabeth McCorkel	222 Cornell Ave., Swarthmore, PA 19081
Alfred W. Morse	644 Bayard Ave., Kennett Square, PA 19348
Theodora A. Moyer	RD 1 Box 349, Hellertown, PA 18055
Patricia Parkman	4808 Baltimore Ave., 3 fl., Philadelphia, PA 19143
Phyllis Sanders	The Chatham #305, 135 S 20th, Philadelphia, PA 19103
Jonathan R. Snipes	Lincoln Highway, Morrisville, PA 19067
Audrey Tucker	5208 Germantown Ave., #5, Philadelphia, PA 19144
George & Lillian Willoughby	340 Pine Ave., Deptford, NJ 08096
Serita Spadoni Zachow	5 Rockland Way, Glenmoore, PA 19343

Week 3 - Planning the Marriage Ceremony

- A. Use *Faith and Practice* to plan procedure
- B. Bring in and display several marriage certificates (old and new!) and marriage licenses.
- C. Choose Oversight Committee for wedding
- D. Prepare certificate for the ceremony
- E. Plan other details as needed. (We found this fun and important to do - such as attendants for each, would the father escort his daughter, flower decisions, etc.)

Week 4

- A. Hold the wedding in the manner of Friends
 - 1. The First Day School should witness the event
 - 2. Overseers are in charge
- B. All sign certificate
- C. It was important to our group to have all the "trappings", as the special weights holding down the certificate, the "bride and groom chairs", and an attendant for each, a small garden bouquet for the bride, and gold pipe cleaner rings. If there's time, you could have a small reception.

Bibliography

Philadelphia Yearly Meeting *Faith and Practice*

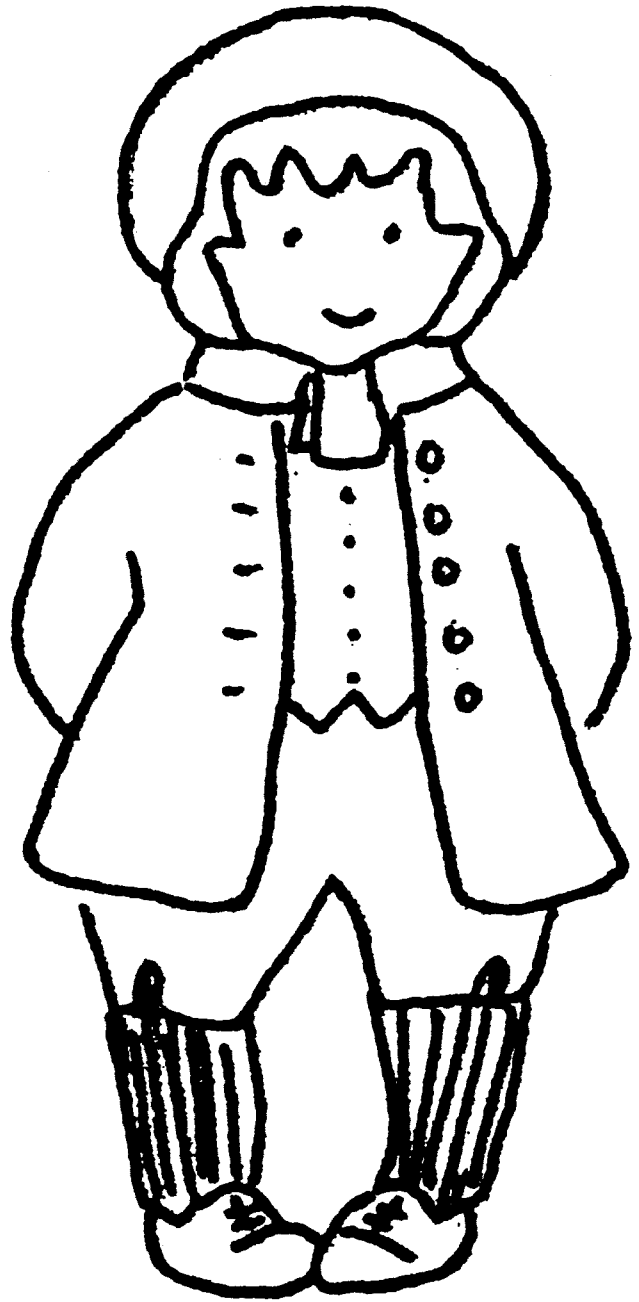
*Pamphlet: *Friends and Weddings*, FUM, 1987 - Available from FGC, 1216 Arch Street, 2B, Philadelphia, PA 19107, or call 1-800-966-4556.

