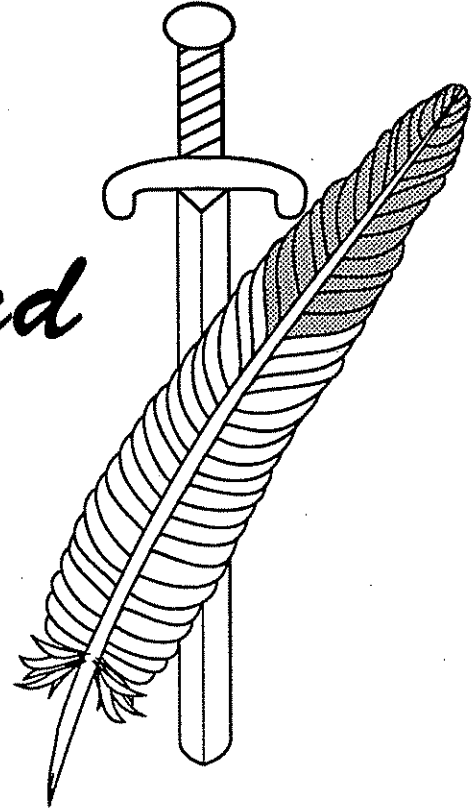


William Penn:

The Feather and the Sword



Twelve Lessons for Grades 4 Through 8

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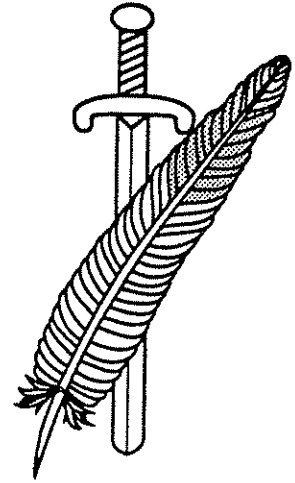


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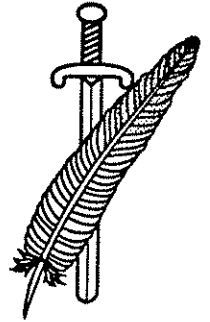
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Chapter 1 - Life in William Penn's time



Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was in prison and you came to me ...

Matt. 25:34b-36

If thou art clean and warm, it is sufficient; for more doth rob the poor and please the wanton.

Penn

Themes:

The schools, transportation, food and social conditions of England in the 1600's.

Materials Needed:

Pictures of England in the 1600's, especially homes, schools, transportation, etc.
Crayons, markers, scissors, heavy paper, string, folder to decorate.
Photocopies of "Then and Now" worksheets and cart patterns.

Introduction:

Put up pictures about Penn from *Quaker Reflections to Light the Future, FGC*. The Yearly Meeting Library and many Meetings have copies.

Show pictures from encyclopedia, or art books reflecting life in England in 1600's.

Have a map or globe of United Kingdom available. Have students find London, Ireland, etc.

Without mentioning William Penn, ask some of these questions:

What special thing do you like to eat? How do you make it? (Do you cook it on a stove? Do you keep it in a refrigerator? etc.)

How do you travel when you visit your grandparents? (or aunts and uncles, etc.) (Car, bus, train, airplane, even bicycle?) How do you let them know that you are coming to visit? (letter, phone, fax?)

What do you like to do best after dinner? (watch TV, read, shower?)

What is your favorite subject in school?

Use any other questions that you feel are appropriate that will point out the differences in the time of *William Penn* and *now*.

The Story:

Even if you miss some points it is better to tell it. Try to include in the story:

The difference in the money.

The way the pie was baked. Explain that an oven was made of brick with thick walls. A fire was made in it and it was heated for a long time to just the right temperature; the ashes were cleaned out, and the bread and pies put in to bake from the heat of the brick walls.

Explain how buttermilk was made in a churn, dipping out the butter.

Explain how easy it was to be taken to prison for debt and that the whole family went.

Travel was by horseback, wagon, stage coach, sail or row boat, or walking. There were no phones, no electricity, no telegraph, etc.

6. The school, if you were lucky enough to go, was called a Latin School. It started at 6:00 in the morning. You worked sitting still in your seat, studying Latin and math, until 11:00 and had a break until 1:00. At 1:00 you started again and were finished at 6:00. You had to memorize a lot of the things you learned because there were few books and not very much paper. The recess was the time you ate your lunch and ran races, the favorite pastime. Show the picture of Chigwell School (at end of this chapter).

William and the Big Plum Pie

William's favorite store was Mrs. Turner's pie-shop. Mrs. Turner made delicious pies of many different kinds and sizes.

Every morning she made fresh pies. When the Chigwell boys went by on their way to school, they could smell the sweet brown pies baking in the oven. Often they stopped to buy a small, warm tart for breakfast.

"A small pie disappears so quickly," William often said to himself. "Especially when you have several friends who would like a bit of it. It would be fun to have a very large pie."

One day Mrs. Batten came over from Walthamstow to visit Mrs. Penn. She gave William a piece of money as a gift. "This is for your birthday," she said kindly. "Use it to buy whatever you like."

William knew just what he wanted. He took the money down to Mrs. Turner's shop and showed it to the pie-lady. "How big a plum pie could I get for this coin?" he asked.

The pie-woman looked at the coin and then at her pans. She picked up the biggest pan. It was as large as a barrow wheel. "For that coin I would fill this pan with a plum pie," she smiled.

"Please have the pie ready for me by next Friday," ordered William. Outside the shop he met Robert Watts. He took the coin from his pocket and showed it to his friend. "See what Mrs. Batten gave me for my birthday present!" he said.

Robert whistled in an admiring way. "What a fortune! It is a fine birthday present."

When the boys had walked on a few steps, he added, "One piece of money does not make any noise in your pocket. If you had several pieces, they would rattle together."

"Mrs. Batten gave me only one piece," said William. "I did not think it would be respectful to ask her for others."

"Oh, William," laughed Robert, "how silly you are! One piece of money is often worth more than several pieces of money. Take your coin to the stationer's shop and ask him to trade you smaller ones for it. They will jingle together and make a rich noise!"

William thought about this during the day. The more he thought about it, the more he felt that a pocketful of coins would be nicer than one coin.

After school that day he went to the stationer's shop and traded his one big coin for six small coins. Robert went along to count the money and make sure his friend got the right amount.

As they walked home from the stationer's shop William could hear the six coins jingling in his pocket. He liked the cheerful noise.

"Now everybody knows you have money," Robert told him. As they went past a group of poor boys who were rolling hoops, the boys looked at them. "Did you see how those boys noticed you?" asked Robert. William said yes.

The next morning as he walked to school he could hear the money rattling in his pocket. He felt that the shopkeepers along the street gave him respectful looks.

"I like the way people look at me when I have money jingling in my pocket," he told Robert. He felt grateful toward his friend.

"Robert has helped me to enjoy my money," he said to himself. "I would like to do something nice for him. I wonder what it could be."

He thought hard. "I might give him a piece of my big plum pie when I get it Friday."

Then he remembered that Robert did not eat pie. Mrs. Watts thought that pie was too rich a food for her little boy. "But if he had a piece of money, he could buy what he wanted," decided generous William. "It is more fun to choose your own present, anyway."

He rattled the coins in his pocket. There were six of them. He could easily spare one for his friend.

While the schoolboys were having their noonday rest, William went over to Robert and dropped one of his coins into his friend's hand. "Use this to buy something for yourself," he said. "Spend it for something you want very much."

"But this is part of your money," answered Robert. "It is your birthday present, for you to spend as you wish."

"I wish you to have part of it," answered William. He thought to himself, "I still have five pieces of money. Five coins make a pleasant noise."

As he went to school the next morning, he heard a loud howling and crying. It came from Mrs. Shipman's dairy shop. "What can be wrong?" he wondered, hurrying to see.

One of the school's poor boys was crying and jumping around. Mrs. Shipman had a big switch in her hand, and she was switching the boy. Her round, fat face was red and angry. "This naughty boy was trying to steal some of my buttermilk!" she told William. "I caught him just in time!"

Every boy in Wanstead knew what good cream and buttermilk Mrs. Shipman had. On churning days the boys from school would hurry to the shop and spend their money for great mugs of the fresh buttermilk with golden dots of butter.

It is very wicked to steal," said William gravely. Every day the schoolmaster told the boys they must be honest. "But it seems a shame he must steal buttermilk when it is so good for him."

Mrs. Shipman looked cross. "I am an honest woman and I sell buttermilk to make my living," she said. "If naughty boys steal my buttermilk, I shall soon be poor."

William thought of the five coins down in his pocket. He offered one to Mrs. Shipman. "How much buttermilk would this coin buy?" he asked.

The butterwoman looked kindly at him. "It would buy a mug as tall as your head, Master Penn," she smiled. "And I would put in plenty of butter lumps, too!"

William bought the great mug of milk and paid Mrs. Shipman one of his coins. Then he handed the mug to Dobby, the poor boy. "Here is a present for you," he said.

Dobby was too surprised to say a word. He took the mug in both dirty hands and drank till he was out of breath.

While he was drinking, another one of the poor boys came slipping around to the back of the shop. He stopped suddenly. He looked surprised. "Where did Dobby get the money to buy buttermilk with so many lumps of butter in it?" he asked. "Did he steal the money?"

"Certainly not," returned the dairywoman. "Admiral Penn's son bought it for him. He has a pocketful of money."

"I wish I had some money so I could buy a mug of buttermilk," said the other boy. His name was Harry. He was small and thin and ragged. His face looked very dirty, and he seemed hungry. "Give me just one little swallow of milk!" he begged Dobby.

But Dobby was not generous. He shook his head and drank faster. William felt sorry for poor little Harry. "Never mind," he said to him. "You shall have a mug of your own with plenty of butter in it!"

He bought another mug of the fresh buttermilk and gave Mrs. Shipman another one of his coins.

Then he went on to school. He still had three pieces of money in his pocket. "Many boys do not have so much money as this." He jingled the three coins together. "Three coins make quite a cheerful sound."

This was on Wednesday. It would not be long now until Friday. "I do hope Mrs. Turner will have good luck with my pie," he thought. When he remembered the great big pan which would be filled with warm, delicious plum pie, he felt hungry and happy.

On Thursday something else happened. At play hour the boys were running races in the schoolyard. Down below on the London road a cart went past. A stern-faced man was driving it, and behind him sat some very unhappy-looking people. There was a whole family -- a father, a mother, and three children.

"Why do they hang their heads and look so sad?" wondered William.

"That family is going to prison," answered Robert Watts who always had an answer for questions. "The father could not pay his debts, so, of course, the whole family must go to prison."

William remembered the great dark prison tower which he had seen in London. What a terrible place it would be! How sad to go to prison when the outdoors was so beautiful!

"Wait a minute! Wait a minute!" he called at the top of his voice. He ran swiftly down the road to the cart. He held out two of his remaining three coins to the man who sat with bowed head and sad face in the back of the cart. "Please take these," he offered. "They are small, but they may help."

The man thanked him and smiled. Tears came to the woman's eyes. "Your kind heart makes the gift large," she said to William.

William looked after the cart as it rolled on down the road. "I wish people did not have to go to prison," he said to the boys in the schoolyard. "Being poor is bad enough without having to go to prison for it!"

The school bell rang for prayers, and the boys hurried into the chapel.

"Praise ye the Lord," they chanted as usual. "Praise ye the Lord who giveth food to the hungry. Praise the Lord who looseth the prisoners!"

"I do hope the Lord will loose those people so they will not have to stay in prison," thought William in his friendly, serious way.

The next day was Friday. When William went past the piewoman's shop that morning she looked out and smiled at him. "Your pie is in the oven," she said. "It is a grand pie filled with sugar and spice and as big as a cart wheel!"

Suddenly William had a worried feeling. There was only one coin in his pocket. It seemed small and lonesome all by itself. It did not jingle as he walked along.

When school was over he went into the shop. There sat his great plum pie on a shelf. It was a wonderful pie.

"That is the most beautiful plum pie I have ever made!" smiled the piewoman, bustling up to the front of the shop.

William kept looking at the pie and feeling the coin in his hand. He was not very happy.

"What's the matter, Master Penn?" asked Mrs. Turner. "Aren't you pleased with the pie?"

"It is a very grand pie," answered William. He laid the piece of money down on the counter. "I have only one piece of money left," he said, very low.

"Of course. I know. I saw the piece of money," smiled Mrs. Turner. Then she looked at the coin. She stopped smiling and frowned. "That is not the piece of money which you showed me before!" she said angrily.

"No, it is not," answered William. "I traded the big piece for little pieces and spent the other little pieces. I am sorry. I did not think."

The piewoman folded her arms and looked stern. Her face reminded William of the man who had been driving the cart to prison. "What you did was not honest, Master Penn!" she scolded.

"I see now. I did not think." William was almost crying. "Now I am in debt to you. Will you make me go to prison for debt?"

"I am more likely to turn you over my knee and give you a hard spanking for trying to cheat me," she said, though she smiled a little.

Just then the shop door opened. The schoolmaster's wife came running in. She looked worried, and she was out of breath from hurrying so fast.

Oh, Mrs. Turner," she cried, "could you help me? I must have a pie, a very large pie. Company has just come for supper, and I have nothing to give them."

"It is too late in the day to make a pie," answered the piewoman. "It takes a long time to get my oven hot. I must do my baking early in the day."

"Oh dear, oh dear!" sighed Mrs. Harsnett. "If I had only known they were coming, so I could have ordered the pie this morning!"

Then Mrs. Turner smiled pleasantly. "Special pies should be ordered ahead of time," she said. "But I may be able to help you just this once!" She lifted William's big plum pie from the shelf. "One of my good customers ordered this pie several days ago," she said, "and then changed his mind. Would it suit you?"

Mrs. Harsnett clapped her hands. A happy smile came over her worried face. "What wonderful luck!" she cried. She gave the piewoman several pieces of money. "Thank that customer for me, please. This is my lucky day, after all."

She went out of the shop carrying the big plum pie, and the piewoman looked after her in a cheerful way. "That was a stroke of luck for three people!"

Then she saw William's small coin lying forgotten on the counter. "Do you want a pie for your money?"

"Yes, please, ma'am," answered William meekly, trying not to think of the big juicy plum pie which had been baked for him.

Mrs. Turner looked up and down her shelves at the pies she had left. At last she found one for William. It was small, not much larger than a biscuit. It had been baked yesterday and it was filled with mincemeat.

"Here is just the pie for your money, young sir," she told William.

William went out of the shop eating his pie. He did not like mincemeat pies very well, so he was glad the pie was small.

"What a good time I had, spending my birthday money!" he said to himself as he went home.

His mother was standing at the gate, looking for him. "Hurry, son, hurry!" she called when she saw him. "You must get your face washed. You must get your hair brushed and put on your best suit and your good green sash."

"What has happened?" asked William, almost choking on the last of his pie.

"The schoolmaster's wife has company from London and is having a supper for them. She has invited us. Hurry now, and get ready!"

William hurried. This was indeed his lucky day!

Miriam E. Mason

Candles in the Dark, PYM, 1964

Discussion Questions:

Ask the students if they can tell you who the story is about. Point out that this probably isn't a true story but it tells about some of the things that William Penn saw and tried to change when he was grown up (debtor's prison, poor children who were hungry, etc.) Ask:

How was England different from today?

What was the transportation like?

What were the schools like?

What kind of food was made? How?

Activities:

4th - 6th grades

You may wish to give each younger student a *colorful folder* to decorate and write their names on, in which to keep their papers about William Penn. This can be done at the beginning of class while they gather.

Give younger children copies of the *Then and Now* pages (enclosed with this chapter) to color and to draw in their own ideas of NOW.

Make a *time line* to help the children see how many years ago William Penn lived. You might try using a string or rope time line with knots tied at each major event of Penn's life. Make your own pictures or cut pictures from magazines and mount on cardboard, to represent the action. You can add the things that happened to Penn during his life. (See Appendix for directions.)

Make butter:

If you wish each student to shake his or her own container, fill baby-food jars or small margarine containers (both with lids) 1/3 full of heavy whipping cream. Shake 10-15 minutes.

Contents will turn first to whipped cream, then will be watery with whitish lumps and finally to one large yellowish lump floating in buttermilk. Pour off buttermilk and season large lump with a dash of salt or a teaspoon of honey. Stir.

If you want the whole class to cooperate, fill an 8- or 16-oz container about 1/3 full and let class take turns shaking the sealed container. This way takes 30-45 minutes.

Use any medium you feel appropriate such as clay, cardboard, paper, crayons, paper mache, etc.

Make a form of transportation that William Penn might have used. A pattern for a cart and horse is included. Follow directions using a light-weight cardboard, like new shirt backing.

Diorama: begin a series of dioramas which depict Penn's life, adding a shoebox or characters and scenes each week (see Appendix for details).

6th - 8th grades

Slide Show: Purchase clear slides on which scenes of major events in Penn's life can be drawn with permanent, fine-tip markers. For the first lesson, perhaps scenes of early England could be drawn. Add to the slides as each chapter is completed. When the study of William Penn is finished, the class can present a slide show to the Meeting.

TV Series: Begin a TV series using shelf paper, two dowels, and a cardboard box to make a TV Screen. See directions in Appendix.

References:

Quaker Reflections to Light the Future, FGC, 1967. Most Meetings have a copy of this collection; if yours does not, borrow from the PYM Library.

Candles in the Dark, PYM, 1964.

The Story of William Penn, Peace Committee, PYM, 1957.

The Life of William Penn, Illustrated, Penna. Historical & Museum Comm, 1973.

The Story of William Penn, by Alik, 1964 - in PYM Library.



No. 3.

INTERIOR OF CHIGWELL SCHOOL.

Courtesy Historical Society of Pennsylvania

Education of William Penn

William Penn received much of his early education at Chigwell School near his family home. Later he enrolled at Oxford University as a "gentleman commoner" and at Lincoln's Inn, where he studied law. When traveling on the Continent he spent a year at the Protestant Academy of Saumur, which influenced his religious thinking.

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The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice. This ensures transparency and allows for easy verification of the data.

In the second section, the author outlines the various methods used to collect and analyze the data. This includes both primary and secondary data collection techniques. The primary data was gathered through direct observation and interviews, while secondary data was obtained from existing reports and databases.

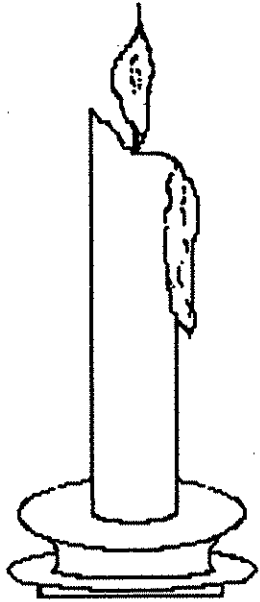
The third section details the statistical analysis performed on the collected data. This involves the use of descriptive statistics to summarize the data and inferential statistics to test hypotheses. The results of these analyses are presented in the following tables and charts.

Finally, the document concludes with a summary of the findings and their implications. It highlights the key trends and patterns identified in the data and offers recommendations for future research and practice.

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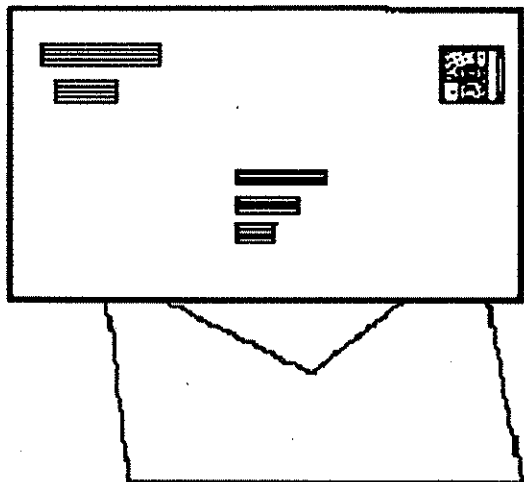
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Now

Then



Now

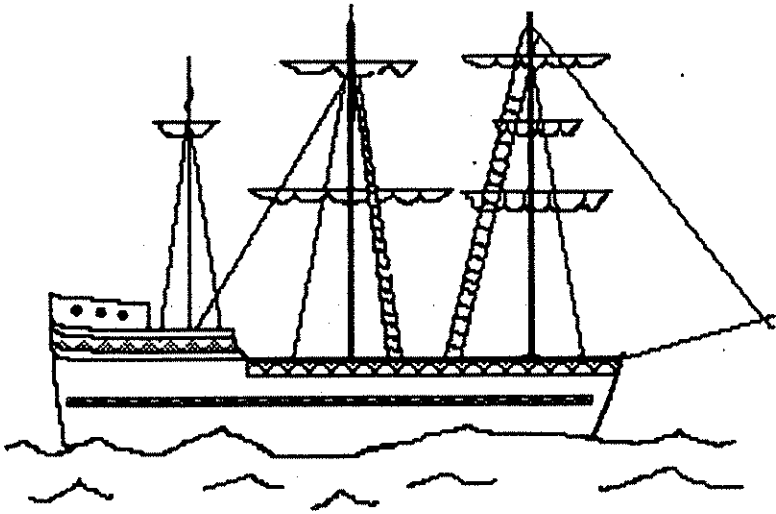
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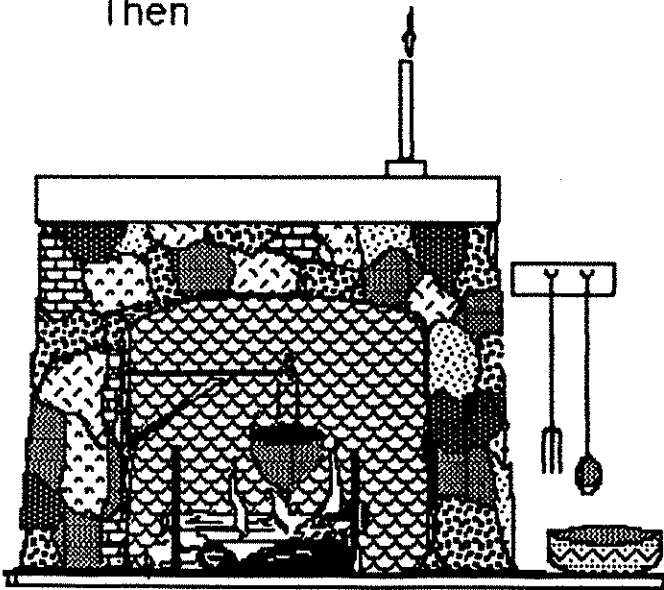
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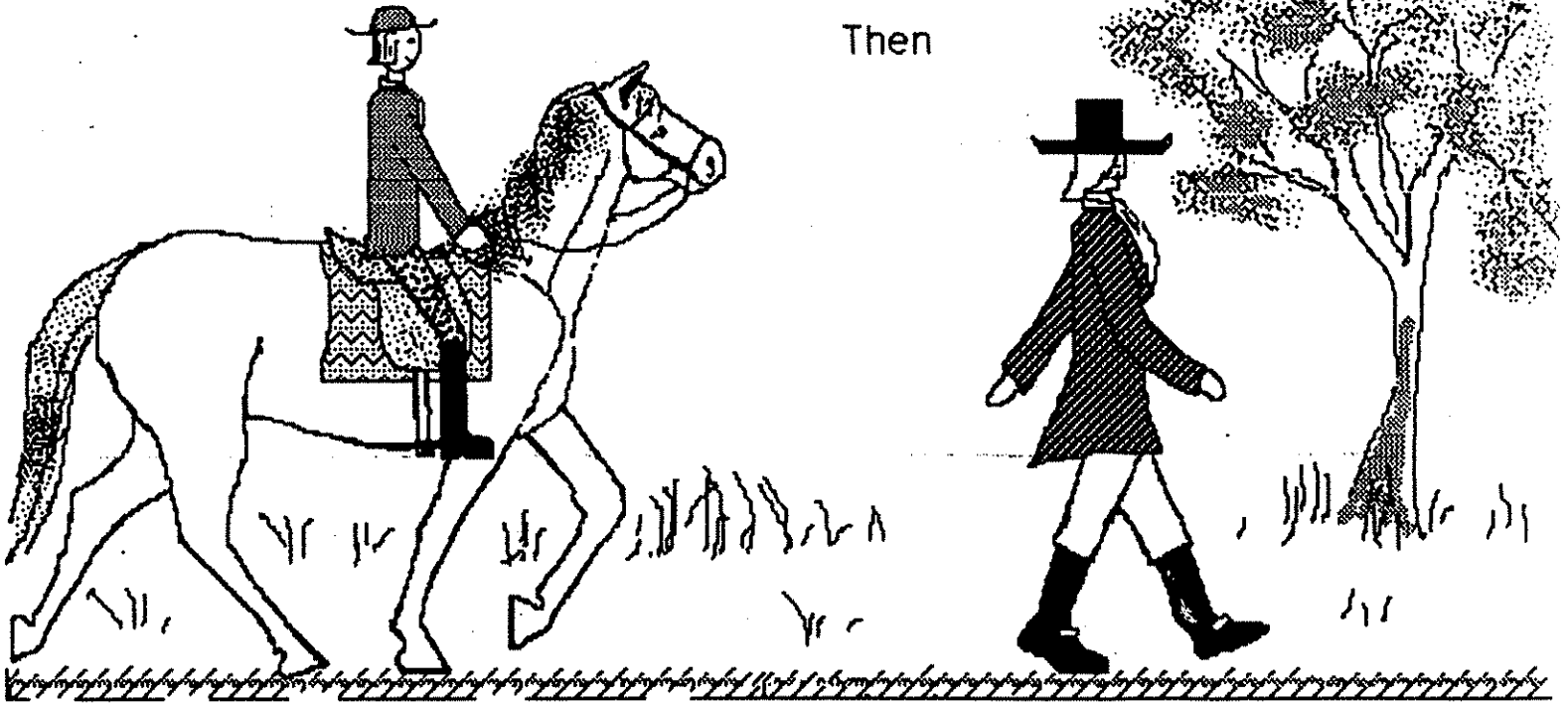


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HORSE & WAGON

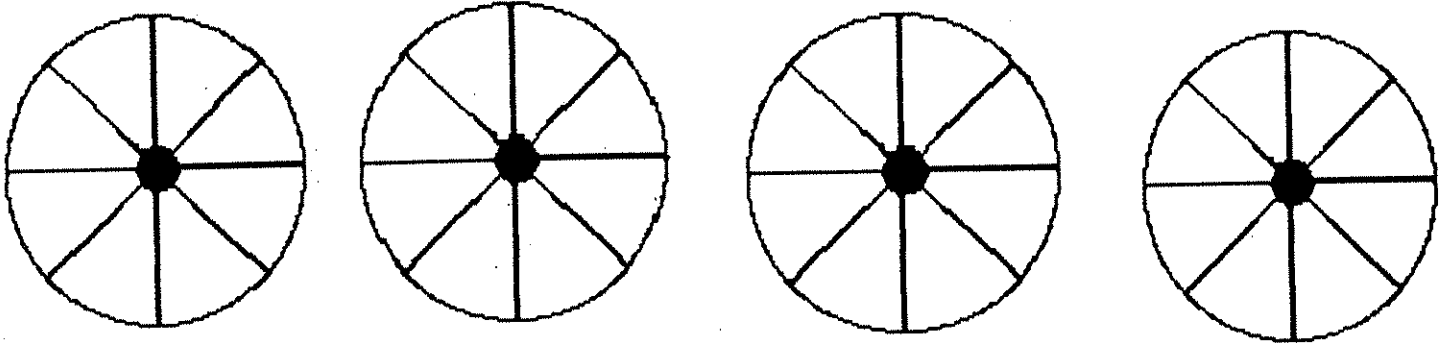
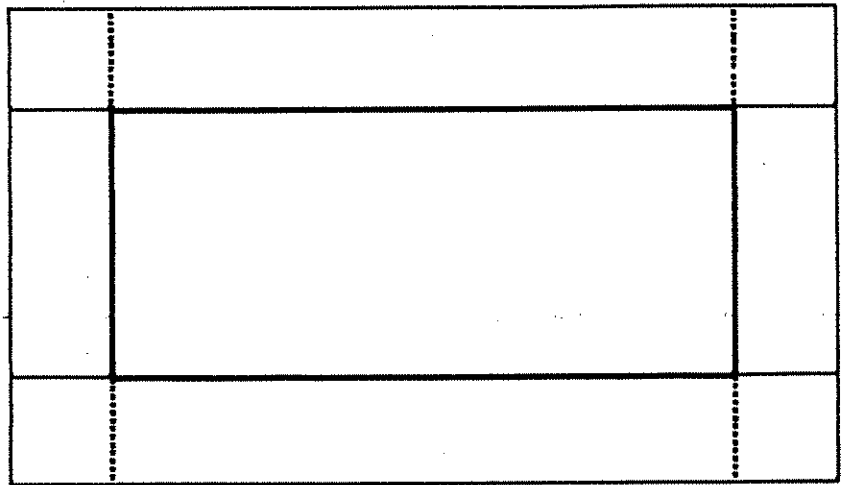
Use heavy paper

Cut out.

Cut dotted lines

Fold on solid lines

Paste corners together to
make box.



Cut out wheels and tape, pin or glue to wagon box.

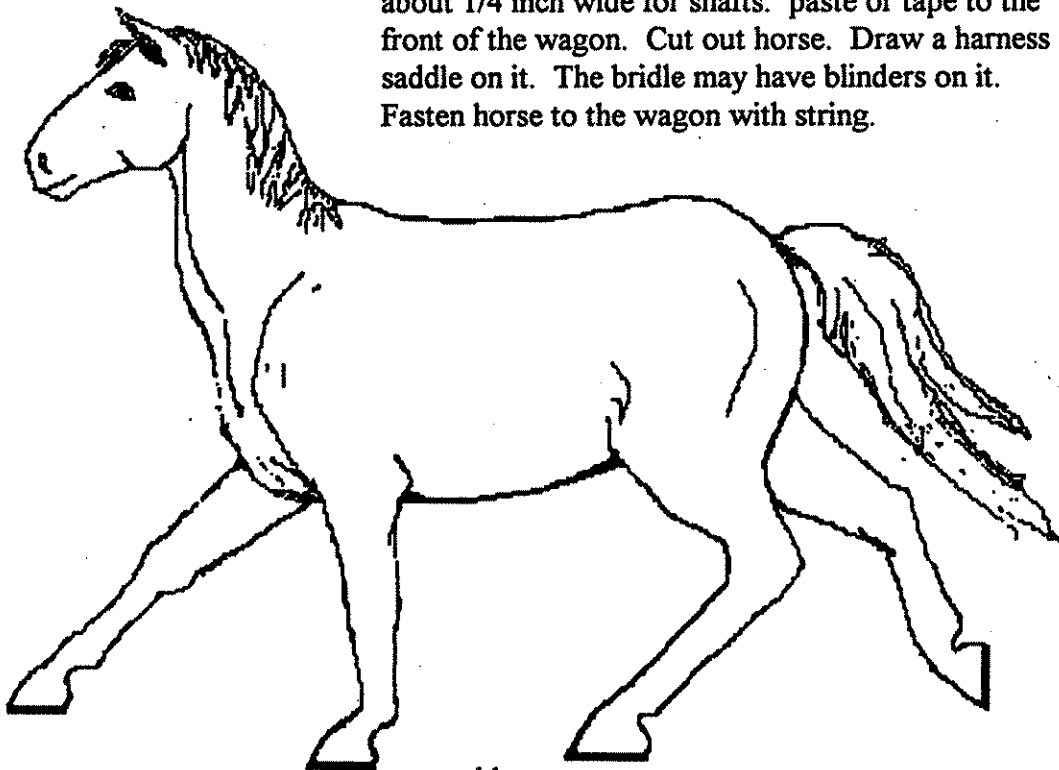
Cut two pieces of cardboard as long as the horse and

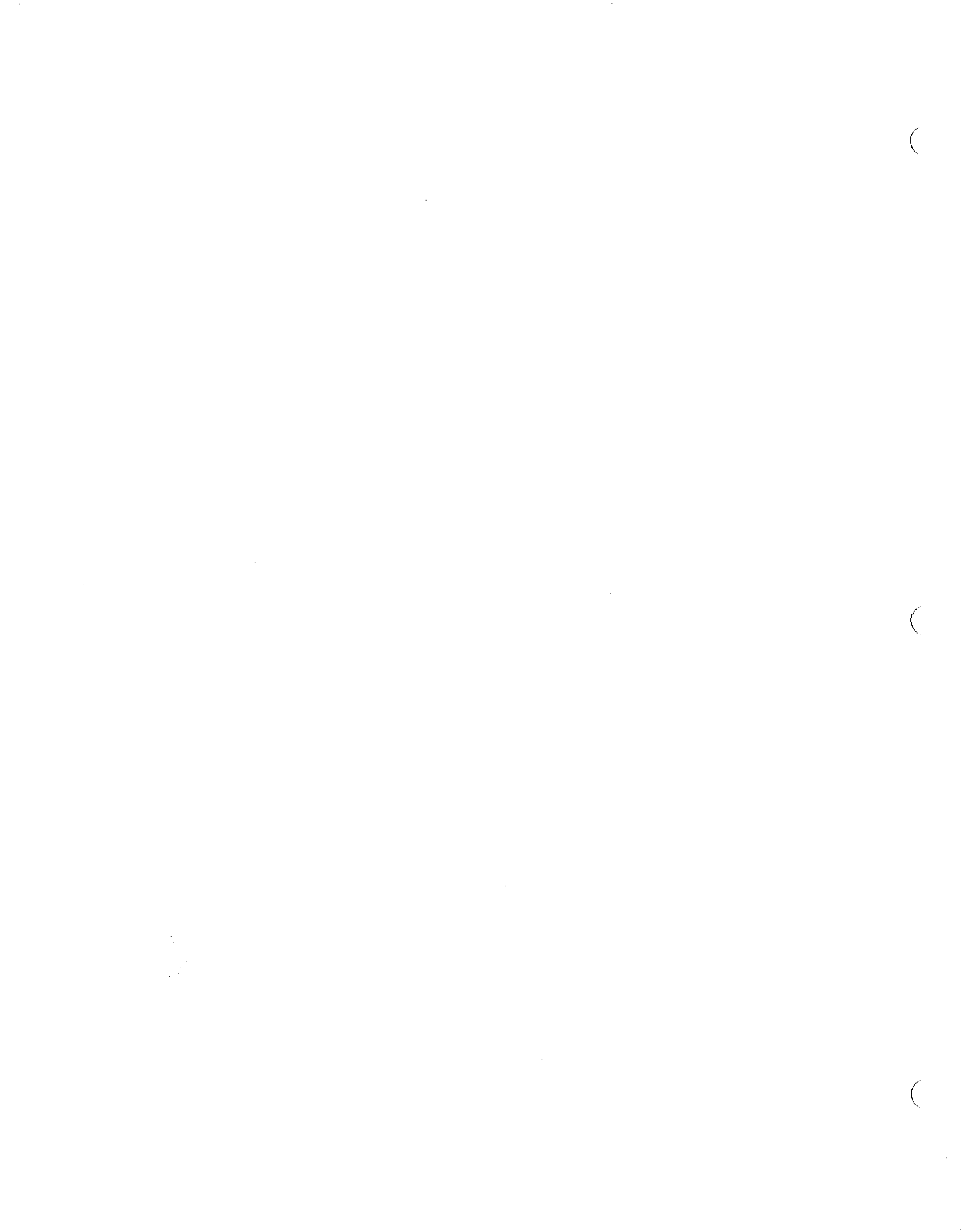
about 1/4 inch wide for shafts. paste or tape to the

front of the wagon. Cut out horse. Draw a harness or

saddle on it. The bridle may have blinders on it.

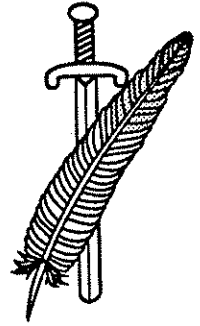
Fasten horse to the wagon with string.





Chapter 2 - The Great Sea Battle

*He shall cover thee with his feathers, and under his wings shalt thou trust ...
Psalm 91: 4a.*



Themes:

- Introduction to William Penn's father, a Naval Captain in the British Fleet.
- William's pride in his father.
- England's place on the English Channel.
- Explanation of why the debt that was owed Admiral Penn allowed William Penn to buy the land in the New World for Pennsylvania.

Materials Needed:

- For the Introduction: map of England and the European coast; pictures of early England and of Penn's father.
- Depending on the activities you choose: photocopies of Admiral Penn's ship to color; brown wrapping paper, paint, paint brushes; clay or walnut shells; toothpicks or coffee stirrers, paper for flags, crayons.

Introduction:

- This is the story of Penn's father, a captain in the British Navy.
- Talk about how hard it is to sail into the wind. The sailors have to climb up the masts to change the sails, etc.
- Explain about the cannon on the ship. All the moving of the heavy guns had to be done by hand. Ask if any of them know how guns were loaded on British sailing ships.
- Show a map of England, the English Channel and the European Coast to help children understand where battles were fought.
- Talk about the importance of religion in the lives of the people of that day; faith that God would protect them physically (this is not necessarily how we feel).
- Explain that danger to a sailor was great. If he was wounded, infection might set in. They did not know how to care for injured people then.

The Story:

When nine-year-old William Penn was walking to school before six o'clock one morning in July, 1653, he could hear the sound of distant guns being fired in the English Channel. When the wind blew in the other direction, the guns couldn't be heard. He knew that his father was with the fleet fighting against the Dutchman, Van Trump, who had tied a broom to the mast of his ship and vowed to sweep the English navy from the seas.

William and his mother were worried about his father, Captain Penn. They knew that he would be in the middle of the battle, commanding his ship. It was one of the battleships sailing out from England to meet Van Trump's challenge. He must be a very good seaman to maneuver his ship, using the wind to turn it so that the cannons could fire at the enemy.

As he studied his Latin in school that day, young William Penn didn't know that the English fleet was having a great battle with the Dutch fleet. But he heard the guns.

How happy he was to hear later, that his father was safe and that the English had sunk thirty Dutch ships, Van Trump dying in the battle.

William Penn loved his father, who was now named a *Vice-Admiral*. William felt that no one was as wonderful as his father. His father was a hero! He was to be given a gold chain and to be made a General, too; a very great honor for a naval officer. He was given a big home in London, an estate in the country, and another in Ireland. All of England was singing his praises.

William attended the church services of thanksgiving for the victory with his mother. He wore his best ruffled shirt and sash. He listened to the accounts of his father's bravery. He knew the boys from Chigwell School were looking at him and thinking how lucky he was to have such a famous father.

Activities:

Make a scene of the Dutch and English ships lined up for battle on the English Channel.

Before class, cover a table with heavy brown wrapping paper. Draw lines defining the channel and strips of land on either side. Put an N at the top.

Before you talk about and tell the story of Captain Penn and his ship, have the children paint the channel and the strips of land. Ask what the N stands for and point out that the Netherlands is on the right and England is on the left.

After you tell the story of the defeat of the Dutch and Captain Penn's heroism, make walnut shell ships with some clay in the bottom, toothpicks and paper sails. (Plastic walnut shells can be purchased from some craft stores. Or ships can be made from small milk cartons with tops cut off, with a coffee stirrer for a mast.) Each child makes two ships: one for the English fleet and the other a Dutch ship. Line up the ships, identifying Captain Penn's, and have a mock battle.

Look up information about ships of the 1600's and how they varied in appearance depending on their function. Draw pictures or make simple models of the English and Dutch ships.

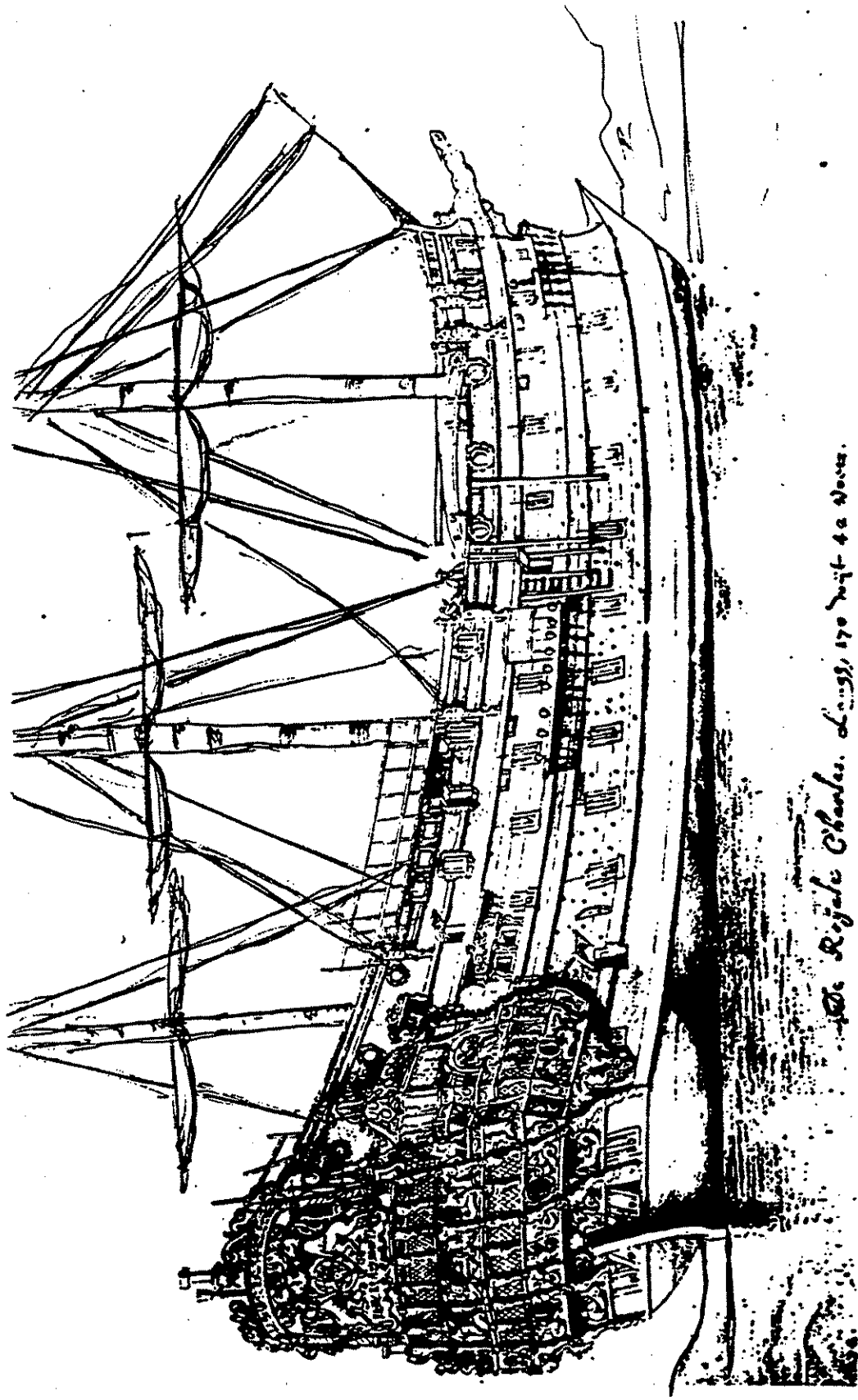


Courtesy Historical Society of Pennsylvania

William Penn's Father

Admiral Sir William Penn, a captain in the Royal Navy, was knighted by Charles II after the King's return from exile and was later appointed naval commissioner. From Parliament Penn received the unique title "General of the Seas." Sir William Penn expected his son William to pursue similar ambitions.

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The Royal Charles. Length, 170 feet 4 inches.

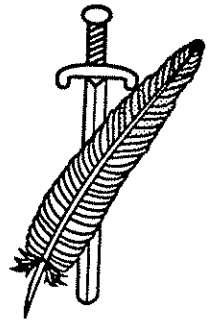
Courtesy Historical Society of Pennsylvania

Admiral Penn's Ship

The "Royal Charles" was Admiral Sir William Penn's ship. During Britain's war with Holland, his son William served aboard the "Royal Charles" for a brief time.



Chapter 3 - Those Strange People Called Quakers



These were more noble than those in Thessalonica in that they received the word with all readiness of mind and searched the scriptures daily whether those things were so.

Acts 17:11

But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil.

Matt 5:35

Themes:

The Penns' introduction to Quakerism and their feelings against it.
Quaker testimonies against class distinction.
Simplicity in dress and speech.

Materials Needed:

For Quaker hats: gray cardboard, pencils, ruler, scissors, stapler, Scotch tape.
For Berean Corner: Bibles, dictionaries, atlases.
Picture of Macroom Castle.

Introduction:

Start the class by asking the children what "manners" are. Some possible responses: introducing someone, looking at a person when spoken to, helping an older person, eating with your mouth closed, etc.

Act out some good and bad manners.

Tell the following story about William Penn's family going to Ireland and meeting the Friends.

The Story:

After William's Father had become so very famous, he angered the Parliament and Cromwell, the Protector, because he failed to capture the island, Hispaniola, in the New World. He was put in prison for a while and lost his land except for an estate in Ireland.

When he got out of prison, William's father was very sad, feeling unfairly treated by the people. He was no longer an Admiral, just a plain citizen.

The family decided to go to Ireland and live there in Macroom Castle (show pictures, enclosed). There was a town, a manor, and a garrison of soldiers as well as the castle. The tenant houses had to be cared for and the tenants provided with the things they needed to farm the big estate for William's father. William had a tutor to teach him and lots of time to go with his father and learn how to care for the estate.

When his mother returned to Bristol, England, to visit friends and returned with news about a much feared and hated group of people called Quakers, William never dreamt that the first step in disagreeing with his father was about to begin.

"Captain George Bishop, your old friend, has turned Quaker," his mother told his father. "And he's written a book telling about the new doctrine." She told lots more about the Quakers,

but nothing was more interesting than the fact that not only was the captain of the ship a Quaker, but a young man in his twenties, whose name was Loe, had come to Ireland on the boat also. He was dressed in the plain clothes of a Quaker.

"People are hot against him," William's mother added. "He has come to Cork."

William, why were the Bereans noble?" William's father asked him. "Go to the Bible and read what it tells us."

When William found the right passage (Acts of the Apostles: 17:11), he read it out loud.

"These were more noble than those in Thessalonica in that they received the word with all readiness of mind and searched the scriptures daily."

"Let us do as they did," his father said. "We will have this Loe fellow here and listen to him before we judge him."

William was very proud of his father, who was fair and listened to people who had different ideas. Young Thomas Loe and the Quakers came and held a meeting for worship in the great room of the castle.

William's father wore a hat. It was cold. William and the tutor did not wear theirs in his presence, not being his equal. The neighbors who came took theirs off, respectfully. The Quakers kept their hats on! His father frowned but didn't say anything, much to William's surprise.

Everyone sat down on chairs and benches and settled in quiet. At first it seemed strange: no music, no sermon. After a while William began to feel at peace. When Thomas Loe rose and spoke, he told everyone that people don't need priests to speak to God for them. He said that God would speak to them directly. There is an inner light within every person and all people can learn what God wants them to do.

William didn't understand or remember all that Thomas Loe said. He couldn't believe it when he saw tears in his father's eyes! He wondered, "What if we should all become Quakers?"

In a day or two, Thomas Loe left Cork. William's father said he agreed with Loe about not swearing. You should be truthful and your "yea should be yea, and your nay, nay."

Nothing more was said about the Quakers in the Penns' home. William's father believed that if you wanted to keep your place in the world, you couldn't insult people by not taking off your hat to them, you couldn't say thee and thou to people better than you, and most of all an admiral has to believe in fighting. William's father was hoping that William would have a high place in the government of England some day. If young William did what the Quakers did, it would be impossible for him to become a great person at court.

Note to the teacher:

Remember that children used to unprogrammed Friends' Meetings aren't familiar with traditional church services: the minister and the sermon, the written prayers that are read, etc. Try to get them to ask questions. Those used to a programmed Meeting will find the church service understandable.

You might start by asking some questions such as these (be sure to use your own):

Have you ever been to a church? What was it like?

What was different from our Meeting?

Who spoke in the church?

Where did they stand?

Can you remember what they said?

Was it hard to pay attention?

Who speaks in your Meeting?
Where do they stand?

Be sure that they all understand Thomas Loe's message: that God speaks to you directly, that all people are equal, and within each is the inner light that guides you to do right. Discuss how we can listen to another person and how we listen inwardly.

Discussion questions:

List places where you are asked to swear. What does "affirm" mean? Act out the swearing in or "affirming" ceremony, as in court.

Have a discussion about titles: Mr., Mrs., Ms., Miss. What do these titles mean? Depending on what titles each person uses (or none at all), what assumptions do we make about that person?

What do titles say about your identity?

Discuss issue of when hats should be worn, now and in early England. In some meetings hats were taken off only when someone was praying; only talking to God. In some meetings everyone stood when someone was praying.

Activities:

Make Quaker hats (see pattern enclosed).

Act out the Meeting for Worship when all the people came: the Quakers, who kept their hats on, the neighbors, who took theirs off, and father, who kept his on. See suggestions for role-plays in the appendix.

Berean Corner: This activity can begin in this chapter, where the Bereans are mentioned, and continue each week. In initiating the activity, reference should be made to the Bereans, who were described as those who searched the scripture. Find the quotation that William's father asked him to look up (Acts of the Apostles 17:11). What does it mean? The Berean Corner can be set up at a table, with space for keeping Bibles and books to be used in the study. Pencils and paper should be available for taking notes. Reference books should be selected according to the children to be involved. Younger ones will need grade-appropriate Bible dictionaries, atlases and word books. Older children can learn to use theological word books and concordances as well. Planning ways to share the information found is an important part of the activity. Preparing verbal and written reports to be given to the larger group, making an illustrated class word book, preparing a poster series, are possible ways of sharing what is learned.

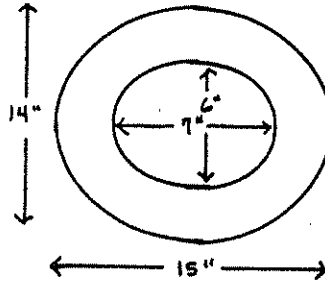


QUAKER BROADBRIMMED HAT

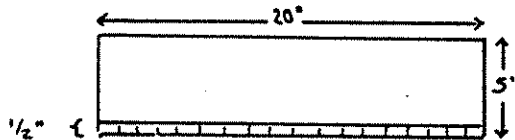
Please read entire instructions before starting.

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.

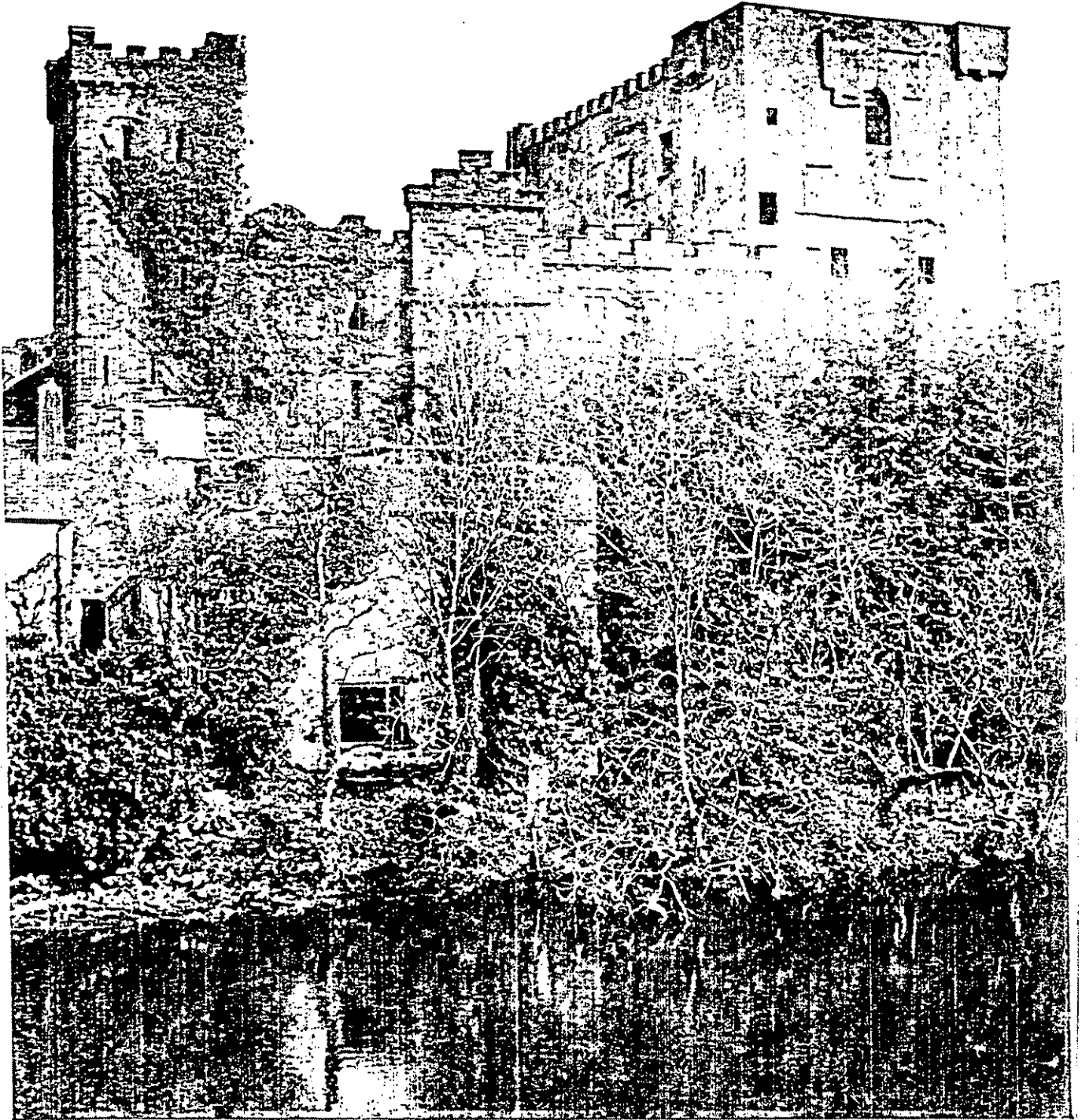
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Macroom Castle

From A Memorial to William Penn in Ireland

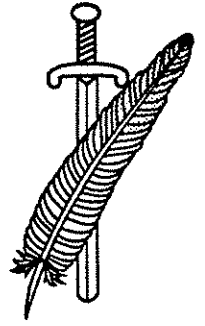


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Chapter 4 - To Draw or Not to Draw his Sword



*To thine own self be true and it shall follow as the night the day,
thou canst not then be false to any man.*

William Shakespeare, Hamlet

*Dear Lord and Father of mankind, forgive our foolish ways:
Reclothe us in our rightful mind, In purer lives thy service find,
In deeper reverence, praise.*

John Greenleaf Whittier

Themes:

- William's education, including Oxford University, a trip to Paris, a time in the Navy with his father, caring for his father's estate in Ireland.
- William's growing feeling against fighting as a way to solve problems.

Materials Needed:

- Map of Europe; pictures of Paris in the 1600's.
- Cardboard; shoebox; crayons, scissors, glue, pipe cleaners, paint.

Introduction:

- Remind the class what good manners meant to William Penn.
- Ask them: "If you speak to someone and they don't answer, how do you feel?"
- On a map of Europe, have children locate Paris. Perhaps show pictures of Paris in Penn's time.

The Story:

When Cromwell, the Lord High Protector, the head of the English government, died in London, his son, "Tumble-down Dick", took over. The people disliked him so much that they sent for Charles the Second, who was in exile, to be King.

The Government called Williams' father to London. He was made an Admiral again and sent to Holland to bring Charles the Second to London.

William went to London with his father. He was old enough to go to Oxford University. He wore a curly wig and a sword. He was athletic: good at riding, racing, sword-play, and was very popular with his classmates.

He didn't like going to the Church service every day. He skipped services regularly and was kicked out of the University. His father was very angry, even giving him a beating so that he was black and blue and very sore.

Finally his father sent him to France with a group of young men. He was to learn good manners, how to dress well, and to go to the fancy French Court to be presented to the King of France.