Pamphlet: *A Quaker Marriage*, Philadelphia Yearly Meeting, 1981. Available from FGC or from the PYM Library, 1515 Cherry Street, Philadelphia, PA, 19102.

Living with Oneself and Others, published by Family Relations Committee of New England Yearly Meeting, 1979. Available from the PYM Library and FGC.

**In the Presence of God and These Our Friends*, Family Relations Committee of Philadelphia Yearly Meeting. Available from FGC.

*These two are inexpensive and can be obtained in quantity to hand out to the class and their parents - many of whom will also have not attended a Friends' wedding!



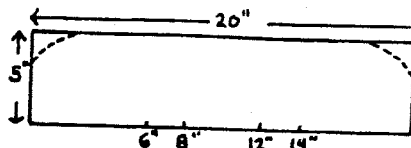
Our Thanks to
Rebecca Robinson
for These patterns

QUAKER BONNET

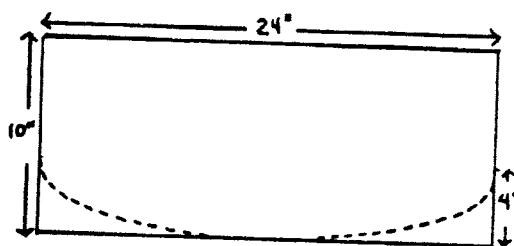
Read entire instructions before starting, please!

Materials required: Light-weight gray cardboard, gray or silver crepe paper (the paper is hard to find; try hobby shops and variety stores). Scotch tape. Stapler and staples. Rubber bands.

1. From gray cardboard cut a piece 5" x 20". Cut off the front corners in a curve. Mark the back (measuring from the left) at 6", 8", 12" and 14". This cardboard will form the brim of the bonnet.

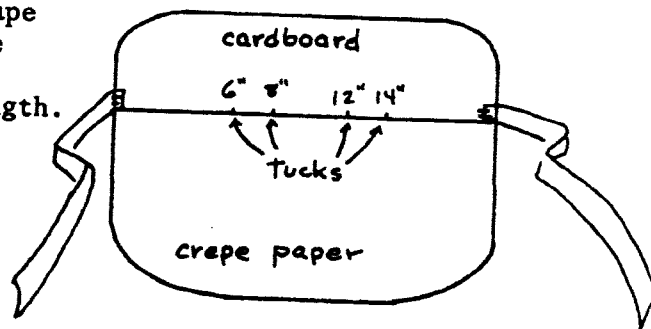


2. Cut a piece of crepe paper 10" x 24". Draw an arc 4" from the front on each of the 10" sides decreasing to nothing in the front. Cut away the corners formed by these arcs.



3. Lay the two straight edges of cardboard and crepe paper together, overlapping one-half inch.

4. Make 1" tucks in the crepe paper at the 6", 8", 12" and 14" marks. Scotch tape the entire length. Double Scotch tape the ends and around underneath for extra strength.