The streets of Paris were wet, filthy, and very dark at night. Gentlemen were always accompanied by a servant carrying a torch so that they could see where they were stepping. William was no exception.

Late one night as he hurried back to his room after a party, young William didn't see a young man raise his hat in greeting as he passed by.

Being offended and angry, the young man drew his sword and rushed at William. Instinctively, William took out his sword quickly and warded off the blows. Being such a good athlete, in no time he knocked the young man's sword out of his hand. In the faint light of the two servants' torches, William recognized him as someone he had met casually a few days before. William saw that he was frightened. He thought William was going to kill him.

"I'm very sorry, Sir!" William said, amazed at how little it took to insult a Frenchman. "I was thinking about something else and I really didn't see you. I didn't mean to offend you!"

Thankfully, the young man picked up his sword and the two parted. William went on home, horrified to think that he had nearly killed or been killed by a man just because he had not taken off his hat in greeting. But he was not yet ready to give up his sword.

William stayed over a year in Europe. He had to hurry home when his father sent for him because France and Holland were getting ready to go to war with England.

Discussion Questions:

What did William's father do when he skipped services at the University?

Did it teach young William a lesson?

How well do different kinds of discipline work? Do they teach the lessons they are supposed to teach?

Was thrashing appropriate for the times (1600's)?

When is it appropriate to stand up to authority?

Discuss the push-pull relationship between William Penn Sr. and Jr.

Discuss the consequences of unintentional offenses, like making someone spill their tray of food, or staring at a person when you know they feel self-conscious.

Activities:

Make a cardboard sword and add to the *time line* started in the first lesson.

Make a scene with figures and scenery in a shoe box. Cut away one side so that it is easy to work on and see (see suggestions for *diorama* in Appendix).

Re-enact the scene in France with the duel: paper towel tubes with orange crepe paper can be used to make torches - perhaps for Paris lighting? Use process for *role-playing* suggested in Appendix.



Courtesy Historical Society of Pennsylvania

William Penn in Armor

William Penn had his portrait painted in armor at the age of twenty-two. He served briefly in the military under the Earl of Arran in restoring order to the garrison of Carrickfergus in Ireland. At this time Penn met members of the Society of Friends, including Thomas Loe, who was to greatly influence his life.

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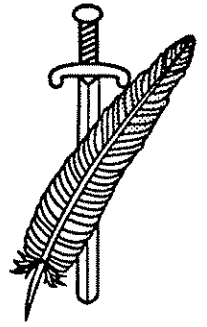


Charles II

William Penn petitioned King Charles II for land in the New World where he could give refuge to persecuted Quakers and establish what he called a holy experiment. His experiment was to be a Christian society based on law and guaranteeing religious liberty, personal rights, and an elected Assembly. The King signed the Charter on March 4, 1681, dissolving a debt he owed Penn's father; and on April 2, 1681, the creation of Pennsylvania was officially proclaimed.



Chapter 5 - It's Not Easy Being Quaker



So the Keeper of the House of Correction was commanded to bring me up before the commissioners and soldiers in the market place; and there they offered me that preferment because of my virtue (meaning valor), as they said, with many other compliments, and asked me if I would not take up arms for the Commonwealth against the King. But I told them I lived in the virtue of that life and power that took away the occasion of all wars, ...

George Fox

The Light shines in the darkness and the darkness cannot overcome it.

John 1:5

Themes:

- Explanation of why King Charles owed William Penn's father a large amount of money
- William's meeting with Quakers and decision to become one of them.
- Friends' use of non-violence from the beginning.
- Quakers getting into trouble because they met in groups to worship in silence.
- Consequences of disobeying laws that seemed unfair and unjust.

Materials Needed:

- Pictures of Admiral Penn's ship from Chapter 2, of William Penn and Charles II from Chapter 4, and of Shanagarry Castle.
- Magazines, glue, cardboard, markers, crayons, string, scissors.
- Photocopies of the drawing of William Penn giving up his sword.
- Copies of play about William Penn in the Appendix.

Introduction:

- Explain that when William got home from France his father was very pleased with his handsome and fashionable son (show picture). He asked him to help prepare the ships for battle with the French and Spanish navy.
- Show the picture of Penn's ship from Chapter 2. Ask the students what kinds of things Admiral Penn would have to buy to equip the ships of the navy, which would be at sea a long time. Make a list of things they would need to live on at sea.
- Tell about Charles II, the "Merry Monarch" (show picture). He was wasteful, buying many fancy suits, having many castles and servants, and giving many parties, etc. Ask how the Quakers might feel about this?
- Ask what the children do when people treat them unfairly? What about when people are rude and try to put them down?

The Story:

(Tell the story so that you can see when they are understanding it. Tell only what you feel is appropriate.)

William loved helping his father, the Admiral, who was getting the battleships ready for sea. The King's brother, James, the Duke of York, was the commander of the fleet, but he knew little about sailing and fighting at sea. That made Admiral Penn the actual commander of the fleet.

The Parliament had voted enough money to buy all the things needed for the war with France and Spain. However, the money had to come from the King, and Charles II was spending so much having a good time, that Admiral Penn had to pay for the things that were needed for the sea battle himself. He kept account of it and sent the bill to the King. But the King didn't have enough money to pay him. The King owed him a huge amount of money!

When the navy was finally ready, they sailed into the English Channel. When the battle started, William's father sent him to England with a message for the King. Young William was disappointed; he wanted to be a part of the fight.

The English won the battle. When the navy returned home, Admiral Penn was given a new and bigger estate in Ireland (see picture of Shanagarry Castle). William's father sent him to Ireland to take care of the estates. There was a lot for William to do.

He made a visit to Cork to buy some clothes. He went to a shop that his family had patronized, run by Quakers. William Penn introduced himself to the woman in the shop. She didn't remember him, but did remember coming to the castle for a Meeting with Thomas Loe, the young Quaker.

"I would go a long way to meet with Thomas Loe again," William blurted out.

"Well, thee may see him tomorrow at Meeting, for he is in Cork now," the woman answered.

William rode fourteen miles home to Shanagarry Castle wondering about the coincidence. Should he return tomorrow? Should he be like the Bereans as his father had said? The things that he had seen and that had happened to him since he had heard Thomas Loe before, had made him feel troubled. He decided to go!

Thomas Loe had changed! He wore the same plain Quaker clothes, but at thirty five he seemed an old man. He had suffered many hardships and imprisonment. But his eyes still had that shining look and his voice was clear and challenging when he spoke in the Meeting.

"There is a faith that overcometh the world and there is a faith that is overcome by the world," he said.

William Penn, sitting in the Meeting in his fancy clothes, feathered hat, and wig, felt that Thomas Loe was speaking directly to him.

Over and over again the things of the world had taken over his life. As he listened again to this man explaining that there was a light within every man's soul, he was deeply moved. Thomas Loe "spoke to his condition." Here, he felt, was a way to live with simplicity, sacrifice, and truth. He could give all of himself to this faith.

He hardly knew when the Meeting was over. Someone touched his arm.

"Would thee like to speak with Thomas Loe?" he was asked. William felt accepted and at home.

"You have made me a Friend of the Truth!" he exclaimed as he talked to Thomas Loe.

When Thomas Loe looked at this handsome young man, dressed in the latest fashion, he must have sighed and wondered how deeply William embraced this new faith. He tried to tell him of the hardships he would encounter. When William offered Thomas Loe his fine horse to use to replace his worn out one, he firmly but kindly refused. William was crestfallen. Thomas Loe didn't believe that he was a Friend! And he felt so sure!

All summer he worked on the Shanagarry estates in Ireland, wearing his fancy clothes, wig and sword for they were what he had to wear. He went to Meeting each week. One Sunday in September when he was at Meeting, a soldier noisily burst into the room disturbing the quiet.

William was not used to putting up with rudeness. Forgetting the principle of nonviolence, William rose to his feet, pulling his sword from its sheath. He grabbed the soldier by the collar and was about to drag him out violently when a Friend stopped him.

"Friends do not use force," he was reminded. He was ashamed. He sank down on the bench again. Indeed, he was not yet a Friend! Worst of all, his violence might even get the Friends into trouble since the law was cracking down on them.

He was right. The soldier returned with a constable and troop of soldiers. The Friends were led off to prison.

"Mr. Penn, you are not a Quaker!" the Mayor of Cork said when he saw William in the prison. "You may go, if you will sign a bond of good behavior."

Then William said, "I am a Quaker! But I have broken no law." With eighteen other Friends, William was thrown into a filthy, cold prison. He called for paper and pen. He wrote a long letter to Lord Orrery, a friend of his father's, who had the power to overturn the sentence.

He pointed out that the Friends had committed no crime. He protested that people should be allowed to worship as they wished. Lord Orrery didn't want his friend's son to be in prison and he ordered that he be freed along with the rest of the Quakers.

Word of young William's arrest with the Quakers found its way home to his father. William was ordered back to London, where his father's anger awaited him.

Activities:

Role play the Meeting for Worship with the soldier entering noisily, William leaping up, the soldiers' return, and the scene before the mayor. Pantomime the actions without using props. Have the children think about drawing a sword, taking off a hat, etc., without actually having them. (See appendix for role-play procedure.)

Add to the *time line* with pictures of William becoming a Quaker in 1666.

Talk about the ways you might practice simplicity of manners and dress. Make a *collage* using pictures from magazines. This might show fancy extravagant dress compared to plain dress.

Act out the play about William Penn in the Appendix.

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A Refuge in Ireland



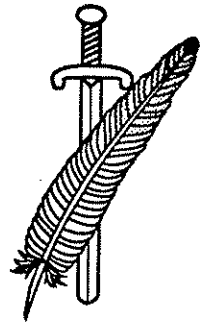
SHANAGARRY CASTLE, set amidst eight square miles of lush farmland and tenant houses, was King Charles II's reward to Admiral Penn. His Majesty had previously confiscated it from a Cromwell supporter, and the task of drawing up the legal papers defending the Penn title to the estate was given to William.

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Chapter 6: Can This Relationship Be Saved?



#181. "If we must not disobey God to obey them (i.e. parents); at least we must let them see, that there is nothing else in our Refusal. For some unjust Commands cannot excuse the general Neglect of Duty. They will be our parents and we must be their Children still: And if we cannot act for them against God, neither can we act against them for ourselves or anything else."

Some Fruits of Solitude, p. 19, by William Penn

Themes:

Conflict between William Penn and his father over William becoming a Quaker.

William's continuing transformation into a Quaker (in appearance, behavior and daily life).

Materials Needed:

Copies of crossword puzzle, scissors, paper, pencils, markers, glue, catalogs or magazines with pictures of clothes.

Copies of William's before- and after-convincement garb.

Introduction:

This chapter begins when William is urgently summoned home from Ireland by his father to face his anger. He tried to persuade Penn to give up Quakerism and take a title of nobility.

William gave up his sword after talking with George Fox and adopted plain clothes and speech.

Finally William's dad threw him out of the house.

Ask:

How might you feel if you were told to come home immediately by a parent and you thought s/he was going to be very angry?

Is there a belief that you hold so very dear that you might not change it for a long time (eg: equality of sexes, the right to dress as you wish)?

Think of topics that might cause some conflict between you and your parents at home.

The Story:

William didn't want to go home. He was pretty sure his father had heard about his imprisonment with the Quakers and he was sure that his dad would be angry.

For ten days he put off going home. When the second letter arrived, commanding him to return home with all haste, he knew that he could not use any more excuses but must go home.

He sailed to Bristol. There he stopped for a day or two with his father's friend, Captain George Bishop, who had become a Quaker also. The Bristol Friends understood William's worries about facing his father. They suggested that a Friend, Josiah Coale, ride with him and be with him during the most difficult hour or two when he and his dad met.

On their journey, William discovered that Josiah Coale had just returned from a voyage to the American Colonies, and he quizzed him about the new world.

When the two arrived at the Penn home, the Admiral was, as expected, very upset. The navy was being chased by the Dutch while he was not with them. His younger son was in Italy for his health, his daughter, only sixteen years old, was expecting a baby, and his oldest son, William, was saying "thee" and "thou" to him!

Nothing was said while Josiah Coale was there, but the first time William said "thee" to him after Josiah left, his father exploded!

"You keep your hat on in my presence and dare to say "thee" to me?" he asked angrily.

"But Father, I do it in respect for God, not as disrespect for thee," William protested.

The two faced each other. They loved each other but they were each determined to hold to their beliefs.

"You may 'thee' and 'thou' to whoever you please," his Father replied, trying to keep his temper. "But there are three people you may not thee and thou: the King, the Duke of York, and myself."

William wanted to please his father. If he would say "you" to just three people, he and his father could remain close. But there could be no exceptions. Young William had chosen this faith and he could not go only half way.

"Even to thee, the King and the Duke of York I must use the singular. It means no disrespect," he pleaded.

His father was furious! He told William exactly what he thought of him. William, knowing that there was nothing that he could say when his father was this angry, turned and went upstairs to bed.

"In the morning you are to rise early and go for a ride in the carriage with me," his father shouted after him.

William didn't sleep well that night. Would his father take him to court to see if he would say "thee" to the King and keep his hat on? What would happen?

The next morning in a new, fancy carriage, Admiral Penn ordered the driver to drive around in the park until he was ordered to do otherwise.

"I have been offered a peerage," his father started. "You could be the Earl of Weymouth. However, Quakers, I understand, don't recognize titles."

"No, Father," William said.

Now he knew that they were to have a private talk where no one could overhear them. They talked and argued. As they argued each one became more sure that he was right. Neither budged an inch. Finally his father ordered the coachman to go to a tavern for a glass of wine.

In a private room upstairs, his father locked the door. Turning to William, he said that he was going to kneel down and ask God not to let William be a Quaker.

William was desperate. He rushed to a window and threw it open.

"Before you pray in any such way, I will jump from this window," he cried.

At that moment there was a tapping on the door. At his father's request, William opened it. A titled friend of his father's asked if he might share a bottle of wine with them.

Each of the well-dressed older gentlemen doffed their feathered hats and bowed ceremoniously to each other. William stood stiff and still.

"My son has decided to be a Quaker," his father said sadly. "He uncovers his head to no one, not even the King!"

"Sir William, you may consider yourself lucky to have a son who spurns extravagant pleasure, grand things, and vices as so many of our youth are doing," the friend replied. Both William and his father were grateful for these words. Maybe they could get along together after all.

William lived at home in London that winter. He did not attend the parties of the naval officers, but went to the Meeting at the new Gracechurch Street Meetinghouse that Friends had

built. There he met George Fox, the shoemaker-shepherd who had had a vision on Pendle Hill. Through his vision he had found and shared the Quaker faith and way of life.

William had been considering what to do about his sword. When he spoke to George Fox, he told him about the difficulty he had had in Paris. He asked him if he should wear it.

"Wear it as long as thou canst," George Fox told him. George Fox knew the way God worked in people's lives.

The next time they met, George Fox asked him, "William, where is thy sword?" William replied, "I took thy advice. I wore it as long as I could."

William started to wear plainer clothes. He got rid of the plumes from his hat. One day, riding through the countryside, he decided he didn't need a wig. He tossed it into the bushes without a backward glance.

One of Admiral Penn's friends wrote to tell him that he had seen his son with a group of Quakers that were causing trouble. This time when William was ordered home, his father demanded that he give up being a Quaker.

Take your clothes and be gone from my house," Admiral Penn said. "I will dispose of my estate to those who please me better!"

There was nothing left to say. William packed a small bag and went out the door. His mother and sister were crying as he said goodbye. A short distance down the block, a servant hurried after him to call him back for the sake of his mother and to go to his room. His father had already left.

He didn't see his father for a few days. Things were very cool between them.

William Penn was now twenty-four years old. He threw himself into being a Quaker, speaking and writing about truth and Quaker beliefs.

Discussion Questions:

If you had been William, would you have given in to your father's wishes?

What did you think of the ways William Penn and his father treated each other? Could they have handled themselves in different ways? Why or why not? What is compromise? Does it mean giving up one's principles? Can you ever make exceptions to a rule? What is respect for others? Are there ways we show respect for others besides calling them Mr., Mrs., or Ms? (Quakers don't believe in titles, yet many of us use them in certain situations.)

Where do you think William got the courage/support to be so strong in his convictions, to the extent of risking his father's anger and being thrown out of his house?

What was happening to William as he made changes in his behavior and dress? What did George Fox mean when he told William to "wear it (sword) as long as thou canst"?

Activities:

Role Plays: The children can role play the conflict between William Penn and his father. You could have someone play William and one his father, perhaps with an additional person for each role who would be like an alter ego. William Penn's alter ego could tap him on the shoulder when he wants to say something. The function of the alter ego is to say what is not being said, i.e., the feelings behind the spoken words. Another person could play a mediator or take the role of the "titled friend" of William's father (see Appendix for ideas).

Remember that William is not willing to compromise in the story. The role plays could be done a second time with a different ending, where he and his father work out a compromise.

Debriefing is important. Remember to ask each role player to share how it felt to be in the role.

Letter Writing: Sometimes you can say in a letter what you cannot say face to face with a person. Divide the group in half and then into pairs. Half of the pairs could write letters to William Penn (after he comes home from Ireland) as if they were his father. The other half would write letters to Admiral Penn as if they were William. The letters would explain what the individuals are feeling and what they would like from the other person, and could then be shared in a large group.

Journal Writing: Individually or in pairs, write something which explains why you (William) decided to wear plainer clothes, give up the wig and sword. What is happening to you? What are you feeling? How did you decide when you had worn the sword as long as you could? Where are you getting (and not getting) support for these changes?

Values Clarification Exercise about Simplicity: Have a discussion about simplicity. What does the word mean in relation to our everyday lives (i.e., dress, manners, possessions, lifestyle)? Why do we not dress, act, and talk like William Penn did?

Bring in some catalogs for clothing in a variety of styles. Brainstorm a list of criteria to rate clothing on simplicity. (Ideas might include appearance, cost, ease of wearing, practicality, ease of care.)

William's Change of Clothes: For younger children. Make copies of and show outline pictures of William's dress before and after convincement. Children may wish to color the pictures.

Simplicity Collage: In pairs or individually, have the children make two collages. One collage will be of the simplest clothing they can find in the catalogs; the other collage should show the "fancier" garments. Give them about 20 minutes and then have each pair present their pictures and what criteria they used to separate the two groups of clothing.

See if the students can rate themselves on a scale of 1-5 in terms of simplicity (keep it a secret). Then have them rate a classmate to see if their self appraisal matches an outside appraisal.

Crossword puzzle: This is a review of some of the facts in this and the previous chapters. Children can work individually or in pairs on this, or it can be taken home. You can give the answers (below) as a list of words to choose from, or not, depending on your group.

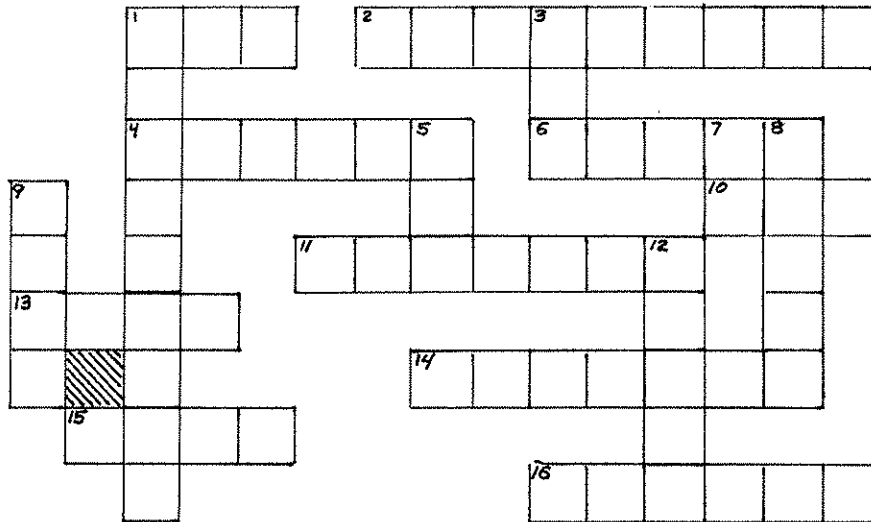
Answers - Across

1. God
2. Thomas Loe
4. Oxford
6. Paris
10. Two
11. Admiral
13. Thee
14. Cheated
15. Cork
16. London

Answers - Down

1. George Fox
3. Map
5. Dam
7. It
8. Sword
9. Hats
12. Latin

A William Penn Crossword Puzzle



Clues - Across

1. There is that of ___ in every man.
2. William Penn was deeply moved by this Quaker in Ireland.
4. William Penn went to this famous English university.
6. William Penn lived for a time in this French city.
10. Number of Irish estates occupied by the Penn family.
11. William Penn's father was an _____ in the British navy.
13. Quakers did not say "you", they said "_____".
14. People knew you would not be _____ in a Quaker shop because Quakers had a reputation for honesty.
15. Irish city where William Penn met the person in #2 Across.
16. Where William Penn was born.

Clues - Down

1. Man who told William Penn "Wear it as long as thou canst."
3. Picture of how to get somewhere.
5. Structure built to hold back water.
7. The 9th and 20th letters of the alphabet.
8. The "it" in #1 Down.
9. Quakers did not take these off to anyone.
12. Language studied in school during the time of William Penn.

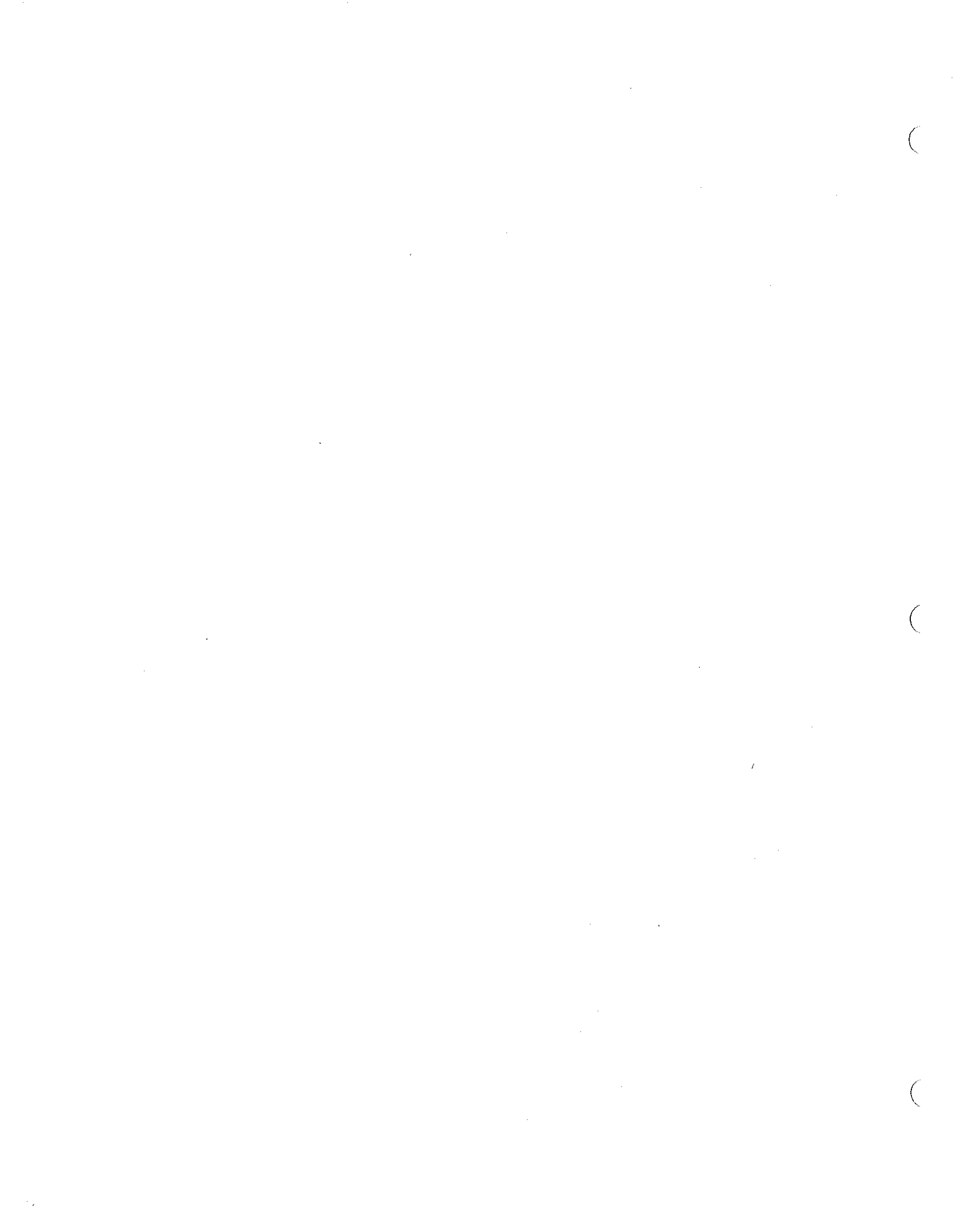
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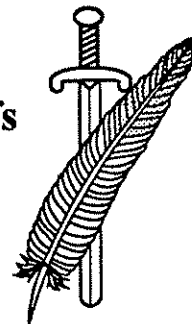
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William Penn - Before and After Convincement





Chapter 7 - Prison, or How Not to Change a Person's Beliefs



So then, my brother, because of God's great mercy to us I appeal to you: Offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to him. This is the true worship you should offer.

Romans 12:1-2

Let us then try what Love will do.

Penn

Themes:

Freedom of speech, press, and religion - a right which Quakers and others did not have in the 1600's.
Myths about Quakers, and how people deal with misunderstandings or lies about themselves.
The English prison system and how it operated in the 1600's.
Betrayal of trust.

Materials Needed:

Pictures of Newgate and Tower of London Prisons
Bible
For Time Line: Scissors, glue, markers, pencils, string or rope
For Prison Model: Cardboard or meat trays, juice cans, masking tape, paint, toilet paper rolls

Background for the Teacher:

William left Ireland on very poor terms with his father and returned to England in 1668. He began debating church leaders and wrote two pamphlets about his religious beliefs. Because of what he wrote and said he was put in prison, which William's father and the King of England thought would bring him to his senses.

Acts of Parliament that caused persecution of Quakers:

The Act of Uniformity passed in 1662. This law was passed to compel all clergymen to declare their assent and consent to everything in the Book of Common Prayer of the English Church. Two thousand Puritan ministers were thrown out of their churches for refusing to conform. Quakers were caught by this act since they would not conform.

The Law of May 1662. This law caused a lot of trouble for Quakers, especially after the Conventicle Act was passed. Anyone not willing to swear his/her allegiance to the King on the Bible was fined and/or imprisoned. Quakers refused to swear, saying that the Bible said "swear not at all". They also, repeatedly, said that because the Bible said, "Let your yea be yea and your nay be nay," they told the truth at all times.

The Conventicle Act passed in 1664. This act made it a crime for five people or more to hold a meeting together at any place, if the meeting did not conform with the Church of England.

Introduction:

Ask these questions to get students interested in the story you are about to tell:

Review what happened in Chapter 6 for Young Friends who were not present last First-Day: Penn argues with his father over Quakerism; his father wants William to give up his beliefs, dress, and plain speech; their relationship is in bad shape.

What rights do we have today? Which are guaranteed by the Constitution?

Should freedom of religion have any limits?

Is there any religion that should not be allowed? (There are some restrictions even here: Jehovah's Witnesses do not believe in blood transfusions, but sometimes they get taken to court so that a child can have one. Some Quakers have gone to prison for not serving in the military or not paying taxes.)

If you have a very strong belief about something, and your parents or teacher or someone in authority does not agree, do you eventually give in? What would change your belief?

The Story:

At 24 years of age, William Penn became an active Quaker, attending Meeting regularly, speaking, writing and debating. At this time debating was very popular. People enjoyed arguing a point back and forth while others listened. One of the things they argued about was religion.

At a chapel just outside of London, a Presbyterian minister, Thomas Vincent, became so angry when two of his members became Quakers that he gave a sermon which included false things about them. When he continued to say offensive things about Quakers, William Penn and George Whitehall, another Friend, challenged Vincent to a public debate.

Even though the debate was not scheduled to begin until two o'clock, the minister had his congregation there, filling the church, at one o'clock. When William Penn and George Whitehall arrived, they could hardly push their way in through the mob. Mr. Vincent went so far as to say that Quakers would not take the oath to deny the Pope because they were Jesuits, a group that is part of the Catholic Church. Every time Penn and Whitehall tried to rise to answer or correct the minister, they were booed and pulled down. The minister talked and shouted until it got dark and the candles were lit. Then, he closed the meeting and left.

As William Penn started to answer Mr. Vincent, someone put out the candles in the church. In the dark, the hissing and booing stopped and the people started to listen to what the two men had to say. Mr. Vincent, hearing them speaking, returned and promised to debate them fairly if they would come back at a later date.

In a few days it became evident that Thomas Vincent had no intention of engaging in another debate. He even wrote a pamphlet, *The Foundations of God Standeth*. William Penn quickly answered it by writing and publishing *The Sandy Foundation Shaken*, in which he stated his beliefs and said what Quakers were trying to say and do with their lives. There were two problems with it: 1) it was written so quickly that it could easily be misunderstood; and 2) he either forgot or didn't know about the old law that said you must have a publishing license from the Bishop of London. So he and the printer were taken to Gatehouse prison. Immediately, he wrote to the Secretary of State to ask that the printer be released because he was unaware of the law.

Instead, the Secretary ordered Penn taken to the Tower of London. Even King Charles had signed the order. William didn't hear from his father because Admiral Penn was ill.

William's father thought that William would change his mind about being a Quaker after he had been in prison for a while. He was confined to a small room under the roof of the tower with no visitors, little food, very little heat during an extremely cold winter, and no way of knowing how long he would be there. The only person that William saw was a servant, Francis Cooke, who brought a message from the Bishop of London saying that William would have to take back, publicly, what he had printed or die there in the Tower of London.

William sent back a note to the Bishop asking him to tell his father that he was well but that "my prison will be my grave before I will budge a jot, for I owe my conscience to no mortal man."

Knowing now that he might not be released from prison for a long time, William started to write the book, *No Cross, No Crown*. Meanwhile, Francis Cooke, his servant, went to several Friends and collected forty pounds, saying that he would take it to William. Unfortunately, the servant disappeared with the money, so when William was out of prison, he had to repay every cent.

In the spring his father came to visit him and begged him to take back what he had written and give up being a Quaker. William refused. His father went to court and asked that William be brought to trial. They agreed to ask the Bishop to examine him but not to try him. The Bishop refused, but he sent a Dr. Stillingfleet to talk to him. The two young men liked each other immediately and spent many hours discussing religion. In the end William sent word to the King that imprisonment was the worst way possible to try to force men to change their religious beliefs.

In the summer, with little fresh air in his small, hot room, on the advice of Dr. Stillingfleet, William wrote another pamphlet, *Innocency with Her Open Face*. In this he restated the same things that he had said in the first pamphlet, only more completely and clearly.

Finally his father appealed to his friend, the Duke of York, and asked him to go to the king and have his son released. In addition, Dr. Stillingfleet met with the King and Council and repeated his conversations with Penn. The King was satisfied, and William was set free.

Discussion Questions:

Have you ever spoken openly about your Quaker beliefs at school? What was the reaction of your classmates?

Is there a belief you hold so dear that you would go to prison for it?

Could you be happy without freedom of speech, of the press, of religion?

Should people have to get permission to print something?

In the activities which follow there are excellent discussion questions included in "Myths" and "Cheating".

Activities:

Berean Corner: Using the Berean Corner set up in Chapter 3 as a reference center with Bibles, paper, pencils, dictionaries, atlases, etc., look up the parable (Matthew 7:24-27) about the house built upon the rock and the one built upon the sand and discuss why William Penn used that title for the pamphlet he wrote after the debate with Thomas Vincent. Emphasize that you live what you believe, as opposed to merely saying it.

Debate Role Play: Act out the debate between Vincent and the Quakers. This could be a role play with people playing Vincent and the Quakers and the audience. Discuss how it feels not to be given a chance to tell your side of a story. (See Appendix for role-play ideas.)

Myth Breaking: Ask what myths there are today about Quakers. Give the following example about what happened in the 1950's:

One time, about 40 years ago, a fourth-grade girl was picking out some construction paper for a classroom project. When her teacher saw that she had picked a bright color to work with, the teacher asked, "Are you sure you should have that color?" The teacher knew the child was Quaker and thought Quakers did not use bright colors. The child's response was, "I can have any color I want."

There are some other misunderstandings about Quakers, some of which involve people thinking Quakers are the same as the Amish, and therefore dress in black and drive buggies. There are also those who think that nonviolence is the same thing as cowardice. Ask:

How would you feel if a teacher said something to you which you knew was not true about Quakers? How would you respond?

How would you explain to others the difference between solving problems nonviolently and acting cowardly?

What do other kids say when you say you're a Quaker?

Are you any different from others?

Cheating (good for 4th & 5th): Divide the children into two teams and have a team relay race or game like "Red Light, Green Light". Run the race a second time, but tell one team to cheat. Then tell the other team to cheat.

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.

Discuss what it feels like to be cheated. William Penn had to pay back money which a dishonest servant had taken. How must William have felt? What can you do to avoid being cheated, especially when you want to think the best of people? What does it mean to trust someone? Would you trust again someone who had betrayed a trust? Are you trustworthy?

Time Line: William came back to England in 1668. Put this date on the time line. Did you know that the entire world population then was between 510 and 625 million people? Now we are at about 5 billion! William was imprisoned in the Tower from December, 1668, to August, 1669. This can also be put on the time line, along with the dates for the Acts of Parliament which led to the discrimination against Quakers.

Prison Conditions in Penn's Time: At this time prison conditions varied greatly according to whether you had money and position. In the Tower of London where William was imprisoned, the State paid a certain amount for a prisoner's keep and deducted it from his estate if he had one. Wealthy, high-ranking prisoners could buy food, fuel and have other privileges. The fate of the rest of the prisoners depended on whoever was in charge of the prison. Some Lieutenants put as much as half the allotment in their own pockets; some actually used their own resources to help prisoners. William had no money and was confined to a small room on the top floor of what is now called the Queen's House, then called the Lieutenants' Lodgings. He was never left alone; a keeper was always there.

The Tower of London was really a fortress with a moat on the banks of the Thames River. It was built in Roman times with William the Conqueror and assorted other kings adding to it as the years passed. It was used as a prison for hundreds of years. The moat is now grass and it is a tourist attraction and museum.

William Penn was also imprisoned later at Newgate Prison, a prison built around a gate in the city wall. It was divided into two parts: one tower was for prisoners who could pay rent and have a bit of privacy; the other tower was one open round room, with hammocks for as many as 100 people strung up all over in three tiers. During the day, the prisoners begged for food and money through the windows of the hallway which connected the two towers. Living conditions were very poor.

Friends' Work with Prisons: Friends have been active for many decades in the improvement of prison conditions. In the first part of the 19th century Elizabeth Fry did a lot of work in prisons, especially at Newgate.

Discussion: What do Quakers believe about people that would make them opposed to the system of Penn's time? Is it fair to treat people differently based on their income or status?

Make a model of the Tower of London: Use cardboard or meat trays for walls, and juice cans, oatmeal boxes or toilet paper tubes (depending on how big you want it) for the towers. Crenellations can be cut into the walls. Masking tape could be used to attach the walls and towers. Paint with tempera or poster paint. See the pictures and diagrams at the end of this chapter.

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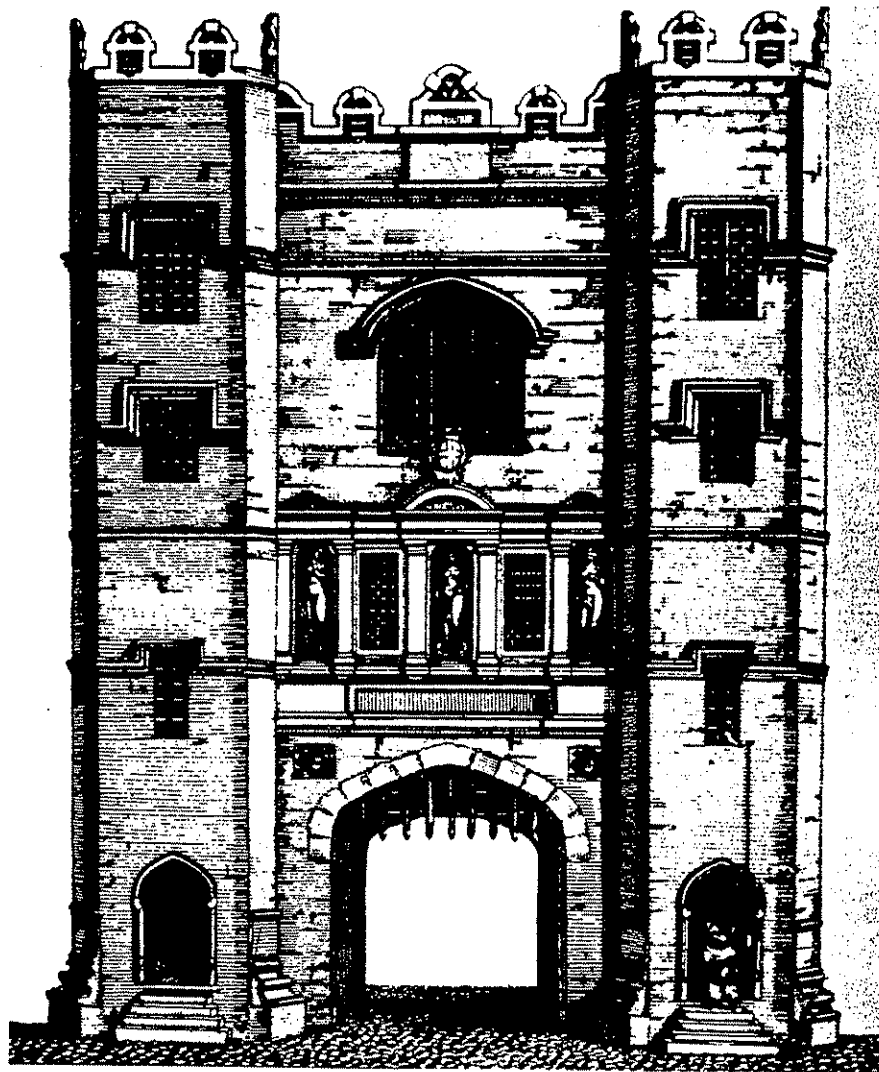
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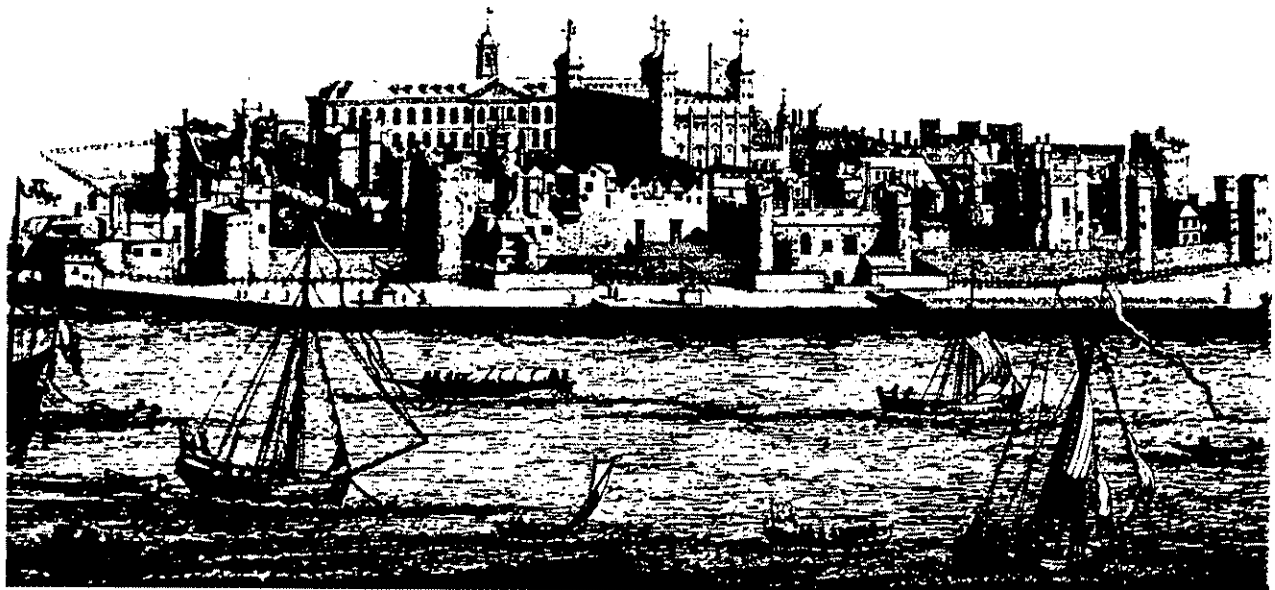
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NEWGATE PRISON was an infamous institution for criminals and debtors. Penn was once imprisoned here; his crime, speaking at a Quaker meeting.



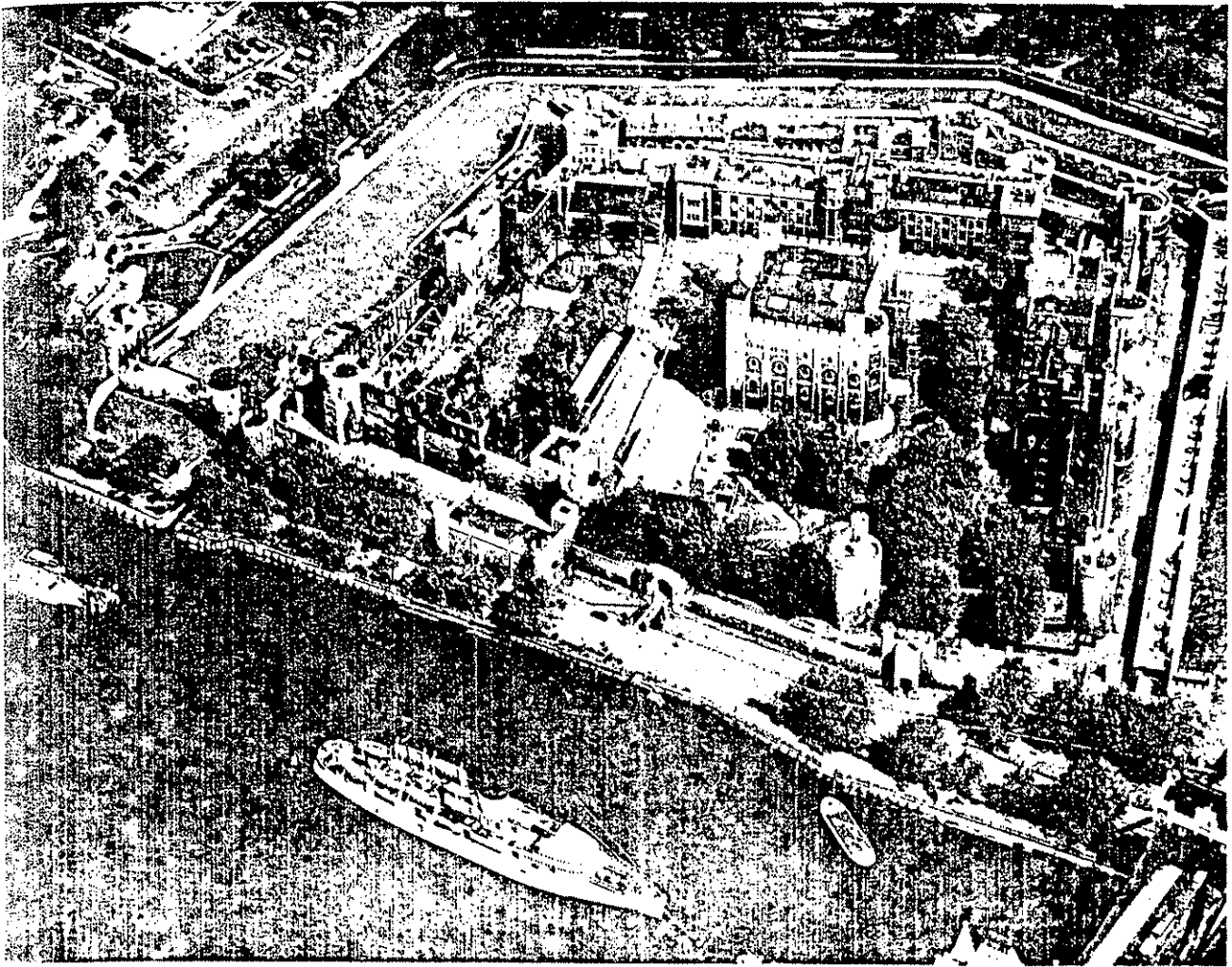


TOWER OF LONDON was England's most dreaded political prison. Penn's father had been sent there by Cromwell for alleged royalist sympathies. William, himself, later imprisoned in the Tower for his religious beliefs, was put in a dank cell and kept in solitary confinement. Years later, after James II was deposed, Penn, who had been one of the King's most trusted advisors, was again imprisoned, this time by England's new rulers, who felt that the Quaker was scheming to have James restored to the throne.

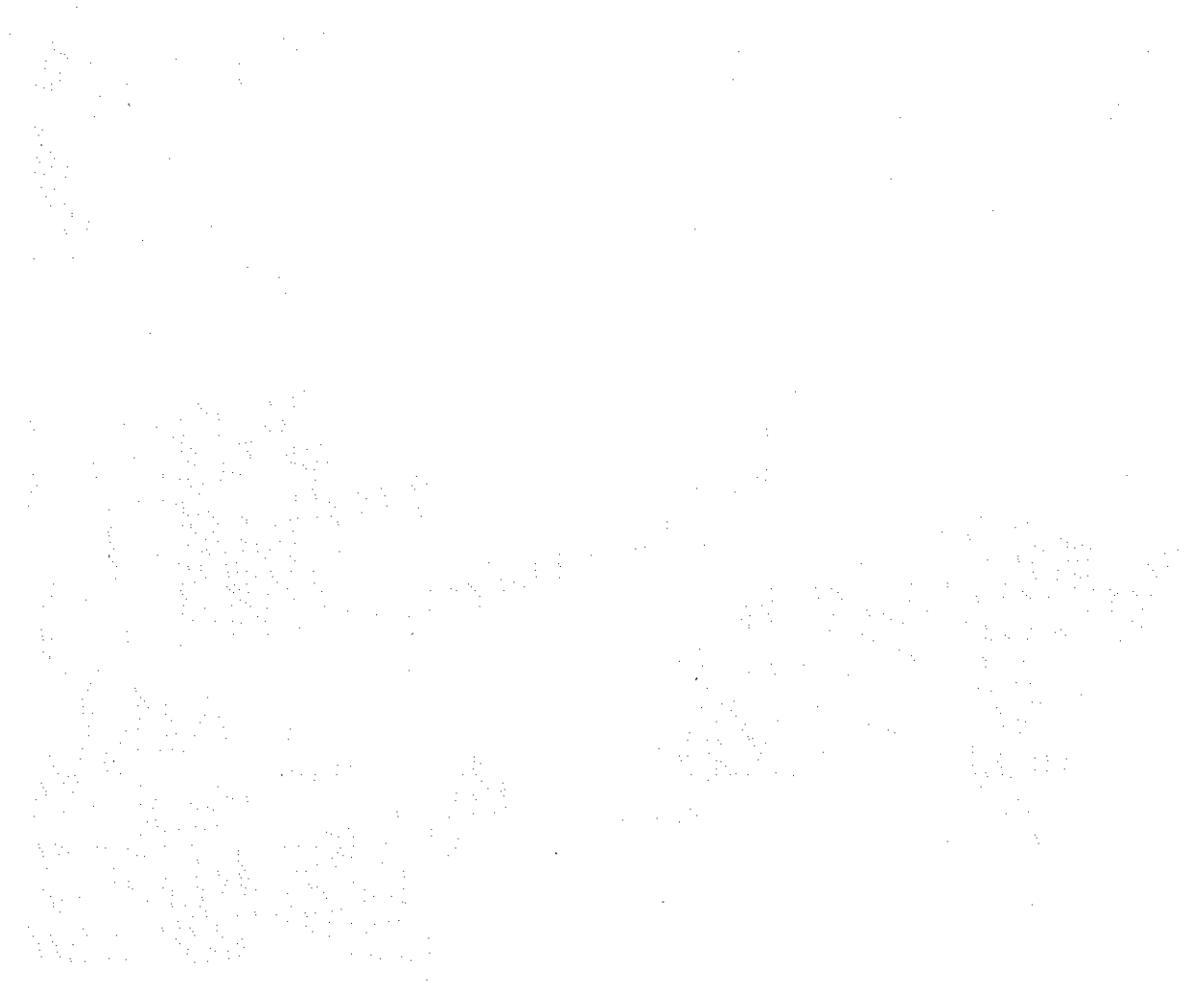
1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The text notes that without reliable records, it would be difficult to track the flow of funds and identify any irregularities.

2. The second part of the document focuses on the role of internal controls in ensuring the accuracy and reliability of financial information. It describes how internal controls are designed to prevent errors and detect any weaknesses in the system. The text highlights that a strong internal control system is a key component of an organization's risk management strategy and is critical for maintaining the trust of stakeholders.

3. The third part of the document addresses the challenges of implementing and maintaining an effective internal control system. It discusses the need for ongoing monitoring and evaluation to ensure that controls remain relevant and effective over time. The text also notes that a culture of transparency and accountability is essential for the success of any internal control program.



*Aerial view of the Tower enclosure, the dry moat and the River Thames. (Aerofilms Ltd.)
from "The Tower of London" by R. J. Minney*

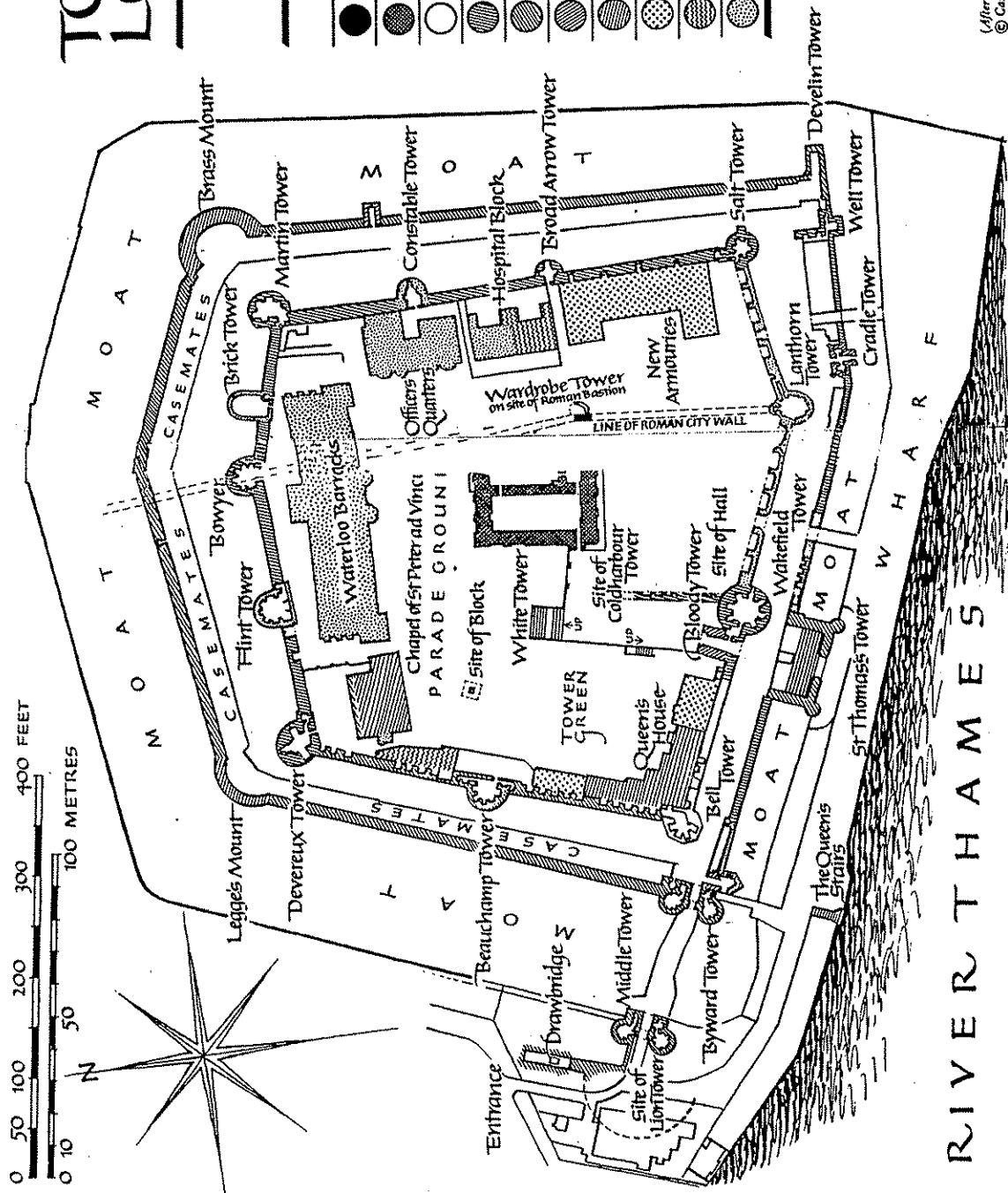


THE TOWER OF LONDON

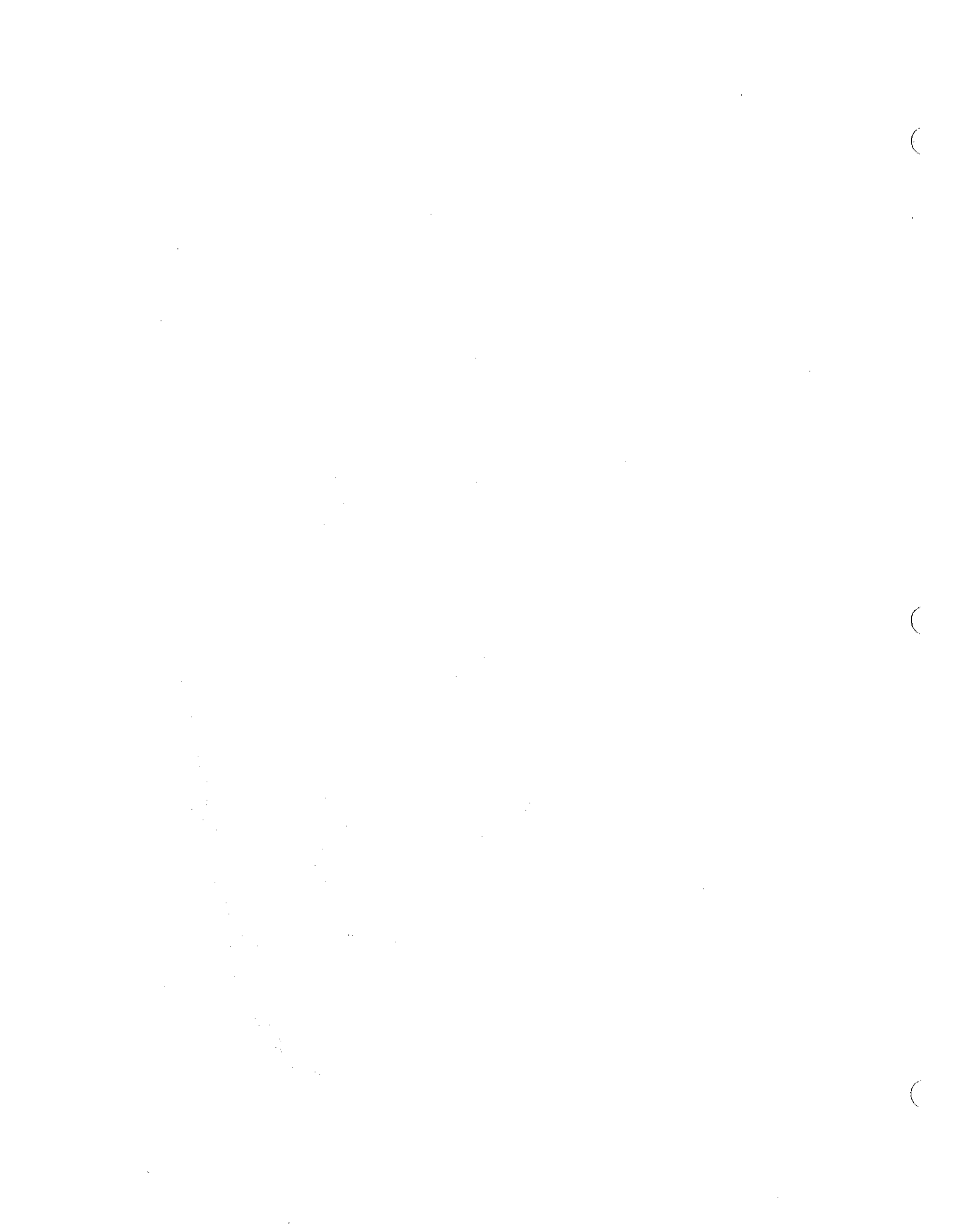


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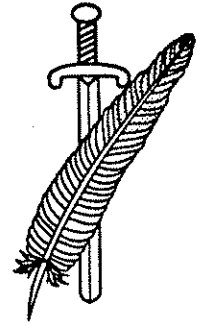
- Roman
- William I & II c 1086-97
- Richard I 1189-99
- Henry III 1216-72
- Edward I 1272-1307
- Edward III & Richard II c 1350-99
- Henry VIII 1509-47
- 17th century
- 18th century
- 19th & 20th centuries



(After the Ministry of Works plan)
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Chapter 8 - Speaking Truth at All Costs



*And [the Lord] shall judge the world in righteousness,
He shall minister judgement to the people in uprightness.
The Lord also shall be a refuge for the oppressed,
A refuge in times of trouble.*

Psalms 9:8-9

*... Whatever may be my lot for the constant profession of [my faith], I am in no ways
careful, but resigned to answer the will of God, by the loss of goods, liberty and life
itself.*

Penn

Themes:

- The importance of a fair and just legal system.
- Our responsibility to bear witness to the truth, even in the face of pressure from others.
- Our responsibility to work for justice and for social justice for others.