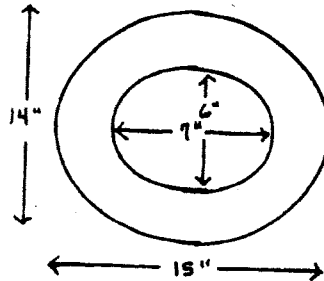
5. Cut tie streamers across the grain of crepe paper so they can stretch. Cut two pieces 2" by 20". Double the end that is to be stapled to the brim. Staple to the cardboard brim just in front of the taped seam. Staple so that points face out to avoid scratching the child.
6. Put bonnet on child's head. Gather crepe paper together in back to fit child. Secure this gathered part tightly with a rubber band.

QUAKER BROADBRIMMED HAT

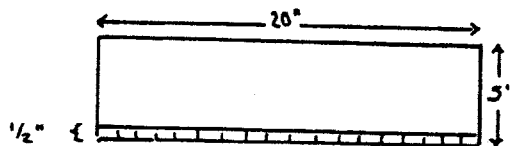
Please read entire instructions before starting.

Materials Needed: Light weight gray cardboard, Scotch tape, stapler and staples.

1. For rim: Cut gray cardboard in an oval 15" x 14". Cut opening in center for oval 6" x 7".



2. For crown: Cut gray cardboard 20" x 5".

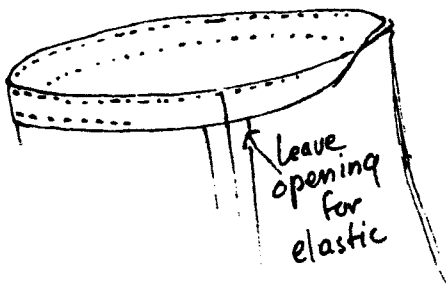
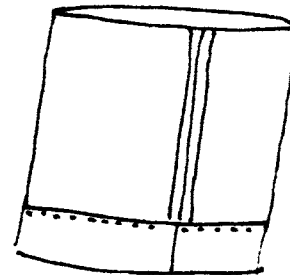


3. Draw line 1/2" from long side. Cut lines 1/2" to 3/4" apart from edge of cardboard to line. Bend back cardboard to the line.
4. Fit top inside hole in brim. (The brim may have to be larger for some children)
Staple crown together at both top and bottom.
5. Scotch tape 1/2" sections of crown onto the sides of brim.

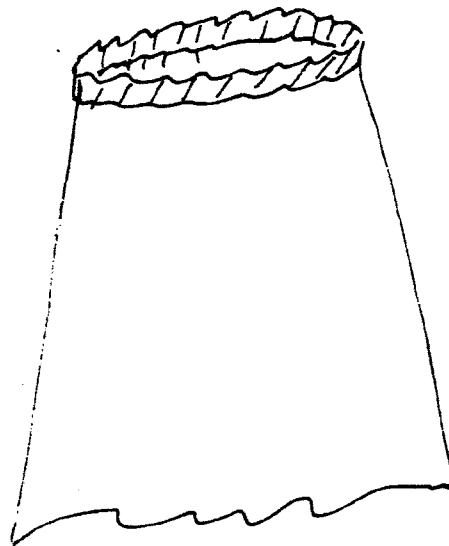
QUAKER SKIRT

To cut fabric for the child's skirt measure the child's waist and the length from the child's waist to her ankles. Multiply the child's waist by two to get the width of the skirt. Add three inches to the length measurement for the skirt length. Use inexpensive gray or black material. If fabric permits, cut one piece and make one back seam; otherwise cut two pieces half the width and make two side seams.

Seams: With right sides of fabric together, stitch $\frac{5}{8}$ " seams. Fold up $\frac{1}{2}$ " at hem, press; fold up another $\frac{1}{2}$ " and stitch close to edge.