Materials Needed:

- Copies of the Word Matching Game and pencils or newsprint and markers
- Bibles, paper, pencils, reference books, for the Berean Corner

Introduction: Choose one of these activities:

Word Matching Game: A number of words in the story may not be familiar to the children. The words and the definitions that follow may be used as an individual activity with one sheet per person, or as a group activity using large newsprint or poster board. In preparing either activity, selection of the words to be included will depend on the age and reading level of the class. The definitions used in Column B should be scrambled. (An alternate plan might be to tell the story, explaining the unfamiliar words in the process, and then use this activity as a follow-up.)

Column A	Column B
Musketeer	A soldier armed with a musket, or gun with a long barrel and fired with a spark of fire
Jury	Twelve men who decide guilt or innocence
Justice	Judge
Bench	Place where judges sit; sometimes used to refer to all judges or justices
Draper	Maker of clothes
Court	Place where trials are held: sometimes used to refer to the judges or justices who preside at a trial
Witness	Person called to give information at a trial
Indictment	The charging of a person with a crime
Testimony	Information given by witnesses at a trial
Common Law	The unwritten law of England based on the customs and decisions of many years
Magna Charta	A written list of rights and privileges guaranteed to the English people by King John in 1215

Verdict	The decision of the jury as to guilt or innocence
Bale-dock	A pen in the courtroom that had walls so high prisoners could not see or hear what was going on
Unanimous	All agreeing or consenting
Acquittal	Statement of innocence
Recorder	Chief judicial magistrate of the city
Inquisition	A time in Spain when many people were tortured and killed for what they believed
Mark	13 shillings and 4 pence

Berean Corner: An ongoing activity in the study of William Penn might be a Bible study corner. This activity was suggested for Chapter 3, where the Bereans were mentioned (Acts of the Apostles 17:11) as those who searched the scripture. The Berean Corner can be set up at a table, with space for keeping Bibles and books to be used in the study. Pencils and paper should be available for taking notes. Reference books should be selected according to the children to be involved. Younger ones will need grade-appropriate Bible dictionaries, atlases and word books. Older children can learn to use theological word books and concordances as well. Planning ways to share the information found is an important part of the activity. Preparing verbal and written reports to be given to the larger group, making an illustrated class word book, preparing a poster series, are possible ways of sharing what is learned.

For this lesson, the Berean Corner can be introduced by looking at passages in Psalms and Isaiah in the Old Testament: Isaiah 45:8; Isaiah 46:13; Isaiah 51:5; Isaiah 56:1,16; Psalm 23:3. The words *justice* and *righteousness* are often used interchangeably, and those who followed God's will were concerned that justice, honesty and right dealing should prevail everywhere. God had a special concern for those who are helpless and oppressed. The Ten Commandments (Exodus 20:2-17) can also be read and discussed as to how justice and the concern for others are addressed.

The Story:

(The story of the trial has a number of words or expressions that may be unfamiliar. If the Word Activity has not been used, there will be a need to explain these as one goes along.)

On a First-Day morning in August, 1670, Meeting for Worship was held in front of Gracechurch Street Meeting House in London because the door was barred. Curious passers-by crowded into the street to see the Friends standing in silence in front of the meeting house. At the edge of the crowd of about five hundred people, there was some jeering and shouting. A troop of musketeers with their captain stopped to watch.

When William Penn stood up on the door step to speak in a loud, clear voice, the musketeers started to push their way towards him.

"Wait until I have finished," he shouted, "and I will come with you."

When he was finished he made his way through the mob to the soldiers. There was a man standing with them that he did not know.

"I told them that I would stand in your place until you were finished," the man explained. "My name is William Mead."

"You may go now," William Penn thanked him. But the captain did not let William Mead leave. Instead, he took them both to the Lord Mayor, who was as powerful as a king in London. The mayor began to speak badly about Admiral Penn, whom he disliked.

William angrily told the mayor that he could say what he wished about him but he must not insult Admiral Penn when he was not present to defend himself. Whereupon the mayor threw both William Penn and William Mead in prison.

For two weeks, in the terrible Newgate prison, the two Williams prepared their defense. Because he knew the law, William Penn coached William Mead so that he would know what to say when questioned in court.

They entered the court, having no idea what the charges against them were. They knew that they were to be tried by a jury which could decide their guilt or innocence. However, in those days, the judges would tell the jury what verdict to bring back, even though this was contrary to the law.

The charges were read: William Penn, a gentleman, and William Mead, a draper, were accused of planning and gathering a mob together, with force and arms, in Gracechurch Street on the fifteenth day of August. They said William Penn's speech caused a riot, and to top it all off, they supposedly resisted arrest by the King's officers, which caused much fear among the King's subjects.

When the defendants were asked how they pleaded, they said "Not guilty", and the court adjourned until the afternoon.

While Penn & Mead waited, they discussed the incorrect charges. One: it had been Sunday the fourteenth, not the fifteenth. Two: they had not carried any arms. Three: they had never met before, so how could they have plotted a riot? Four: they had not resisted arrest.

A few days later the court finally called their case. As Penn and Mead were led up to the bar, a kindly guard removed their hats for them. Sir Samuel Sterling, knowing that Quakers did not take off their hats, demanded that they be put back on. As soon as the Quakers' heads were covered, the magistrate fined them forty marks for wearing their hats in court.

Then the witnesses began to testify: they said they had seen William Penn speaking in Gracechurch Street but they could not hear what he said. William demanded to know by what law they were being tried. When they answered, "the Common Law," William asked what the law said; they couldn't say.

Since the Common Law was so hard to understand, William quoted things such as the Magna Charta. When he persisted in answering and asking questions that made the court look bad, they became so angry that they put him in the bale-dock.

The bale-dock was a pen made with close-fitted boards reaching almost to the ceiling. The walls were high and thick enough that the prisoners could not see or hear what was going on.

As he was dragged away William shouted, "Is this justice or true judgement? Must I be taken away because I plead for the fundamental laws of England?" He reminded the jurors that they were his judges and should use the ancient English Laws, which preserved their rights to religious freedom.

When William Mead, well coached by William Penn, gave the Latin definition of a riot, the court was again stirred to anger and he, too, was hauled off to the bale-dock.

Later, one of the officers whispered to them that the jury was being charged. William Penn clambered up the side of the bale-dock and shouted to the jurors through a small space at the top.

"I have not been heard in my own defense," he shouted to the jury. "You alone are my judges!"

For this outburst he and William Mead were hauled away to the "Hole", a stinking dungeon in the basement of the court house. The jury took an hour and a half, a long time in those days since the Bench expected only a guilty verdict. They took so long because four of them did not agree with the Bench's verdict. They were sent back to bring in a unanimous verdict.

They returned with a unanimous verdict, but not what the bench expected: "William Penn had spoken to an assembly," - but there was no law against that. William Mead was not guilty.

The Recorder sent them back a third time. Again they returned with the same verdict.

"Did he speak to an unlawful assembly?" the jury was asked.

"No," was the answer.

The Recorder was angry. He ordered the jury to be locked up without food, heat, water, or tobacco until they brought in a verdict, or they would starve. As they left for the fourth time, Penn reminded them: "You are Englishmen; mind your privileges, give not away your right."

"Nor will we ever do it," Bushell, the strong, stubborn foreman of the jury, assured him.

The next day the jury returned to the court and read the same verdict. "William Penn was guilty of speaking in Gracechurch Street." The Recorder was furious and said that this was not a verdict. As they convened for the fifth time, Penn reminded the Court that juries should not be forced to bring in verdicts contrary to what they believed to be true. Incensed, the Recorder proclaimed that he now understood why the Spanish had the Inquisition. Horrified at the Recorder's revelation, the jurors returned to their task, without food, heat, water, or tobacco! Soon they returned with the same verdict. This was again rejected. When they were ordered out of the room, they refused to leave. There was no other verdict to be given! Each one had to rise to say, "Not guilty!"

That was the end of the trial. However, the Recorder had the last say. Each juror was fined forty marks, which they couldn't afford to pay, and so, off to prison they went. William Penn and William Mead were free to go, except, of course, for the fine of forty marks for wearing their hats in court. This they *would not pay*, so they joined the jurors in prison.

The two men might have stayed in prison for a long time, if it weren't for Penn's father, who was very ill and dying. The Admiral sent a last request to his most powerful friend, the Duke of York, asking him to protect his son, and secretly paid their fines.

Discussion Questions:

Highlight the major actions, thoughts, and feelings of the actors before asking the following questions:

Do today's judges instruct jurors about the verdict they should bring back?

How are juries chosen today? How are they different from the jury that judged William Penn?

Do we today sometimes pay a price for doing what we think is true or right? What are some examples of people who spoke truth and were persecuted from our lives or those of people we know?

What are we Quakers doing about prisons and courts today? Should Friends be concerned about overcrowding of prisons, for example?

Activities:

Role-playing the story: The large number of actors in the trial allows for the participation of all, and the story line lends itself to strong positions and actions. Meeting house benches may be used for the bench of the judges, the jury, and the observers in the courtroom. A box large enough for a child to get into can serve as the bale-dock. Playing the story out in their own words helps children to integrate the thought and feelings of William Penn.

An alternate activity would be to role-play the story using puppets, which may be made as simply or as detailed as the age of the children and/or time permits.

Visit with Lawyer: Arrangements may be made to invite a lawyer, possibly a member of the Meeting, to visit the class. Depending on the age of the children, the individual may share information about her/his position and the tasks that are done to help people. Perhaps it might be suggested that the lawyer address the three themes of the session in a way that may be understood by the children. With older children, a dialogue might be undertaken to explore some of the following:

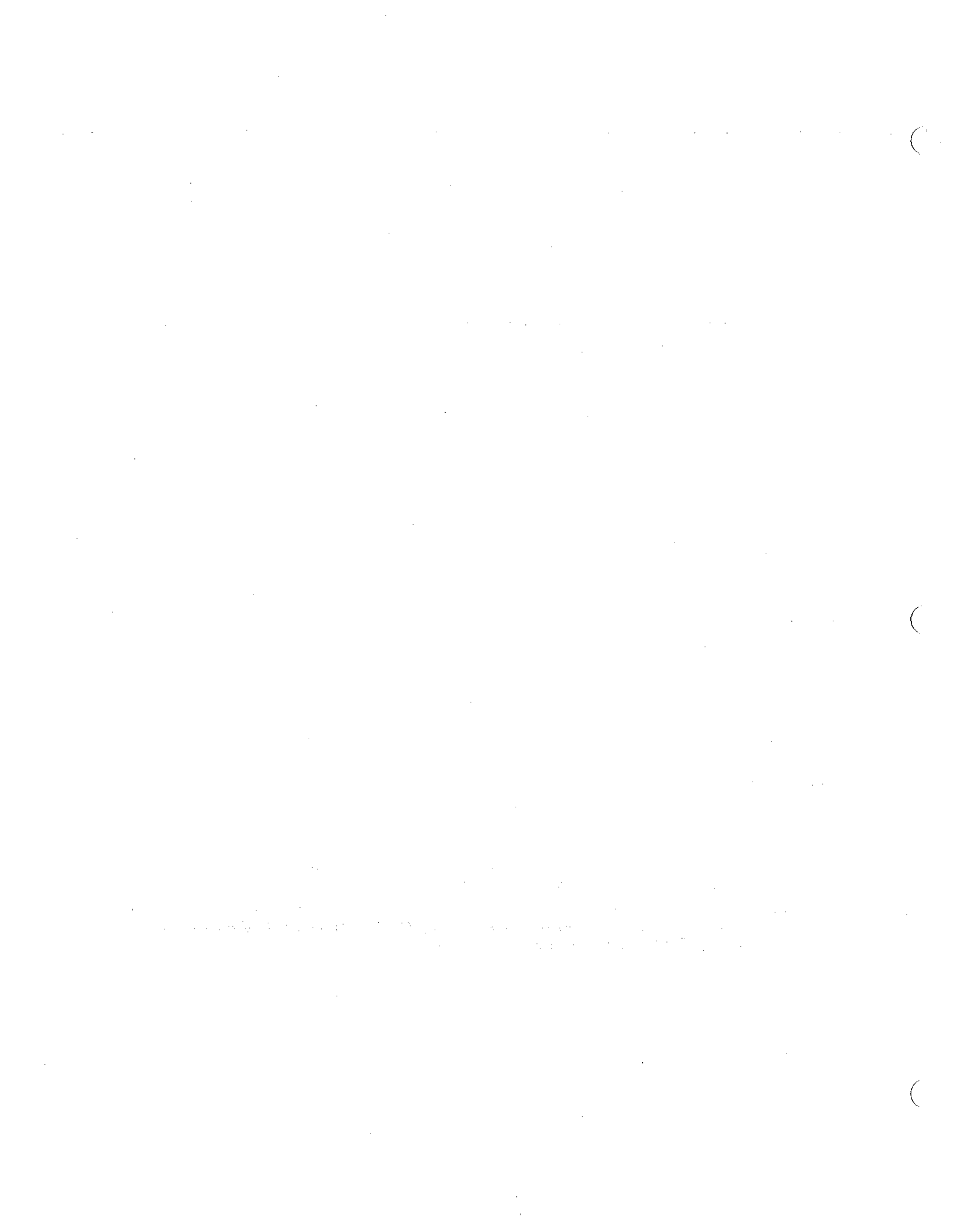
In what ways are an individual's rights and freedoms protected by the judicial system? Are these methods always effective? What can be done to protect or help an individual who has been treated unfairly or unjustly?

Discuss the tension between one person's freedom to do as they want and another person's right for possessions, space, or privacy.

Discuss the difference between civil and criminal law. How have these concepts changed since the time of William Penn?

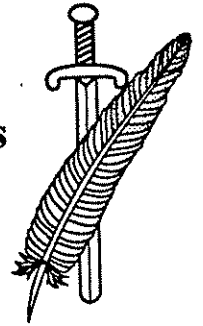
Visit a courtroom and/or court session: A visit to a courtroom will allow for a discussion of the roles of the courtroom participants. Recall of the story will elicit contrasts between our courts today and the court that tried William Penn. Students' experience with television might bring out items to compare English and American courts. Observation of a court session will provide additional information for discussion. Either of these experiences will be enriched by a visit from a legal guide, such as a lawyer, judge, etc. Concept exploration in connection with the visit might include the administration of justice, equality before the law, bearing witness, bearing false witness, etc.

Friends and Social Justice: Exploring the role of the Society of Friends in seeking social justice and improving the lives of members of specific groups can be developed as a class project or the project of individual students. Foci of this project might include those in prisons, the mentally ill, the socially disadvantaged, the aged, minority groups, or any number of definable groups or concerns. Visits by members of committees or task groups of Philadelphia Yearly Meeting might be arranged over a period of weeks during the class period. An alternate approach would be to have individual members arrange to attend particular committee or task group meetings and report back to the class. Or a field trip could be arranged during a school holiday for the class to visit Friends Center and meet with staff people who work with the different concerns.



Chapter 9 - The Holy Experiment: Foundations of Freedoms

And you shall hallow the 50th year and proclaim liberty throughout the land to all its inhabitants; it shall be a jubilee for you, when each of you shall return to his family.
Leviticus 25:10



We have made concessions - there we lay a foundation for after ages.

William Penn

Themes:

- Part A: William's marriage to Gulielma Springett
King Charles II's land grant to Penn in the New World
- Part B: Planning a government to insure religious freedom, free speech, the right to make laws, trial by jury, etc.
Laying out the city of Philadelphia

Materials Needed:

- Pictures of Gulielma Springett, Plans for Philadelphia and copies of "The King Grants Penn Land" to color
- Paper, pencils, scissors, glue, markers for time line
- Bibles
- Wrapping paper, poster paints, brushes, popsicle sticks, construction paper, tissue paper, map of Philadelphia for Penn's Green Country Town Activity

Introduction:

Review the meanings of the following words before beginning to read or tell the story:

- Council and assembly
- Charter
- Commissioners
- Treason
- Surveyor

The Story:

Part A: Marriage and Land Grant

In September of 1670, William Penn was released from Newgate Prison and went home to see his father, who was dying. They became much closer before he died.

With Gulielma Springett and other Quakers he watched George Fox and eleven other Friends leave Gravesend for America in the ketch *Industry*. In April of 1672 he and Guli were married in an appointed Meeting at King's Farm, Chorley Wood.

When George Fox returned from America, he and William Penn discussed the possibility of a safe place for the Quakers to settle in the new world.

Penn tried to renew his friendship with the Duke of York, and found the Duke receptive. Through him, William was able to approach King Charles II and help other people out of difficulty with the government. In June, 1680, he wrote a letter to the King, asking for land in the new world in payment of the huge debt of sixteen thousand pounds which the King still owed Admiral Penn's estate.

The King was glad to get rid of the debt in such an easy way. On March 4, 1681, he signed the charter. Penn wanted the land called New Wales, or Sylvania. When he read the fancy, parchment charter, he found that it was named Pennsylvania.

When he asked the King to change it, the King refused, because he had named it in honor of Admiral Penn. The King felt it was appropriate to call it Penn's Woods (the meaning of "Sylvania"). William was afraid people would think it was named after him.

Penn began making careful plans for the city which was to be called Philadelphia, the city of Brotherly Love. It would be a great town with wide, shady streets; a green country town with gardens and orchards.

He worked hard persuading Friends to go to America. He set attractive prices for the land and costs for the trip. He sent three commissioners ahead of him with letters and gifts for the Indians.

Discussion Questions:

1. William Penn suffered for his faith, but, due to his influential connections, he did not suffer as much as poorer Quakers. Do you think this was fair? Do you think he should have refused the help from his influential friends?
2. How did Penn use his friendship with royalty to help Quakers?

Activities:

1. Act out "The Wedding of William Penn" from *Peaceful Heroes II*, Rosalie Regen, available from Friends General Conference or the Philadelphia Yearly Meeting Library.
2. Continue the time line begun in earlier lessons.

Part B: Planning the City

The King wrote to the settlers already in the New World and told them to yield obedience to William Penn. William wrote and said he did not want to take money from them or tell them how they must worship God. He asked for advice on how to run the new government.

The government was to be a "holy experiment."

In the frame for the Government, William Penn wrote: "...government is free to the people under it ... where the laws rule and the people are a party to those laws..."

Pennsylvania was to have religious freedom, a council and assembly, elected by the people, to make laws, trial by jury, and a prison system meant to correct the inmates, not to punish them. In England there were two hundred crimes that you could be put to death for, but in Pennsylvania there were to be only two: murder and treason. People were to have freedom to worship as they wished. They were to elect the people who governed them. He asked advice of a man, John Locke, who had planned the government for Virginia. John Locke said that he had given too much power to the people. Another friend, Algernon Sidney, said he had kept too much power to himself.

Penn contacted Friends to persuade them to go to Pennsylvania to live. He even lent them money.

He had had surveyors lay out the city before he arrived in the new world. He planned wide streets laid perpendicularly to each other so that there would be no chance of a fire such as the one that he remembered in London after the plague. It was to be open, clean, shady, with room for farms and gardens.

Discussion Questions:

- Do you think Penn's "holy experiment" was realistic? Could there be a governmental system that successfully reflects the religious values of Friends? Why do you think the government in Pennsylvania set up by Penn failed after having such a hopeful and successful start?
- How do you think Penn's government, allowing religious freedom for *all*, influenced the rise of the many diverse religious groups in Pennsylvania? In America?
- Thomas Jefferson considered William Penn "The greatest lawgiver the world has produced." Can you see any similarities between Penn's ideas of religious freedom and freedom under law and the United States Constitution?
- In 1751 the Liberty Bell was commissioned (actually cast in 1753), to commemorate the 50th anniversary of the adoption of Penn's Charter of Privileges in October of 1701. Using the reference materials suggested for the Berean Corner in Chapters 3 and 8, find Leviticus, Chapter 25, Verse 10 in the Bible. Read the whole verse. Why do you think this verse was chosen for the bell? What actual liberties did the bill commemorate? Did you know that Penn had early ideas of uniting the American colonies? How might our history have been affected if his ideas had become widespread in 1701?

Activities:

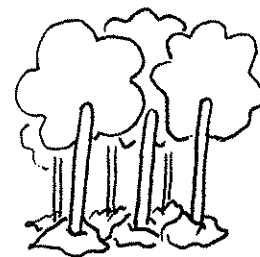
Penn's Green Country Town:

Make a three-dimensional scene using brown wrapping paper, poster paints, popsicle sticks (can be bought at a hobby or school supply shop), or sticks that you have gathered, colored tissue paper and/or construction paper, glue, clay, etc. Have boards and wood carving knives to cut the sticks into smaller pieces when building the houses.

Step 1: Place two large tables together. Cover them with brown wrapping paper, taping it together on the underneath. Using the map of Philadelphia at the end of this packet, draw a *rough* plan on the paper, showing the edge of the Delaware River and the Schuylkill with the land between. Paint the land green and the rivers blue.

Step 2. Then draw the lines to show High Street (Market Street) and Broad Street and some of the others going both directions. It doesn't have to be perfect or to scale for our purposes.

Using sticks or popsicle sticks, make *a lot of trees* by gluing the paper on the tops. Stand them up with clay bases or any way that you find works. Place them anywhere the children feel like putting them on the land between the two rivers. Find the approximate place for the Penn Elm tree where he met the Indians and make a big one (*not* to be cut up for houses).



This project will be continued in Chapter 12.

Broadsides: In groups or teams of two, make "broadsides" (posters) advertising for people of courage to become inhabitants of a new land - with a holy experiment. Put Penn's ideas for government into these ads.

Time Line: If your class is making the time line outlined in the Appendix, find appropriate dates to fill in here.

N.J. Research: Research Penn's earlier influence in New Jersey (or use the short notes in the Appendix). Public libraries in Burlington County, NJ, and counties to the south have much information on the early Quaker settlers and their government.

Tour of Philadelphia: Pennsylvania was designed to have religious freedom for Quakers and persons of other faiths as well. Philadelphia has many churches rich in diversity, and of historic significance because of this. This is in contrast to other areas of America, where people were less tolerant of other faiths. Do you know what religions are represented by the earliest churches in Philadelphia? (There

are 7 Protestant, 4 Roman Catholic churches, one Quaker meeting house and one synogogue.) The historic churches are:

1. Arch Street Meeting House, 4th & Arch Streets, land from 1693 - Quakers
2. Christ Church, 2nd & Market Sts., founded 1695 - Episcopal.
3. Gloria Dei Church, Swanson & Christian Sts., (Old Swedes) - 1642
4. Historic St. George's Methodist Church, 235 N. 4th St., 1767
5. Holy Trinity Roman Catholic Church, 6th & Spruce Sts., 1788
6. Mikveh Israel Synagogue, 4th St. bet. Market & Arch, 1740
7. Mother Bethel A.M.E. Church, 419 S. 6th St., 1787
8. Old First Reformed Church, 4th & Race Sts., 1727
9. "Old Pine" Presbyterian Church, 4th & Pine, 1760
10. Old St. Augustine's Roman Catholic Church, 243 N. Lawrence St., (North 4th St. below Vine), 1796
11. Old St. Joseph's Church, Willings Alley near 4th & Walnut, 1733, Roman Catholic,
12. Old St. Mary's Church, 252 S. 4th St., 1763, Roman Catholic
13. St. Peter's Church, 3rd & Pine Sts., 1753

Most of these churches offer visitation times and tours can be arranged for some.

Tour Arch Street Meetinghouse in Philadelphia: The booklet enclosed in the back pictures the dioramas on display at the meetinghouse. Call (215) 627-2667.

Resources:

Peaceful Heroes II, Rosalie Regen, available from Friends General Conference and in the Philadelphia Yearly Meeting Library.

New Jersey Proprietors and their Lands, John Pomfret (available in New Jersey public libraries).

William Penn and Our Liberties, William Wistar Comfort, 1976, available from PYM Library. (Easy to read; especially good background for teachers).

A Guide's Guide to Philadelphia, Julie P. Curson, 1978.



Courtesy Historical Society of Pennsylvania

Gulielma, Penn's First Wife

Gulielma Maria Springett Penn, William Penn's first wife, was a devout Quaker. They had seven children in almost twenty-two years of married life. Gulielma Penn never saw the New World. She was to join her husband in Pennsylvania during his first trip (he arrived in 1682), but boundary disputes cut short his stay and compelled his return to England in 1684. (Painting is not fully authenticated.)

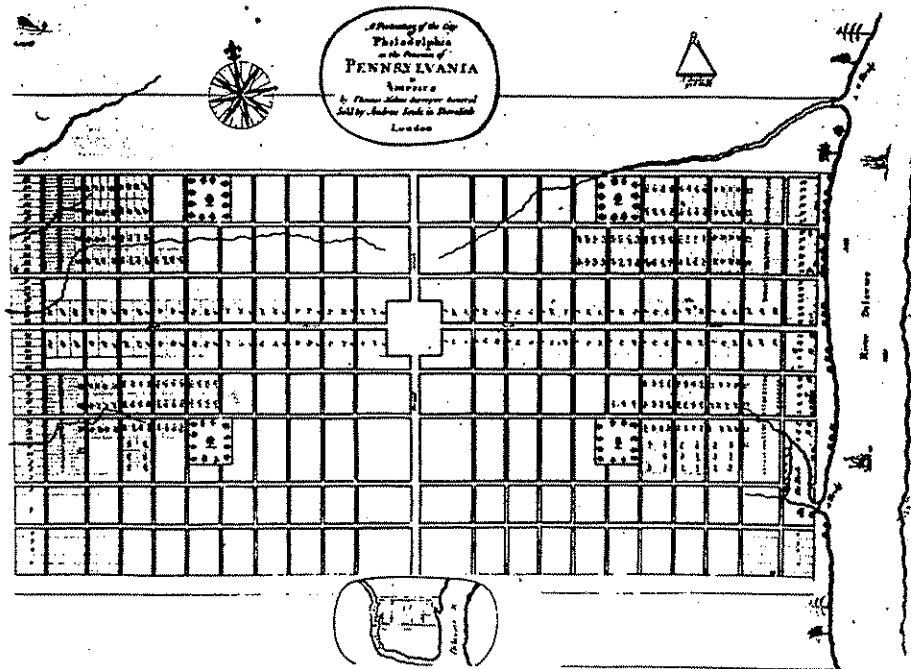
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The City of Philadelphia

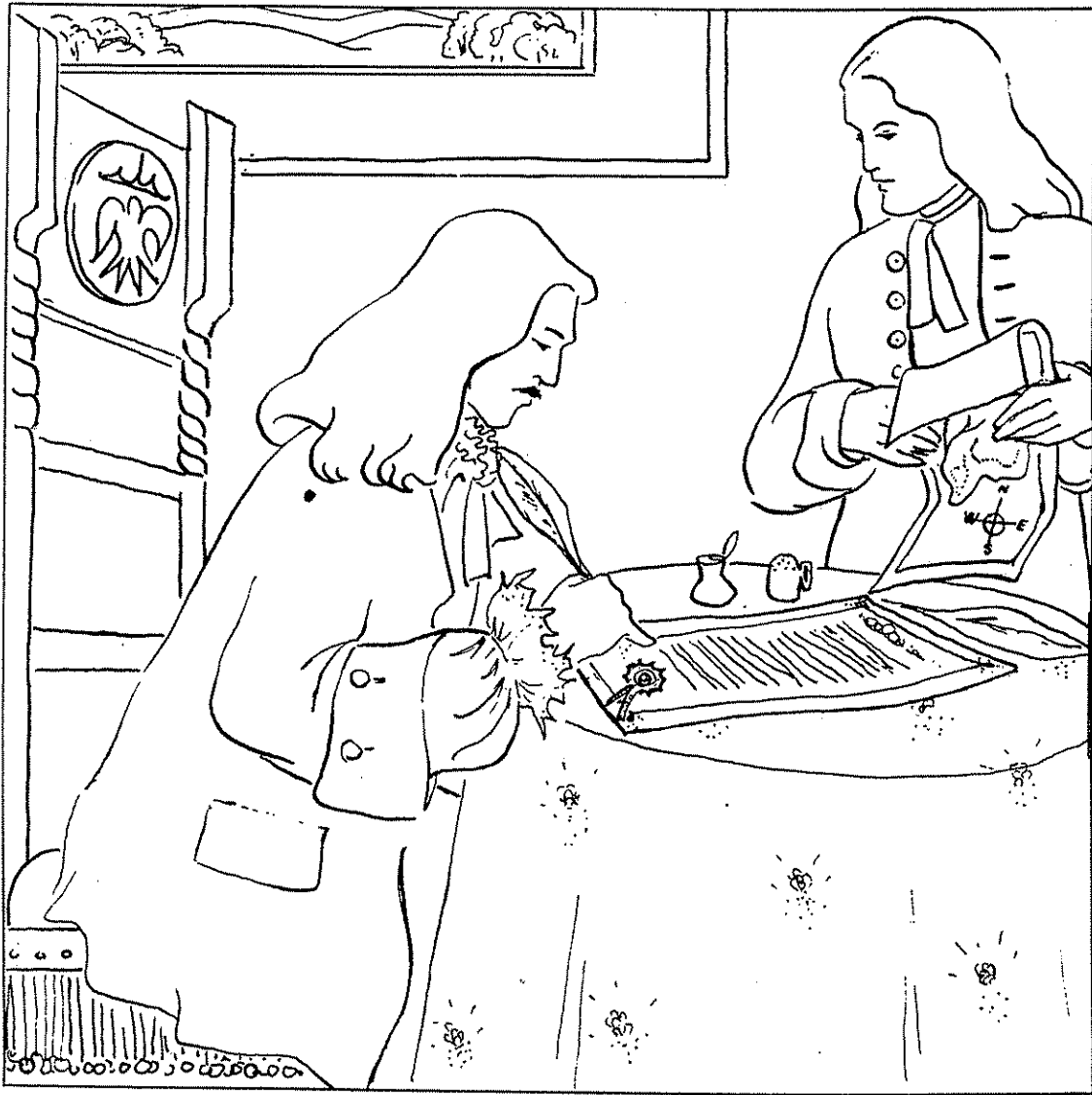


PHILADELPHIA, AMERICA'S FIRST PLANNED CITY, was designed by Thomas Holme, whom Penn appointed as his surveyor-general.



THE SOUTHEAST PROSPECT OF THE CITY OF PHILADELPHIA, by Peter Cooper, is the only known view of the "City of Brotherly Love" that dates from Penn's era.

[The text in this block is extremely faint and illegible, appearing as a dense field of small, light-colored marks.]



THE KING GRANTS PENN LAND IN AMERICA

1680 -- Age 36. William Penn wrote a petition to the King. Charles II had owed his father money. Now, with the interest, the sum amounted to sixteen thousand pounds. William Penn wrote and asked the King to give him, instead of the money, a tract of land in America, north of Maryland, south of New York, west of the Delaware River.

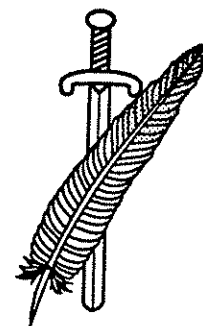
Months of uncertainty followed -- of conferences, councils, committees; at length a charter was drafted, with a space left for the King to fill in the name of the territory when he signed it. It was an impressive document, of parchment, written in old English letters, underlined in red ink, with a border of heraldic devices and the King's portrait at the top.

On March 4, 1681, the King signed it, and filled in the name --

"PENN'S SYLVANIA"



Chapter 10 - William Penn and the Indians



I promise the good faith and friendship of the Indians so long as "the creeks and rivers run, and while the sun, moon, and stars endure."

Chief Tamiment at the meeting at Shackamaxon.

I have great love and regard for you and I desire to win and gain your love and friendship, by a kind, just and peaceable life.

William Penn

Themes:

William Penn's arrival in Pennsylvania
Penn's honesty in dealing with the Indians
Brotherhood for all people

Materials Needed:

Copies of William Penn Play (in Appendix) and two pictures to color
Pictures of Penn's Landing, the Treaty, and the Wampum Belt.
For paper suitcase: construction paper, scissors, glue, pictures from magazines
For dimensions of the *Welcome*: heavy string or cord, meter or yard sticks
For Indian belts: rulers, pencils, tape, crayons, colored yarn and scissors
Materials for paper beads and necklaces

Introduction:

Review Penn's hopes for the new City of Brotherly Love, and how he got the land to settle.
Review how the city was to be laid out.
Explain how Indians dressed and looked in the late 1600's, using resources in the Appendix and the treaty picture with this chapter.
Explain the meaning of: Trading Company, Commissioners, and Pounds (English money).

The Story:

William Penn and 100 passengers set sail for Pennsylvania on August 31, 1682, with only their most necessary provisions. The ship sailed for two months, through stormy weather. Sleeping was in cramped quarters below deck; passengers were seasick, and smallpox took the lives of one third of the passengers before the *Welcome* reached the New World.

"Be grave; they love not to be smiled on." When he saw the Indians in the canoes coming out from the shore of the Delaware to greet his barge, William Penn must have remembered saying the same words to the three commissioners he had sent to Pennsylvania earlier. The commissioners talked to the Indians and reassured them that no one would take their land or their rights from them. The commissioners carried gifts to the Indians with promises that they would be paid for their land and that Penn would meet with them and make a treaty so they could all live together in peace.

Penn had also sent a letter to the Indians, saying that there was one great God over all people and that the Indians were his brothers and he would love and help them as they would love and help him. He knew that they had been treated unjustly and he promised to treat them fairly.

The red-skinned men came out from shore in swiftly moving canoes. They went silently around the barge, looking, and then returning to the shore. Penn was excited to see the high ground between the Schuylkill and Delaware Rivers. When in England he had chosen this place for his City of Brotherly Love. It was November and the trees were losing their brightly colored leaves, but he could see the beauty of the land. The barge landed in a natural harbor where Dock Creek flowed into the Delaware River.

In less than two years he was forced to return to England, just as people were starting to buy the land and build their homes. In England, his wife Guli was not well; he also needed to settle the question of the boundary line between Pennsylvania and Maryland.

When a trading company offered him six thousand pounds for the exclusive right to trade with the Indians, he refused. The money would have helped him keep out of debt. But he knew the trading companies often cheated the Indians, making them drunk and stealing the skins that they had spent a year of hard work to trap. Penn wanted to keep control so that the Indians would not be cheated. If they got into trouble, he could see that they were treated justly.

Discussion Questions:

Why do you think relations between William Penn and the Indians were so good? Think about the Quaker testimony on brotherhood. How does this spring from belief in the Inner Light?

Think about the Voyage on the *Welcome*. What do you think the living conditions on the ship were like? Would you like to have been one of the Quakers coming to Pennsylvania? Would courage and faith be necessities for the sail to the new land?

Think about embarking on a spiritual journey. What sort of things will you need? (open heart, prayer, reading materials, journal, focus, listening skills, etc.) Perhaps the students will share ideas and create a "travel" poster.

During the Indian wars Quakers were unpopular with other white settlers. The Friends' Peace Testimony guided them to be friendly to all. Friends remained faithful to their testimony of peace during the Revolutionary and Civil Wars, two World Wars, the Vietnam and Gulf Wars. Can you give an example of such a person?

Activities:

Paper Suitcase: Form a "family" group about to embark on the journey to Pennsylvania. As you think about sailing on the *Welcome*, plan what you can take with you on your journey. Consider the number of people and the size of the ship in your plan. What are necessities? What do you think you'll find in Pennsylvania that you don't have to take? Be sure to reflect the needs of everyone in your "family."

Tape two sheets of construction paper together. Fold and cut off corners and shape a handle at the top. The "suitcase" can be opened for the pictures of items to be glued or drawn in it that children will take on their journeys.

Travel poster: Create a poster advertising the *Welcome's* voyage to Pennsylvania.

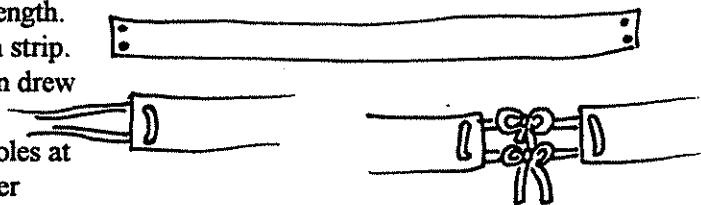
The Welcome's Dimensions: Lay out with cord the dimensions of the *Welcome*. (See "Facts About the *Welcome*" in the Appendix.) Think about how 100 people plus crew and your few possessions would fit. Invite Meeting people to board your ship to begin to see the space allotted for a voyage of two months.

Indian belts:

Indians made belts with dyed porcupine quills and wampum (strings of polished beads).

You will need: a large piece of thick paper, ruler, sharp pencil, scissors, tape, crayons, two pieces of colored yarn as long as your arm.

- From the paper measure enough 3" wide strips to make a length to go around your waist plus two inches. Tape the pieces together to make this length.
- With the pencil poke two holes in the end of each strip.
- Color a nice design around the belt. Indians often drew birds, deer, flowers, trees or simple shapes.
- Take one piece of yarn and push it through the holes at one end of your belt. Do the same with the other piece of yarn at the other end of the belt. Tie your belt with two bow knots.

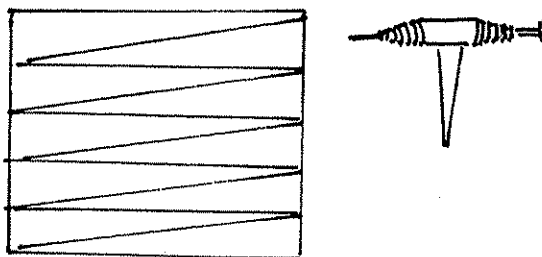


Indian paper beads:

Another kind of bead to string for necklaces is made from paper (*Making Things II*, Ann Wiseman, Little, Brown & Co., 1978):

Materials: white glue, colored papers (cut colored pictures from magazines, or try wallpaper samples or wrapping paper.) Large nail or knitting needle or pencil; yarn, scissors, large needle or bent pipe cleaner for stringing.

- Take magazine picture and cut into wedges about 11" long and 1" wide, tapering to a point.
- Curl paper wedges around nail. Smaller children may find using a pencil or knitting needle easier.
- Glue curled flap down and slip bead off.
- Coat whole bead with glue and let dry.
- String on yarn.



"Wampum" necklaces:

Materials: ditalini pasta, red, blue, yellow liquid food dye, 3 jars with lids, paper towels, 2 or 3 pipe cleaners per child, 30" piece of yarn per child, feathers (purchase a feather duster and pull apart), glue.

Directions: Divide pasta among jars (about 1/3 full). Pour in a few drops of dye. Put on lid tightly and shake vigorously until dye is well distributed. Pour out on paper towels and allow to dry. To string: bend the end of a pipe cleaner and tie on yarn. Squeeze it to the rest of the pipe cleaner to keep the yarn from falling off. Tie one pasta bead on other end of yarn to keep pasta "beads" from falling off. String beads until full. Tie ends of yarn together to form a necklace. Dip feathers into glue and push ends into several beads.

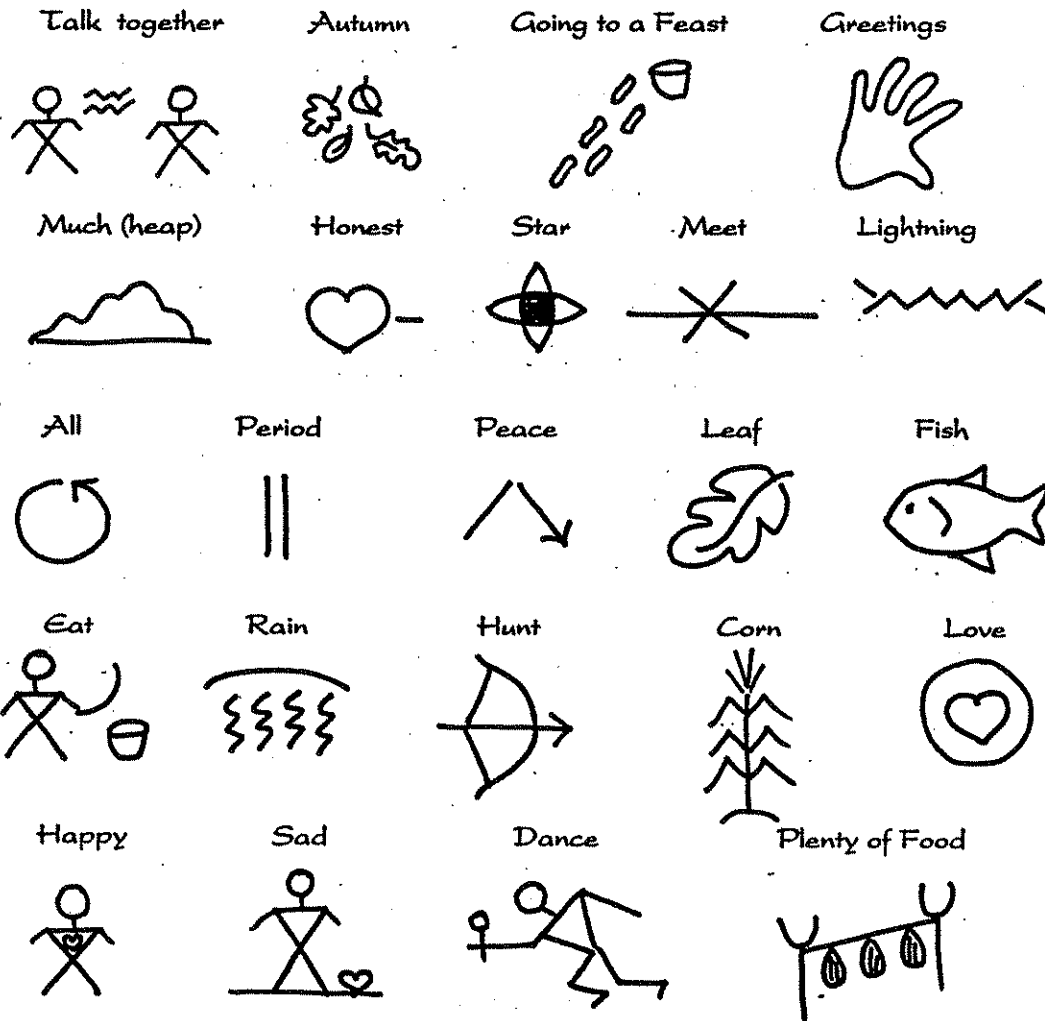
Cranberry Muffins:

2 c. flour	1 c. coarsely chopped cranberries
3/4 c. sugar	1/2 c. nuts (optional)
1-1/2 tsp. baking powder	1 tsp. grated orange rind
1 tsp. salt	1 egg
1/2 tsp. baking soda	3/4 c. orange juice
1/4 c. melted shortening	

Sift dry ingredients together. Add berries, nuts and peel. Combine egg, juice, and shortening. Add to flour mixture and stir until just moistened. Fill 12 greased muffin cups 2/3 full. Bake at 400 F 20-25 minutes. (Can be cooked in a greased 9-1/2 x 5" loaf pan at 350 F 50 minutes)

Indian Picture Writing:

Indians used pictures to tell stories. They used dirt, grass, plants and flowers to make colors. Animal bones were used for brushes. Here are some symbols to tell a story:



Make up your own picture words.

Indian sign language:

Sometimes Indians used sign language. Learn some simple words:

MUCH Hold your hands like this:

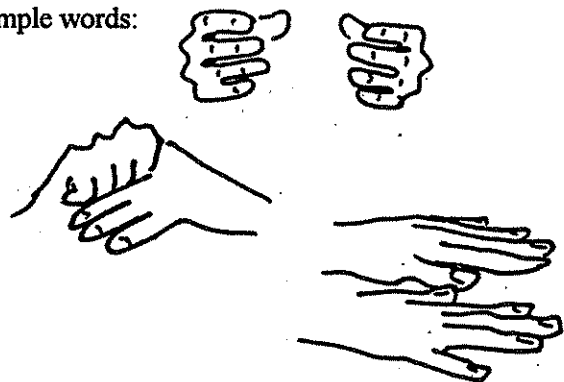
Bring hands down and together and then lift up.

CORN Hold thumb and index finger of left hand with

thumb and index finger of right hand like this:

Turn right hand a few times.

THANK YOU Hold both hands shoulder high, palms out. Push them down and away from you.



Act out the play, "William Penn and the Indians", by Elinor Briggs, complete with directions for making a barge and a canoe, in the Appendix.

Pop Corn: (Not for the faint of heart; try this one first at home.)

Heat sand and put in a clay pot. Put popcorn kernels in pot and stir with a stick. Popcorn will rise to top as it pops.

From: *The Popcorn Book*, Tomie de Paola, Holiday House, New York, 1978. This book has fun facts, history, and two very good recipes for popping corn as well as the idea above.

References:

The Welcome Claimants, Proved, Disproved, and Doubtful, by George E. McCracken. Published by Genealogical Publishing Co., Baltimore, 1970. (Friends Historical Library, Swarthmore College.)

Article about William Baker, designer of the *Welcome II*, *Bulletin* newspaper, October 29, 1967. (Friends Historical Library).

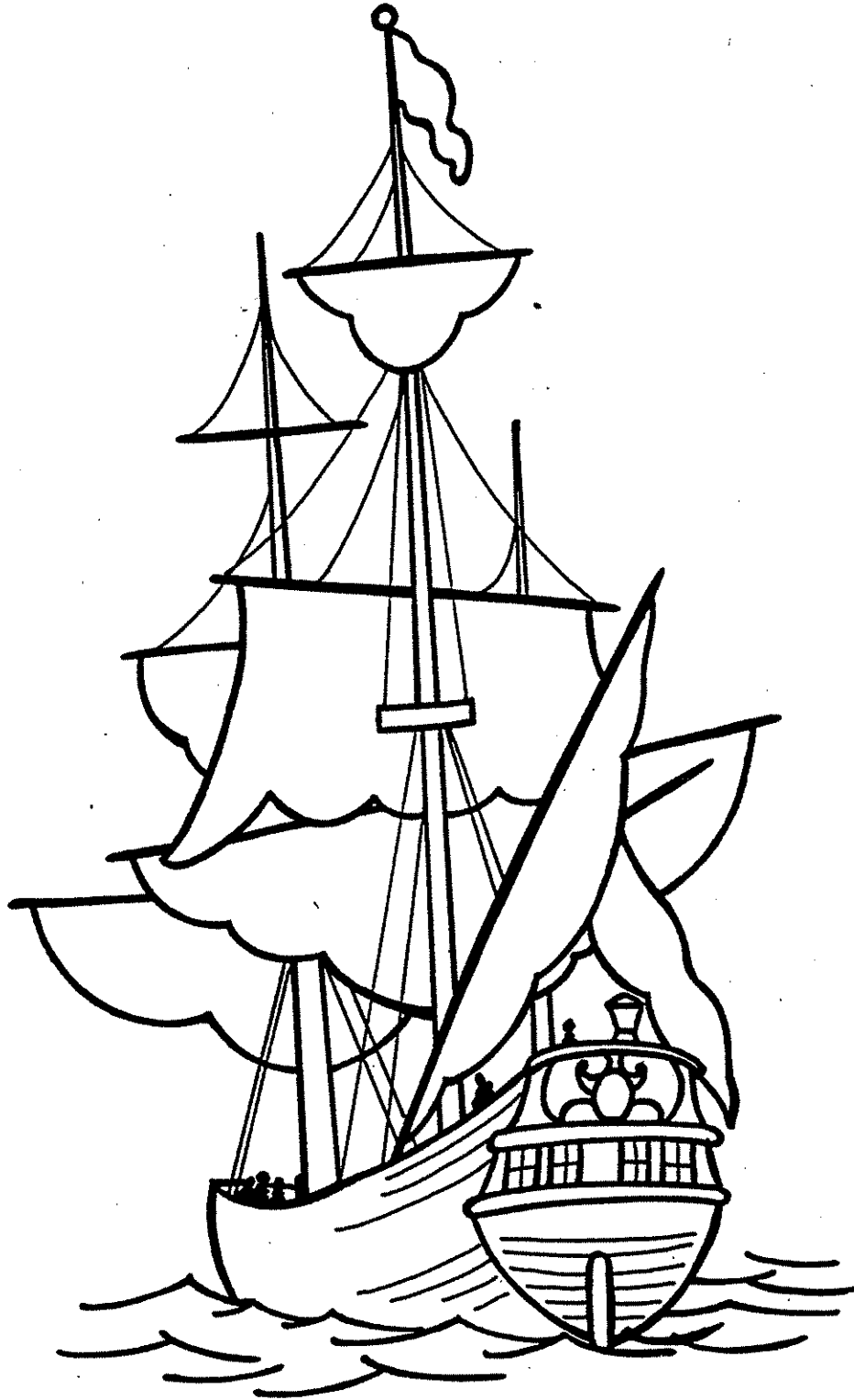
Making Things II, Ann Wiseman, Little, Brown & Co., 1978. (In Philadelphia Yearly Meeting Library.)

The Lenape, Archaeology, History, Ethnography, by Herbert C. Draft. Published by New Jersey Historical Society, Newark, 1986. (Friends Historical Library, Swarthmore College)

We Have Not Vanished, by Alfred Tamarin, Follett Publishing Co., Chicago, 1974. Photo of Lenni Lenape Indian on page 87.



The Ship *Welcome*

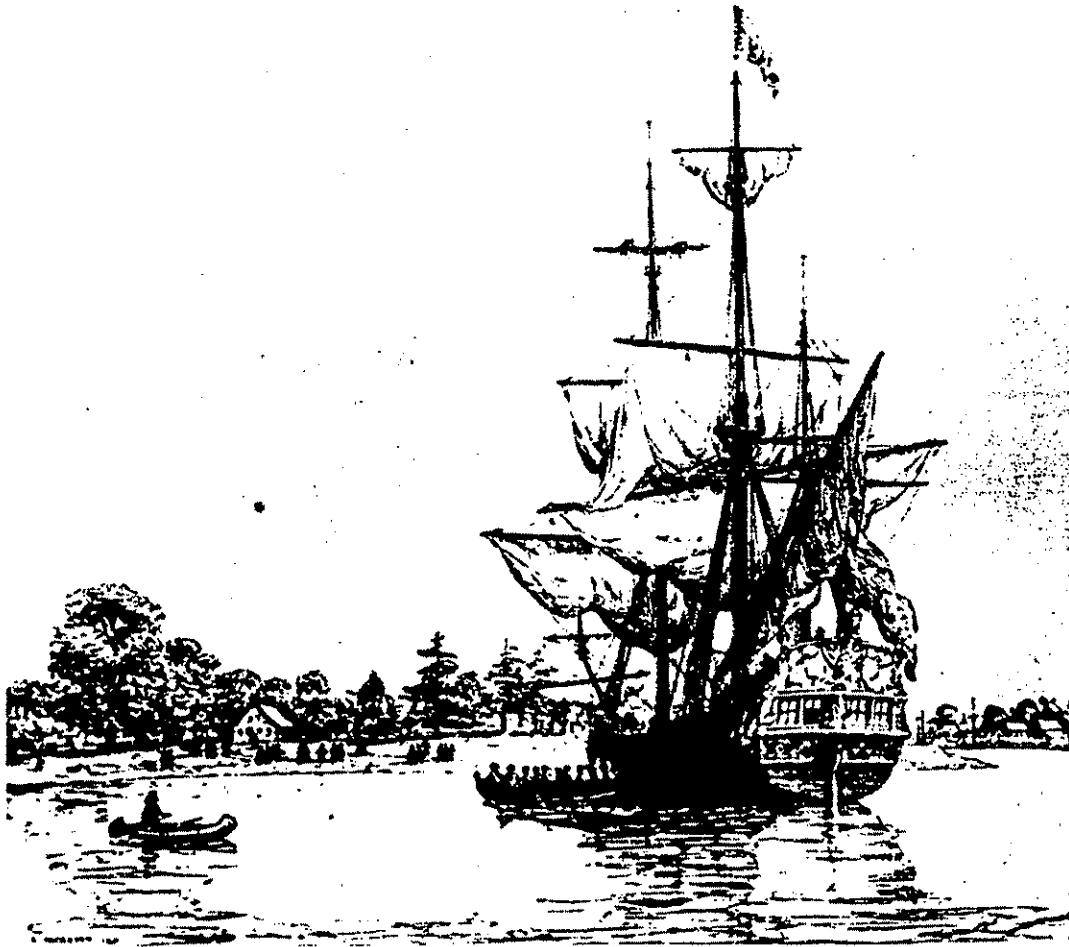


This ship is the *Welcome*. William Penn and other Quakers sailed on the *Welcome* from England to the United States.

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**PENN'S FIRST ARRIVAL IN AMERICA, AT NEW CASTLE, DELAWARE,
1682**

PENN ARRIVED IN AMERICA in October, 1682, going ashore from his ship the "Welcome" first at New Castle, Delaware. The first time he actually touched Pennsylvania soil was when he landed at the Swedish settlement of Upland, which he renamed Chester. From this town, he proceeded up the Delaware River by barge to the new city of Philadelphia, where he was greeted by earlier arrivals and Indians. During this first visit to his Province, Penn called the first General Assembly and co-operated in the drafting of the Second Frame of Government, which amended the more famous First Frame of Government, which he had written in England. Penn returned to Britain in 1684.





PEACE WITH THE INDIANS was one of Penn's greatest desires, and even though he owned all of Pennsylvania by virtue of his royal charter from King Charles II, he purchased the land from the tribes who lived there. According to legend, the first formal meeting of the Quaker leader and the Indians took place under an elm tree at Shackamaxon. Benjamin West, America's great eighteenth-century artist, did the famous painting of this scene.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that this is crucial for ensuring the integrity of the financial statements and for providing a clear audit trail. The text notes that any discrepancies or errors in the records can lead to significant complications during an audit and may result in the disallowance of certain expenses.