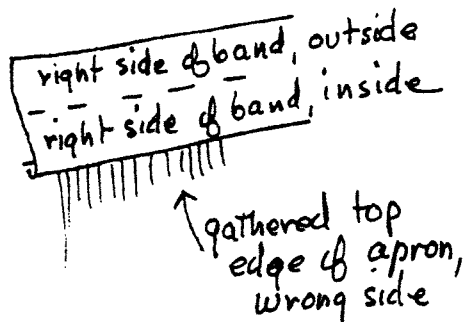
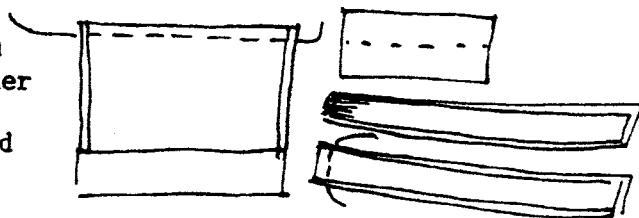
Casing and elastic: Fold top edge down $\frac{1}{4}$ "; press. Fold down another $\frac{3}{4}$ " and topstitch top edge (optional); leaving an opening for the elastic, stitch close to edge of folded-over material. Cut elastic the size of the child's waist measurement plus $\frac{1}{2}$ ". Insert elastic into casing, lap ends of elastic $\frac{1}{2}$ " and sew securely together. Stitch the opening in the casing.



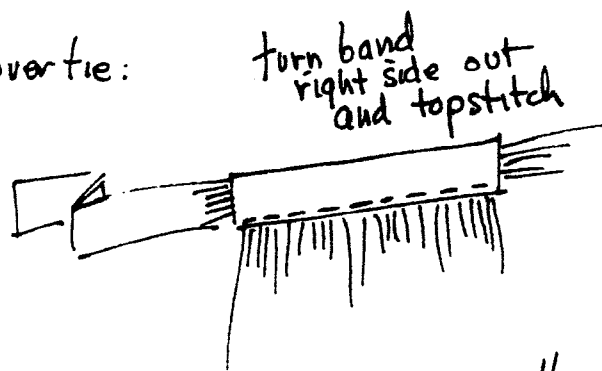
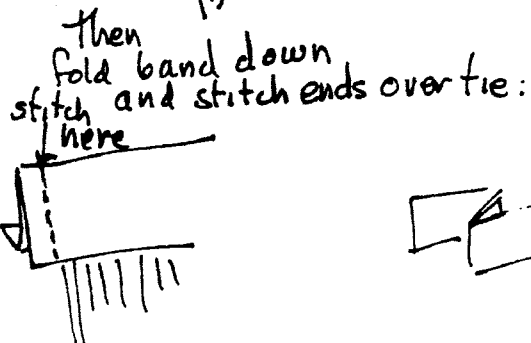
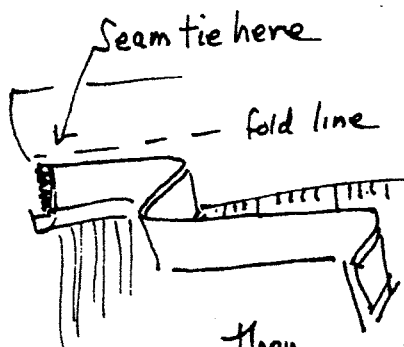
APRON

Sizing and cutting: Multiply the child's waist size by two for the width of the apron. Measure the child from waist to knees and add three inches for the length of the apron. Cut a waist band one-half the child's waist measurement by three inches; for ties cut pieces three times the waistband length by two inches.

Preparing apron: Make a narrow (1/4") hem on each side of apron (use the narrow hemmer on your machine if you have one). Make a two-inch hem on the bottom of the apron and stitch in place. Gather the upper edge.



Waistband and tie ends: Press under 5/8" on one side of waistband; trim to 1/4". Pin wrong side of apron to right side of band, leaving 5/8" on both ends. Adjust gathers to fit. Stitch. Trim seam; press toward band. Narrowly hem long edges and one end of each tie. Gather raw edge of each tie. Pin wrong side of gathered end of tie to right side of band. Stitch tie to band with half-inch seam, making sure to stitch only one thickness of band. Fold waistband in half, right sides together. Stitch ends, trim seams. Turn band; press. Top-stitch band over seam, stopping at edge of band.



all done!