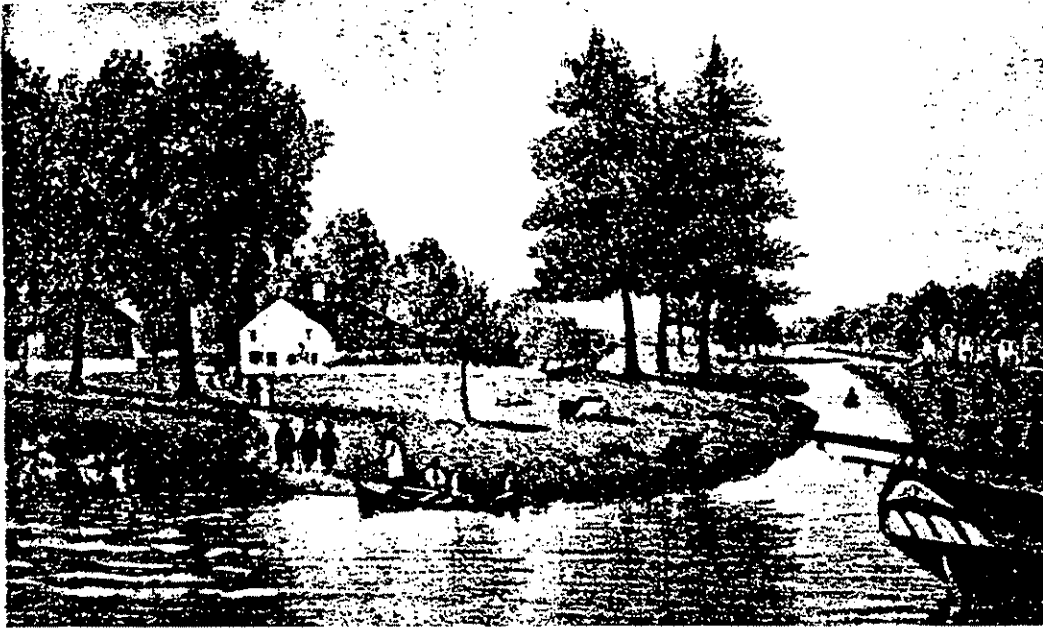
2. The second part of the document addresses the issue of proper documentation. It states that all receipts, invoices, and other supporting documents must be retained for a minimum of three years. This requirement is intended to ensure that all necessary evidence is available to substantiate the reported amounts. The document also mentions that digital copies of these documents should be stored in a secure and accessible format.

3. The third part of the document focuses on the importance of timely reporting. It highlights that all financial information should be reported to the appropriate authorities in a timely and accurate manner. This is essential for maintaining the trust of stakeholders and for ensuring compliance with applicable laws and regulations. The text notes that failure to report information accurately or on time can result in penalties and legal consequences.

4. The fourth part of the document discusses the role of internal controls. It states that a robust system of internal controls is necessary to prevent and detect errors and fraud. This system should be designed to ensure that all transactions are properly authorized, recorded, and reviewed. The document also mentions that regular internal audits should be conducted to assess the effectiveness of these controls and to identify any areas for improvement.

5. The fifth part of the document addresses the issue of transparency. It emphasizes that all financial transactions should be clearly and accurately reported, and that any potential conflicts of interest should be disclosed. This is important for ensuring the integrity of the financial statements and for providing a clear picture of the organization's financial performance. The text notes that transparency is a key factor in building trust and confidence among stakeholders.

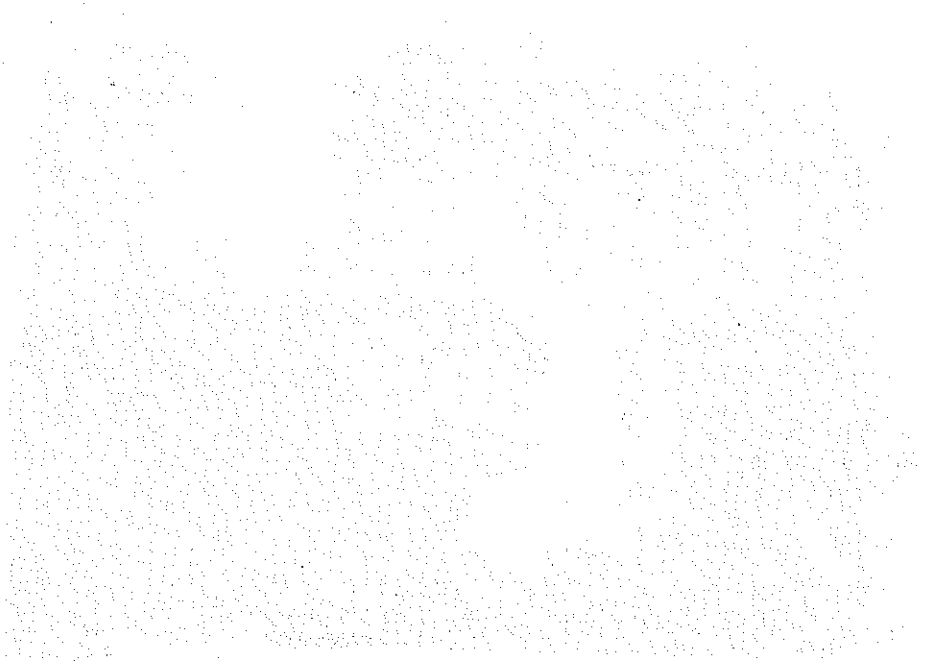
For more information, please contact the Internal Audit Department at (555) 123-4567.



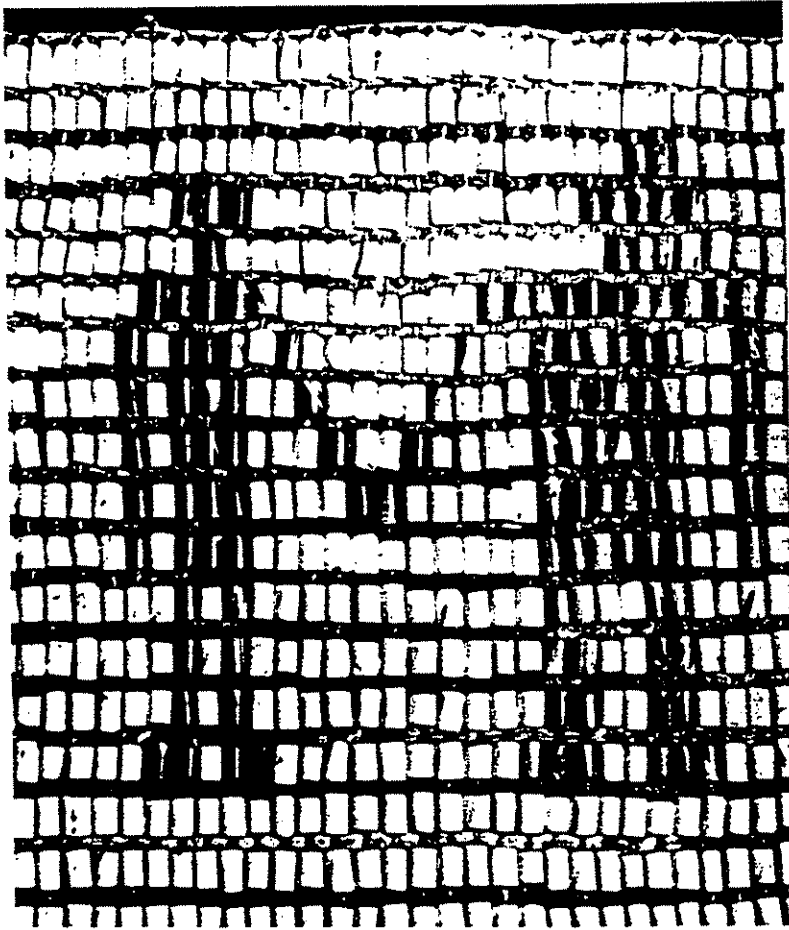
PENN'S LANDING AT CHESTER, 1682



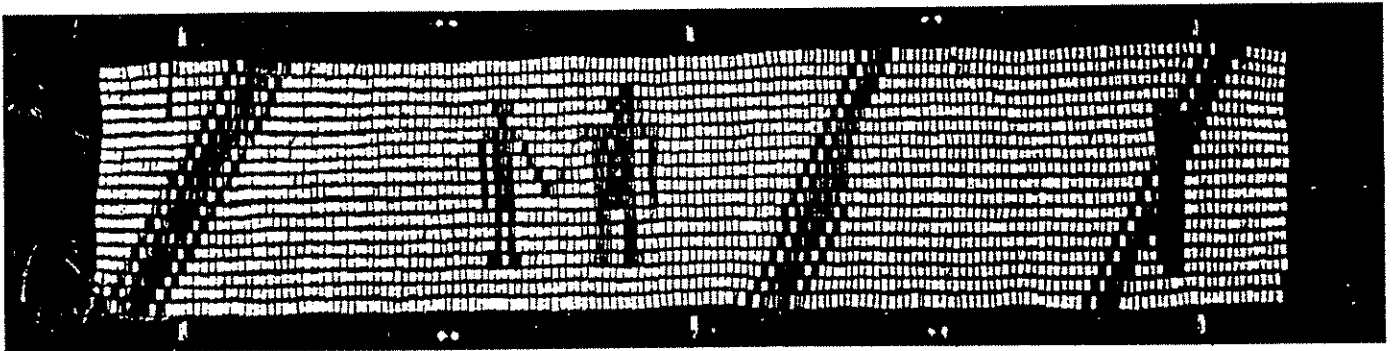
THE SHACKAMAXON MONUMENT, erected in Philadelphia, (shown here in a nineteenth-century view) marks the traditional site of one of the most famous meetings in Pennsylvania history.



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AFTER THE SHACKAMAXON MEETING, Taminent, a chief of the Unami tribe of the Delaware Indians, presented his friend William Penn with this famous wampum belt of white and purple beads made from clam shells. Its design symbolizes the friendship between the white man and the Indian.



Courtesy Historical Society of Pennsylvania

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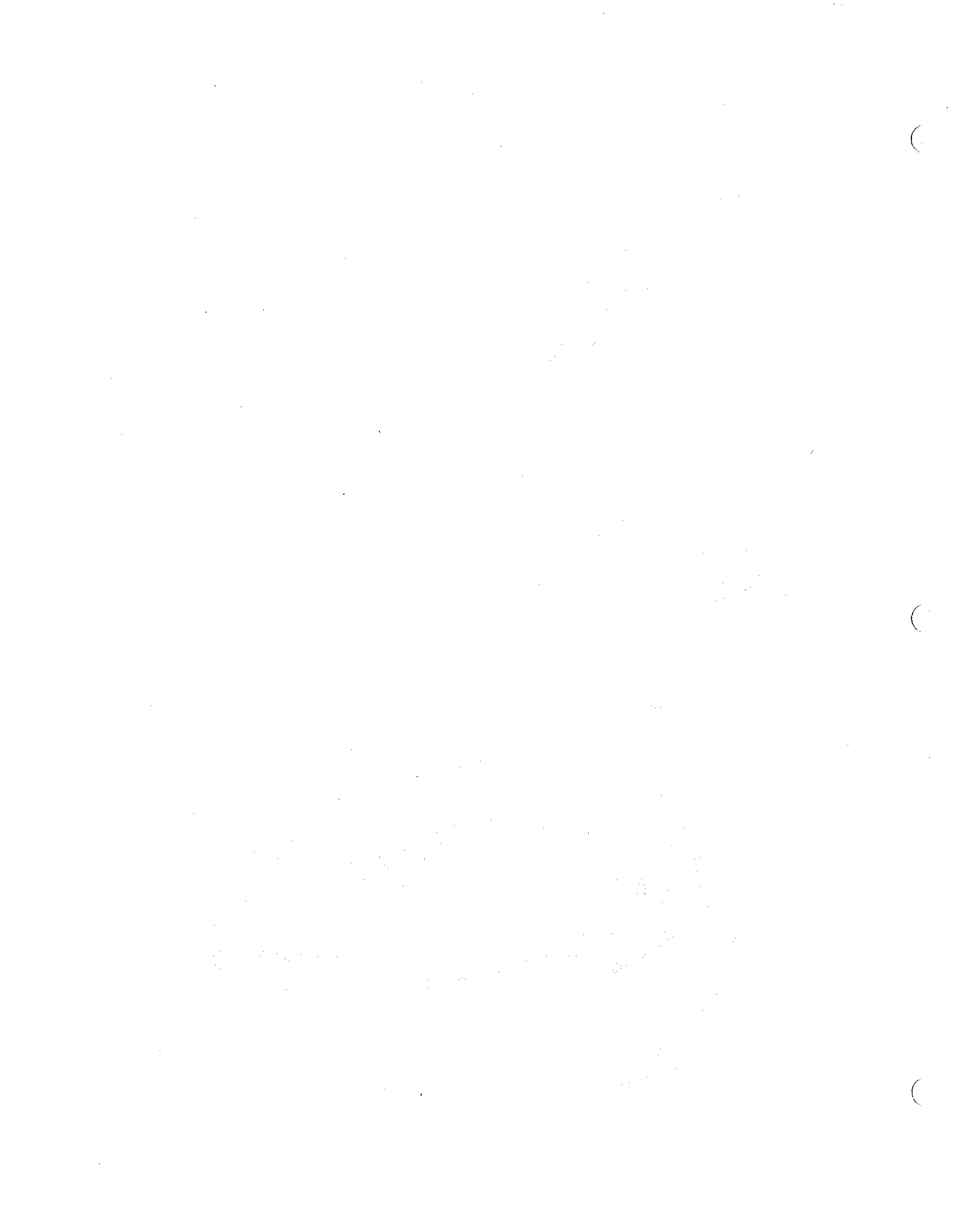
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"Penn's Treaty with the Indians"



from painting by Benjamin West

Many, many years ago a Quaker named William Penn made a treaty with the Indians. This treaty was a promise between the Quakers and the Indians. It was a promise that they would all live in peace.





A GOVERNOR RACES THE INDIANS

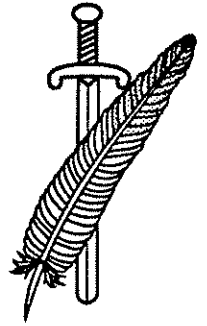
1682 — Age 38. The little ship, *WELCOME*, with over a hundred colonists, landed at New Castle on October 27. In November the Governor's barge sailed up the river to Philadelphia, or, as the Indians called it, Coaquannock.

Now, and for the month to come, he was busy every moment of the day. The Indians who lived thereabouts wished to make a ceremony to welcome him. Cordially William Penn went among them, walked with the chiefs, sat on the ground with the young men; ate with them their roasted acorns and hominy. They began to entertain him, running and jumping. Soon William Penn, who had been a champion at foot-races and hurdles in his Chigwell school days, sprang up and outran and outjumped them all, much to their amazement and delight.

Interest in athletics and ability as a runner were characteristics of this vigorous man. He no doubt would be pleased to know that the famous Penn Relays of the University of Pennsylvania are held annually, not far from the place where he enjoyed racing the Indians.

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Chapter 11 - The Cost of the King's Friendship



There can be no friendship where there is no freedom ... It will speak freely, and act so too; and take nothing ill where no ill is meant ... A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably ... Choose a friend as thou dost a wife, till death separates you.

William Penn

In making friends, consider well first; and when you are fixed, be true.

William Penn

Themes:

The release of many Friends due to the King's trust in Penn
Penn's loyalty to the King when the King turned against him
The personal cost of Penn's friendship

Materials Needed:

Pictures of King James II, William Penn
Copies of "William Penn" song, and Matching Game
Poster board, markers or poster paints, brushes
Materials for Green Country town from Chapter 9

Introduction:

Review the last two chapters, especially the reasons why Penn went back to England. Explain that there was now a new king.

Ask: Have you ever been friends with someone who talked behind your back? What did you do?

Ask the class to describe the characteristics of a very good friend.

The Story:

"Pennsylvania needs me," William Penn said to his family in England. "But again, I cannot go!" After settling the boundary line with Lord Baltimore, he could have gone back to Pennsylvania, but he decided to stay in order to persuade his friend the new king, James II, to change the laws and permit religious freedom, so that many Friends could be let out of prison. (Charles II had died, and was succeeded by his brother, the Duke of York, who became James II.)

Penn moved to Charing Cross to be within walking distance of Whitehall, where King James lived. Every day he went to the palace to be with the King.

Surrounded by Lords and Ladies in expensive, fancy clothes similar to those worn by the king, William Penn made a sharp contrast. It was not just the difference in the plain clothes he wore but was in his sincerity and unselfishness. Where others were ambitiously grasping advantages for themselves, William Penn offered real friendship. When William Penn became someone's friend, he trusted that person completely. Because he was so honest, Penn didn't realize that people would say one thing to him and then turn their backs and say the opposite to someone else.

As the King's and Penn's friendship grew, the Peers waiting in the anteroom for an audience with the King became jealous and angry. Therefore, when the King proclaimed himself a Catholic after his brother died, a rumor was revived that William Penn was really a Jesuit, a priest, "Father Penn," whom the Pope had given special permission to marry. Penn had said that he was glad that the King was finally being honest and not hiding his Catholicism.

People soon learned that Penn had influence with the King and each day they came to ask for his help for themselves and their friends. Help them he did: some 1400 Friends were freed due to his efforts! The more people he helped, the more jealous the Peers became.

King James II would say one thing to Penn's face and exactly the opposite thing behind his back. But Penn never realized that his friend was not being honest with him.

He kept trying to get the King to abolish the Test Acts that caused so many Quakers to be put in prison. When they were finally abolished, the King got into trouble with the Parliament because he had no right to change the laws that Parliament had passed.

King James did many things that angered the people as well as the Parliament. The final straw came when he put seven Bishops in the Tower of London for refusing to elect the man the King wanted as their President and for refusing to read the King's message in their churches.

The court overturned the King's decree and the Bishops were freed. England celebrated this victory and decided King James II was not the King they wanted to govern them. They sent to the Netherlands for William of Orange to come to England. His wife Mary was James' elder daughter. They were Protestants, not Catholic as the King's new son and heir would be, and the people wanted William and Mary to come and be the King and Queen of England.

"God help me, my own children have turned againse me!" James said. He couldn't believe that everyone would turn against him. Even his favorite daughter, Anne, backed her sister Mary in her claim to the throne. His friends deserted him. He sent his family to France and later, when he saw that the situation was hopeless, he followed them into exile, along with his confessor, Father Petre.

For the second time William Penn did not return to Pennsylvania when he might have.

"It will look as though I'm running away but I've done nothing wrong. I must stay and support my friend, King James. He was my friend in good times and I will continue to be his friend in bad times," he said. Now Penn was a lonely man and must have felt deserted himself.

Just about a month after William and Mary had landed in England to take the throne, William Penn was arrested and taken before the Lords of Council. He stood before them and answered their questions, honestly declaring his friendship for King James. He told them that he loved the Protestant religion more than life and loved his country. But both King Charles II and King James II had been his and his father's friends and he would not turn his back on King James when he was in trouble.

William Penn gave bail, promising to return before Easter to be tried. Then the court dropped the charge.

About a year later he was arrested again and accused of corresponding with King James.

"Mr, Penn, why did the late King James write to you?", the new King asked.

I know not," Penn replied. He went on to explain that it was impossible to prevent someone from writing to you if they wished. He added that he had loved King James when he was prosperous and would not hate him when he was down. He said he had never thought of trying to help King James come back to rule England.

He was called before the court at its next session. Again, he was honorably discharged.

Finally it was time to take his family to Pennsylvania! But no, his good friend, George Fox, died, and he must stay for his funeral and stand by George Fox's family.

When the ship was finally ready to take the Penn family to the new world, again it sailed without them. A warrant had been issued for Penn's arrest, for conspiracy to overthrow the Government. Penn was being accused of treason.



This time Penn went into hiding. His accuser would lie again under oath and people would believe him. If William Penn refused to take an oath because he believed in telling the truth at all times, people might not believe him.

While he was in hiding, he had a lot of time to think about what his steadfast friendship with King James had cost him. In 1692, King William took his beloved Pennsylvania away from him and put it under the care of Governor Fletcher of New York. Ireland declared him a traitor and took all of his estates away. He had spent all his money on Pennsylvania and the Indians and he was nearly bankrupt. The Government and Quakers were fighting amongst each other in Pennsylvania. Almost all his friends in England had turned their backs on him. Because he was in hiding, he could not even see his family. He refused to seek a pardon from King William because he had done no wrong.

The cruel and unfair situation did not make him quit. He kept up his love of people, Pennsylvania, and his faith by writing. He wrote good advice to everyone.

Three of Penn's true and faithful friends went to the King to ask for Penn's release. They told the King that they had known Penn for thirty years or more. In that time they had never known him to do anything wrong. He had done many good things. By this time Parliament had admitted that Penn's accuser was a notorious cheat.

Finally the King told his friends that Penn should go to the Secretary of State and receive his official exoneration, not a pardon.

Discussion Questions:

Why do you think William Penn could be such a loyal friend to King James in spite of the King's troubles, many of which got Penn in trouble too?

Would you have been that loyal?

Are you willing to stand with a friend who has gotten into trouble? How long should you stand by your friend?

Scenario:

Your best friend likes a girl and has told you how he has given her flowers, calls her nightly, has been to dinner at her home, and has asked her to the big dance. At lunch one day other friends are laughing about how much the girl dislikes your friend. You stick up for him and recount his claims. The talk becomes more and more unkind and you are made to feel like a fool. The girl herself comes by and verifies that none of your friend's story was true.

How do you feel about what has happened to *you*?

How will you deal with the lunch group?

Later, what will you say to your friend?

How will you feel toward your friend now?

Will this influence your ability or desire to stand by your friend?

Activities:

Review the short biography of Penn in the Appendix and have the class add facts not included. Then do the matching game attached.

Sing the "William Penn" song at the end of this chapter, or any of the following:

From *Hymnal for Friends*:

Faith of Our Fathers, p.69

The World One Neighborhood, p. 27

True Freedom, p. 104

These Things Shall Be, p. 106

O Brother Man. p. 116

We Would Be Building, p 117

Make a poster or mural of William Penn and choose three or four aspects of his life that you found interesting and significant.

Put finishing touches on the *dioramas* the class has been constructing (see Appendix).

Continue working on the *Green Country Town* started last week.



JAMES II, "Dismal Jimmy," succeeded to the throne on his brother's death in 1685. William Penn became a close friend of the unfortunate James, who was deposed by the English Revolution of 1688.



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Courtesy Historical Society of Pennsylvania

William Penn

William Penn in 1696 at the age of fifty-two, before his second voyage to Pennsylvania, as painted by Francis Place.



WILLIAM PENN (1644-1717)

Words and Music by Dorothy B. Giessler

A musical score for the song 'William Penn'. It consists of seven staves of music in 4/4 time, with a key signature of one flat (Bb). The melody is written on a treble clef. The lyrics are: 'A Friend by con-vince-ment was young William Penn. For Qua-kers in pri-son he sought the re-lease. He sailed in the "Wel-come" to Penn-syl-va-nia, And signed with the In-di-ans treaties of peace.' Chord symbols are placed above the notes: F, Bb, F, C, F, Bb, C, F, C, F, C, C7, F.

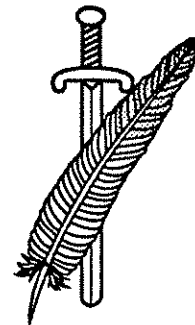
A Friend by con-vince-ment was
young William Penn. For Qua-kers in
pri-son he sought the re-lease. He
sailed in the "Wel-come" to Penn-syl-va-
nia, And signed with the In-di-ans
treaties of peace.

2. 'Twas near Philadelphia Penn built his home.
He founded that City of Brotherly Love,
And set up the government, laws, and the
schools:
The Holy Experiment blessed from above.

Chapter 12 - Penn's Last Visit to the City of His Dreams

...Consider that though good laws do well, good men do better: for good laws may need good men, and be abolished or evaded by ill men; but good men will never need good laws, nor suffer ill ones.

Penn



Peace is what I leave with you; it is my own peace that I give you. I do not give it as the world does. Do not be worried and upset; do not be afraid.

John 14:27

Themes:

Sustaining friendship with the Indians
Penn's dream in the face of reality

Materials Needed:

Pictures of Hannah Callowhill, Pennsbury Manor and final resting place.
Materials for Green Country Town started in Chapter 9: brown wrapping paper, poster paints, popsicle sticks, colored tissue paper, construction paper, glue, clay, etc.
Materials for Time Line to show Penn's trip back to America and his death: cardboard, scissors, markers, and rope.

Introduction:

Ask if the class remembers the ideals Penn had as he laid out the city of Philadelphia, from Chapters 10 and 11: religious freedom, fair price for Indian land, stewardship of the land to preserve green areas and parks, fire protection, all living together in harmony, elected representatives to the government, living peacefully without need for militia.

Which of these ideals would be easiest to live up to?

What kind of a person or government would be needed to bring this kind of dream to a reality?

The Story:

Only two months after he came out of hiding, William Penn's wife, Gulielma, died. In 1694 the King gave Pennsylvania back to Penn, and two years later he married Hannah Callowhill. In September, 1699, William, Hannah, and all the children except for the oldest, Billy, set sail for Pennsylvania. They were welcomed first in Chester and later by many people in the new city of Philadelphia. Again the Indians came out from the dock in canoes.

William Penn was surprised by the changes in his City of Brotherly Love. There were four hundred houses. In order to build them in a hurry, the people had carelessly cut down all the trees and used the rest for firewood to heat and cook with. The vision of a green country town was gone.

In the spring they moved to Pennsbury Manor, which had been built as planned during his stay in England. Slaves were there to wait on them, but in 1701 William Penn set them free.

Pennsylvania had many people who were discontent. Penn had paid about 20,000 pounds for land, gifts to the Indians and to support the government. People complained when he asked for the real market value of the land. They wanted to buy at the low original price and get a higher price when they sold the land themselves.

Pennsylvania had no militia because Penn wanted everyone to live in peace, especially the Indians. In 1701 William Penn had to return to England to ask the King not to take Pennsylvania away from him. Penn's colony, the only one not under the King's direct control, did not want to be taxed by the Parliament, especially not for the English militia.

So, two years after arriving in Philadelphia for the second time, the whole family packed up and sailed back to England. William Penn never returned to Pennsylvania. He died in England in 1718 and was buried in the cemetery at the Friends Meeting in Jordons, England. In America, the Indians mourned Onas, whom they loved, and sent Hannah Penn some skins to make a garment to wear on her journey back to Pennsylvania without William Penn at her side.

Discussion questions :

Which parts of Penn's dream for the city of Brotherly Love have come true?

Which parts did not become a reality?

Was Penn the kind of a leader the city needed?

If you have ideas about what needs to be done to make a situation "right", as a Quaker, what steps must you take to bring about the "dream"?

Do you think that when Penn died he felt his life was a "success"?

Do you feel Penn lived up to his Quaker ideals? Was his life worthwhile?

How do you think Penn would feel about Philadelphia now?

Activities:

Complete steps 3 & 4 of *Green Country Town*, started in Chapter 9:

Step 3: When you have the map fairly well covered with trees, you now change the focus from seeing the town and how William Penn laid it out between the two rivers, to having lots large enough to build a house on one. Change the grid of the streets with a red or blue Magic Marker, making the rectangles big enough for the students to buy one with trees, to build a house on it.

Giving each some money (\$100.00 in Monopoly or play money), they choose a lot and pay \$80 to \$90 for it. Then they may start building their house, barn, fence, etc., using the trees on their lot. The paper that is peeled from the tops of the sticks is for the fire to heat the house in the winter, or is left as brush piles. The clay used to prop up the trees (or whatever you use) becomes part of the scene. They can use it in making their houses, or just leave as junk. Class members may buy more trees from a vacant lot if the banker (you) wishes. Example: three fallen trees for a dollar, two standing for a dollar.

Step 4: After the project is finished, William Penn (played by yourself or one of the class) returns and is horrified by the destruction of his beautiful town that he finds.

(This worked really well for Penny Briggs' class. Each of the four weeks they worked on it, the adult Meeting members asked questions about it and admired it. It was beautiful with multicolored trees all over. The last was the best. The children came back after Meeting during the coffee hour and worked on their houses. They bought all the trees they had money for and ruined the whole neighborhood. The houses, etc., were great but the trees were gone. By the time Penn returned, the destruction was almost complete.)

Put the last piece on the *Time Line*, indicating Penn's death in 1718.

Finish *Dioramas* or *Indian projects* begun in Chapter 10.

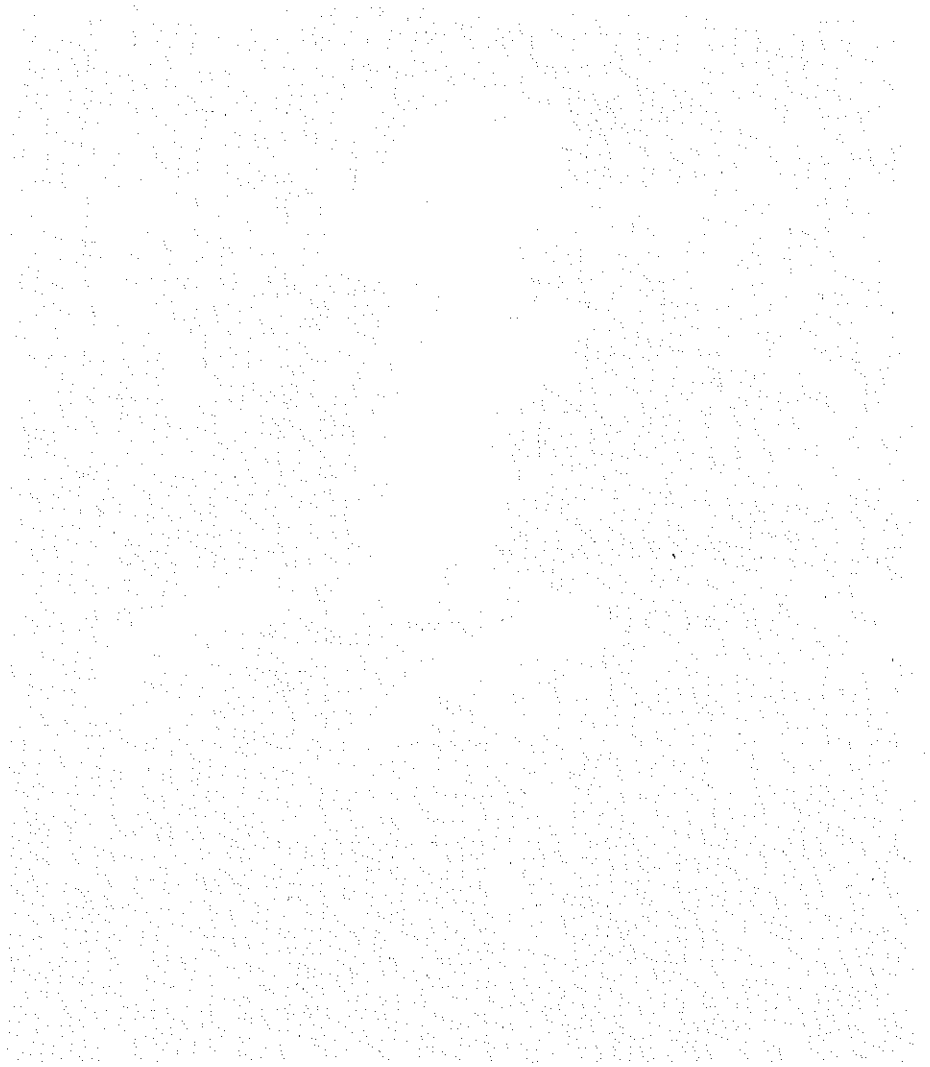
Visit Pennsbury Manor: 400 Pennsbury Memorial Road, Morrisville, PA, 19067; phone: (215) 946-0400 for information.



Courtesy Historical Society of Pennsylvania

**Hannah Callowhill,
Penn's Second Wife**

William Penn's second wife, Hannah Callowhill, and daughter Letitia accompanied Penn on his second voyage to Pennsylvania, 1699 to 1701. John, "the American," born in Pennsylvania, was one of seven children of his second marriage. After William Penn died, Hannah very capably managed the Province until 1726.



1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It highlights the importance of using reliable sources and ensuring the accuracy of the information gathered.

3. The third part of the document focuses on the analysis and interpretation of the collected data. It discusses the various statistical and analytical tools used to identify trends and patterns in the data.

4. The fourth part of the document discusses the implications of the findings and the potential impact of the research. It highlights the need for further research and the importance of sharing the results with the relevant stakeholders.

PENNSBURY MANOR is the country estate which Penn established near Philadelphia. Selecting the site on his first trip to Pennsylvania, he directed most of its construction by mail. He and his family lived here during his second visit to the province. Pennsbury is testimony to Penn's fondness for the life of the country gentleman. The original manor house, which fell into ruin in the eighteenth century, has been re-created and is maintained as a museum by the Pennsylvania Historical and Museum Commission.



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Final Resting Place

William Penn died on July 30, 1718, at the age of seventy-four. He was buried in the cemetery of the Friends Meeting in Jordans, England, beside his first wife Gulielma and his children. His second wife, Hannah, who died in 1726, is buried here also.



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APPENDIX

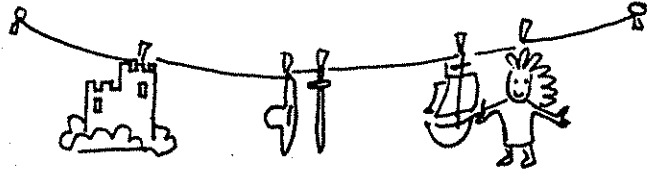
Suggested Activities

For Multiple Age Levels in one Class:

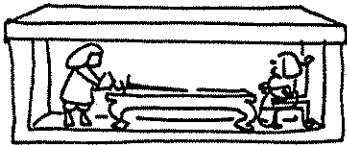
Time Lines

Time lines can be started with the first lesson and be added to until the end of the unit. Fourth and fifth graders can create very detailed cutouts representing important events in William's life: his birth, conversion to Quakerism, sailing to Philadelphia, and his death.

Three-dimensional figures constructed of pipe cleaners, toothpicks or craft sticks can be hung from a string beneath a date.



Dioramas



A diorama can be very simple, with pipe cleaner figures stuck in clay in a shoebox, to more complex with cut paper, clay or salt-dough scenes. If each scene is completed in a shoebox, the boxes can be lined up side by side to show the major events of Penn's life, as they are studied in FDS.

Interest Centers

If you are teaching three or four different ages in your class, interest centers can be useful. Set up two or three tables around the classroom, each with materials for an activity. Choose the activities according to the skill and interest levels in your class. For example, in the Great Sea Battle Chapter, one table might have materials for making walnut shell or milk carton boats, or more intricate boats with cannons and flags (for 4th - 6th grades). A second table could have paint supplies, a large brown sheet of paper and reference maps for illustrating the area in Europe where William's father's sea battle was fought (for 7th and 8th graders). A third interest corner could be stocked with reference books about ships of the 1600's, and art supplies. Middle schoolers could research how the appearance of various ships relates to their function, then create drawings or models. After the story has been told, and the theme emphasized, the teacher gives directions for each activity, then directs students to the age-appropriate table and supervises.

Role-Plays

Another method of involving several ages in one class is through role playing the story or an incident of the story.

After telling the story, ask the children to recall the main events and characters of the story and list them on the board or chart. The students then settle into silence and quietly decide which character they think they can play. Group the characters into scenes. For example: in Chapter 5: To Draw or Not To Draw his Sword: Group 1-Penn and fellow students, skipping chapel; Group 2-Penn and the young Frenchman with a sword; or Group 3-Penn and his father. Ask each group of actors to go off by themselves and decide what they will say and do. If you have several aspiring Penns, a different young person can play Penn in each scene. A reticent 4th grader may wish to be one of a crowd or an inanimate object. Review the sequence of events with the whole group just before they begin the play and then get ready to be thoroughly entertained. (This process is suggested by Mary Snyder in *Jesus, Who Was He?* published by Friends General Conference.)

P.S. Maybe, if everyone in your First-Day School class wants a part, especially a speaking one, alter-egos for each assigned role can be created. Their job is to explain to the audience, while their counterpart is playing out his or her role, what the character is thinking.

Illustrate Events: Group Chapter Design

One more way to involve many developmental levels in one lesson is to recall major events of the story you have just told. Give each event a short title. Write that catchy title on the bottom of a large, 11 x 14", sheet of white paper. Label sheets of paper for each chosen event in the same way. Ask which students want to illustrate which scene. Break into small mixed-age groups, each with markers and crayons. After each scene has been illustrated, the artists stand with their scene in the proper sequence of the story and describe their scene from William Penn's life (This method illustrated by Mary Snyder at FGC Religious Education Meeting at Green Street Meetinghouse, 1993.) The chapter in this packet particularly suited to this technique is "It's Not Easy Being Quaker."

"TV Show"

Create a "TV screen" to retell a story to a younger class. Choose 8 or 10 scenes to portray. Use original art and pictures copied from magazines or books of ships.

Materials Needed

Grocery Box.

Two three-fourths-inch dowels (taller than box so they may be turned by hand on each side).

Shelf paper.

Covering material for the box.

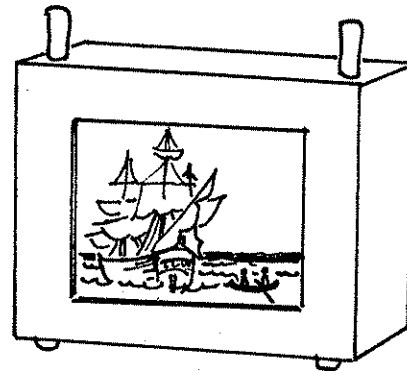
Method

Cut square section from front of box; remove back
Cut holes on each side of box, top and bottom, for
dowels. (Dowels should fit very tightly in the
holes).

Cut shelf paper a few inches wider than viewing
hole.

After story has been painted or pasted on paper,
attach each end on a dowel.

Cover the box either with paint or paper.



Shaking Out the Truth: How to Hold a Threshing Session

Background for the Teacher:

How Wheat is Threshed: First the farmer spreads several bundles of wheat on a wooden floor of his barn which must have tightly-fitted boards or hard-packed dirt so no kernels can fall through the floor to the room below. Then he farmer uses a *flail*, a club-like tool with a wooden handle attached with a link of chain or a leather hinge to a long stick of wood. As he swings the handle down, the attached piece of wood whips down into the wheat stalks, breaking the wheat seeds off the stalks and cracking the husks, called the *chaff*, from the kernels. Then the farmer *winnows* this mixture of wheat hay, chaff, and seeds. On a breezy day, he tosses the mixture into the air and lets the waste, the lighter hay and chaff, blow away, while the heavier kernels of grain fall back onto clean bags to save for next year's planting.

What a Threshing Session Is: Friends use the process of threshing sessions or meetings when there is an issue about which there is much disagreement, uncertainty, or discomfort. When Quakers *thresh*, they apply the friction of divergent ideas to a concern in order to determine what the real issues are. The aim is not to gather ideas that agree with or support one another, but to allow the differences of thought and viewpoint to thresh out the truth of the matter. What falls away (the chaff) is unimportant or irrelevant to the issue; only the precious kernel of truth remains. Occasionally it becomes obvious that more information is needed before the issue is brought to business meeting for decision, so a committee might be formed to work on the issue.

How Threshing Sessions Work: As in Meeting for Business, the clerk has an important role as moderator. Unlike Meeting for Business, the clerk does not try to help the meeting find unity or the sense of the meeting. Like in a Meeting for Business the clerk tries to be sure that all voices are heard, providing sufficient time to think through, or pray over statements. The clerk should be ready to draw out Friends who may have expressed doubts or opinions in private but hesitate to speak in Meeting for Business. He or she may ask knowledgeable Friends to bring information that may enrich the threshing meeting. Among the side issues and irrelevancies, and, occasionally, short tempers or hurt feelings, Friends try to hear one another and search for the heart of the issue being considered, the kernel of truth.

Topics or Issues Which Might Be Threshed:

For young children:

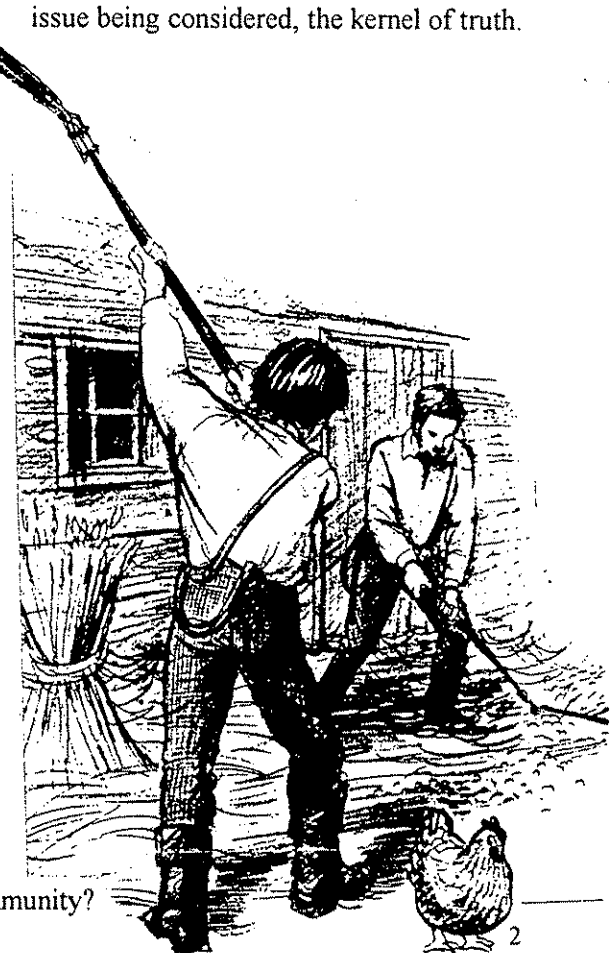
- What snack can we have?
- What game can we play?
- What do we do if brother or sisters won't share?

Elementary, Middle School, High School:

- If a classmate is being picked on or talked about, what do we do?
- Should we tell on someone who is stealing or cheating?
- Are school uniforms or dress codes a good idea?
- How to respond to bullying (parents could be part of this, too)

All ages:

- Responding to homelessness
- The death penalty
- Should we always tell the truth?
- Protesting war by not registering
- Ways to spend money which has been given to the meeting
- Should aid be sent to Iraqi children?
- Should Quakers ever use violence?
- How much of meeting for worship should children (young people) attend and when?
- How could meetings more fully integrate adolescents into their community?

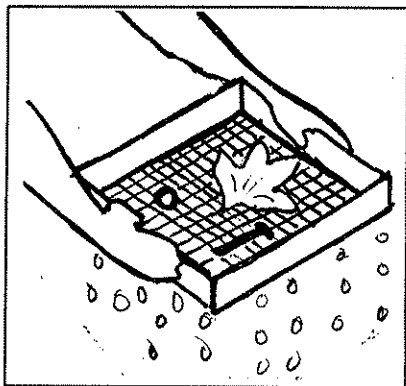


Lesson 1
Shaking Out the Truth: How to Hold a Threshing Session

Introduction:

1. Explain in words that your age group can understand, how a threshing session works.
2. Compare it with threshing wheat, showing pictures from this curriculum if that is helpful.
3. Do one of these pre-threshing session activities to get your group ready:

Shaking Out the Kernels (elementary): Provide a square or round sieve with a wood or wire frame for each person in the class, like an archeologist's sifting screen. Before class begins add little interesting bits of shells, beads, leaves, rocks (and other objects to make the mix interesting) to a dirt or sand pile outside the meeting house. Ask children to use their sieves and gently shake out the sand or dirt, noticing what remains in the sieve and what falls through. Those objects which remain are like the kernels of wheat or the gem of the truth that come to light when all the views have been sifted through and heard. The holes in the sieve can be likened to the silence in which we listen to others' viewpoints or spaces where the Light can shine through (the larger the holes the more light can get through).



Seed Collage (elementary): Use the seeds which have been collected in the sieve (the kernels) to make collages.

Finding the Treasure (elementary): Add food coloring to sand (black works well) and stir carefully so that it is well mixed. Fill a clear milk bottle with the colored sand. Drop a large shiny, brightly colored piece of costume jewelry (a ring, necklace setting, or a large fake pearl) into the sand. Put a lid on the bottle and shake the "gem" or "gems" into the colored sand. Slowly pour the sand into a strainer. As children eagerly await the hidden "treasure", talk about the need to patiently listen to and sift through many ideas in threshing sessions in order to get to the "gem" of the truth.

The Picture of a Woman (upper elementary, middle, high school and adults): Ask students to look at the picture on page 1 and silently decide what they see. After all have contemplated the picture, ask for a volunteer to share what he/she saw. Then ask if anyone else saw the same thing or saw something else? Ask if anyone saw both the older woman and the young woman? Explain that the reason Friends hold threshing sessions is because not all people see an issue from the same perspective. Hearing another perspective gives a broader understanding of the truth which is often multifaceted.

Think Again (middle, high school, and adults) *:

1. Identify one side (or corner) of the room as "yes"; opposite side as "no"; and the center as "unsure".
2. Pose a question to the group, perhaps one of the aforementioned issues listed on the first page of the lesson.
3. Ask each person to move to a part of the room that corresponds to their present thinking on the topic chosen.
4. Ask each of the three groups (no, yes, unsure) to huddle among themselves (for about 10 minutes) and identify five reasons why they think as they do. Ask them to identify a volunteer to be a spokesperson for the group.
5. Gather everyone's attention. Explain that all should listen to each group's spokesperson with an open mind and "think again" about the topic.
6. When each of the spokespersons have spoken, invite everyone who would like to change their physical position on the continuum to do so now (moving from "unsure" to "yes", "no" to "unsure", etc.).
7. Discuss the importance of listening with an open mind, testing, reasoning, and rethinking.
8. Draw the relationship of this activity to *threshing sessions*.

* This activity is an adaptation of a Children's Creative Response to Conflict activity

4. Go over the steps for holding a threshing session which have been posted on a flip chart or poster board:

Resources

Lenni Lenape Indians - Clothing and Decoration

In warm weather, the men generally wore a breechcloth and perhaps moccasins. In colder weather, they wore animal skins sewn together with the fur side against the skin when it was very cold, and the fur outside when a bit warmer. They greased their skins in cold weather. They wore necklaces and sometimes tobacco pouches around their necks.

Tattoos were common, especially of animals, birds, serpents, etc. Some had their noses pierced through the septum or had the outrer rims of their ears notched.

Hair was usually greased with bear fat - one style combines long braided hair on one side with the other side cut away.

A picture of a Lenni Lenape in tribal dress shows a man wearing what looks like a beaded headband with one feather hanging off it down one side of his face.

Face paint was important for ceremonies, often using red and black paint. Sometimes one side of the face was painted all red with the other side all black.

In warm weather, the women wore a kind of wraparound skirt and perhaps moccasins. In colder weather they wore fur cloaks, leggings, and moccasins. A very beautiful garment to have was a cloak of turkey and other feathers.

Women also painted their faces on occasion, although not as much as the men. Usually they would have a round spot on each cheek, and/or possibly redden the eyelids, top of the head, rims of the ears and temples. Sometimes they wore black rings around their eyes. Hair was often worn long and loose.

Penn's Treaty With the Indians

"We will be brethren, my people and your people as the children of one father. All the paths shall be open to the Christian and the Indian. The doors of the Christian shall be open to the Indian, and the wigwam of the Indian shall be open to the Christian. The Christians shall believe no false stories; they shall first come together as brethren and inquire of each other; when they hear such false stories they shall bury them in the bottomless pit. The Christian hearing news that may hurt the Indian, or the Indian hearing news that may hurt the Christian shall make it known the one to the other, as speedily as possible, as true friends and brethren. The Indian shall not harm the Christian nor his friend, but they shall live together as brethren. As there are wicked people in all nations, if the Indian or the Christian shall harm the one or the other, complaint shall be made by the sufferer, that right may be done; and when right is done, the wrong shall be forgotten and buried in the bottomless pit. The Indian shall help the Christian and the Christian shall help the Indian against all men who would molest them.

"We will transmit this league between us to our children. It shall be made stronger and stronger and be kept bright and clean, without rust or spot, between our children and our children's children, while the creeks and rivers run, and while the sun, moon and stars endure."

Penn's Early Influence in New Jersey

Penn also was part of the Quaker movement in the settling and governing of New Jersey. Land was sold to Proprietors, one of whom was Penn. (Descendents of some of these meet annually in Gloucester City.) The governmental structure, drawn up in a paper called "Concessions and Agreements of the Proprietors, Freeholders, and Inhabitants of West Jersey," probably had many of Penn's ideas in it. A quote from *William Penn, Politics and Conscience*, by Mary Maples Dunn, Princeton University Press, 1967, states: "The extremely liberal nature of the Concessions make them particularly interesting as an early reflection of Penn's ideas; the secret ballot, regulation of elections and of the representative's obligations to his constituents, liberty of speech and religion, assured trial by free jury, and protection of property, were all included." This government lasted from 1677 to 1702 and was a forerunner of American democracy. There is a copy of the Concessions in the New Jersey State Library at Trenton, NJ. Another copy is held by the present proprietors.

Facts about the *Welcome*

Facts about the *Welcome*, William Penn's ship: There are no records of the dimensions of the ship when it left London with William Penn aboard, but there is a record of a ship named the *Welcome*, with the same captain, sometime after in Barbadoes. Ships often went there after a trip to the new world to pick up sugar and molasses to take back to England. The Barbadoes *Welcome* weighted 284 tons. William Baker compared this tonnage with other English merchant ships of the time and came up with measurements. It would have been 116 feet long at the water line, with the bowsprit and figurehead (a lion) taking up another 40 feet. The width (beam) would have been 25 feet 9 inches. The depth from the weatherdeck to keel was 17 feet with a draft of about 10 feet (the part of the ship under water), depending on the load. It had three masts and was square rigged. The ship, believe it or not, was probably armed, as were most merchant ships, against piracy. There is a report that one passenger stayed below decks so that he would not have to see the guns.

There were 100 passengers on board; about 30 died of smallpox on the journey. The trip took from approximately August 31, 1682 to October 24-27, 1682.

There would have been ballast in the bottom of sand, rock or iron, since these ships were top heavy.

A William Penn Play

NARRATOR #1: Everyone knows who William Penn was. He was a famous Quaker, he founded Pennsylvania, he was kind to Indians and his statue stands to this day on the very top of City Hall in Philadelphia. You can go up into his hat if you'd like.

But, of course, there is much more to William Penn than this. In the next twenty minutes or so, we would like to show you some scenes from the life of William Penn, at least as we have imagined them. We hope that they will help you understand what William Penn was like and some of the things that he did.

(slight pause)

NARRATOR #2: William Penn was born near London, England, during a very troubled time, when no one seemed to know what would happen next or really what to believe in. The King, Charles I, had just been beheaded and England was being ruled by a very stern Puritan named Oliver Cromwell. But there was civil war everywhere, brother against brother, and everyone confused.

William's father was a sea captain who had been a friend of Charles I, so you can see that he was afraid of Cromwell. But he was such a good captain that Cromwell trusted him and made him an admiral of the British Navy. The first scene takes place when young William is only three years old. He has been very ill and is just getting better when his father comes home with good news.

Scene I

Mother: William, you're home! Are things turning out well?

Penn Sr.: Yes, my dear loved ones, we shall have a good life. My new appointment with Oliver Cromwell will have us world travelers; we shall see far-away lands and enjoy the riches that come with this new position.

William: (standing)

Mother: Can we get young William a good doctor to cure his scarlet fever?

Penn Sr.: Yes, yes, my dear. First, a beautiful hand-made wig and then the finest doctor in the land. You will have the best schooling, my son.

NARRATOR #1: When next we see William and his family, it is several years later. He is ten years old and he and his family have moved to Ireland. The Civil War in England is still going on, and Cromwell and Admiral Penn are on opposite sides, so the family cannot stay near London.

The Society of Friends, or "Quakers", as they are called, have begun to gather in many small Meetings in England and Ireland. One of these early Friends was a man named Thomas Loe. Admiral Penn met him, and, being a man curious about new ideas, invited him home to dinner.

Scene II

William: Mom, do I have to help set the table?

Mother: Hurry, William. We are having Thomas Loe for dinner, and your father wants everything just right. He is a Quaker and a very learned man. Perhaps you will learn much from him.

(Dinner scene - all sit down - William asks Thomas Loe of the principles of Quakerism.)

William: It seems so hard to be a Quaker: everyone is against you. How do you stand strong?

Thomas Loe: Dear heart, bear thy cross, stand faithful for God and bear thy testimony in thy day and generation, and God will give thee an eternal crown of glory, that none shall ever take from thee.

There is not another way. This is the way the holy men of old walked in and it shall prosper.

William: (looks pensive)

NARRATOR #2: Penn's conviction was by this time well under way. The fashionable side of London life no longer interested him.

(Everyone leaves. Penn sits at the table. He sees the light and says:)

William: I see the Light. I think it must be God.

NARRATOR #2: Now things begin to happen very quickly to the Penn family. Oliver Cromwell died and the son of Charles I, Charles II, became King of England. Admiral Penn was now a very popular man in England and was the head of the British navy.

Young William went to school and then to Cambridge University. There he became interested in Puritan ideas. Not what his father, the famous Admiral and the friend of the King, would have wanted. Back went William to Ireland. He still remembered his friend Thomas Loe, and, when he met the Quakers again, this time he joined the Society of Friends.

Scene III

(Pause. Quakers and soldiers come out - pantomime)

At this time, Quakers were looked down upon by almost everybody. It was unlawful for Quakers to even meet together. Soldiers would come and arrest the men of the Meeting. If the women still met, then they, too, would be arrested, leaving the children to meet alone, which they did, many times.

Scene IV

(William in prison pantomime)

William was arrested and spent much time in prison. It was in prison that he wrote his famous book, *No Cross, No Crown*, and it was in prison that William began to think of a place where Quakers and others could live in peace with one another, not having to fight all the time about religion.

NARRATOR #1: Charles II had owed William's father a sum of money and, his father now having died, Charles owed that money to William himself. William decided to ask that the money be paid, not in cash, but in land in the new world, America, where a colony could be started.

Do you know about hat honor? Quakers said that everyone was equal before God - so no Quaker man would bow down or remove his hat to show respect for anyone, no matter how important. Watch what happens when King Charles II meets the Quaker William Penn.

Scene V

(Charles II comes in fancifully dressed. Penn is plainly dressed. They look at each other.)

Charles II: So, you are my faithful courtier's son.

William: That I am.

Charles II: Don't you know it is customary to take off one's hat in the presence of the King?

William: I don't do hat honor.

Charles II: It is customary for only one man to wear a hat in the presence of the King.

(Charles II then takes his own hat off. Penn does nothing.)

NARRATOR #2: Perhaps the thing we can be proudest of in Pennsylvania is that our colony was founded as a haven for all those who wanted to live in harmony with others - and not be persecuted for their religious beliefs. Pennsylvania, along with Rhode Island, were the only colonies where anyone - Catholic, Protestant, Jew - could live his or her beliefs freely and without fear. So many different groups came through Philadelphia - the Moravians who settled in Bethlehem, the Mennonites and the Amish, who moved out along the Lancaster turnpike to the green hills west of the city, the Catholics, who built their church down near Independence Hall, the Jews, whose synagogue was one of the first in the colonies.

Penn extended this feeling of friendship to the Indians as well. He knew that the land on which he wanted to build his city belonged to them, and he was determined that the Indians should be paid for this land, not just have it taken from them. So he met with the Indian chiefs and signed what we call Penn's Treaty on the Shackamaxon.

Scene VI

(Charter is signed. Indians come out.)

Penn: All people will be respected - for there is that of God in everyone.

NARRATOR #1: Penn thought it very important to establish good ties with the Indians. Penn later said that their language was the most beautiful language he had ever heard.

Penn: I, William, am so glad you have nicknamed me Onas. I'll love and respect you forever. We both believe in these fruits of our land. (Basket of vegetables and fruits should be visible - dried flowers - both Indians and Penn motion toward them.) Your expression of thought is beautiful and I'm pleased to be able to speak with you. I am your loving friend and hope your heritage lives forever.

The Cast: Be sure to begin and end with God.

NARRATOR #2: There are many other things that happened to William Penn in his lifetime, some happy and many sad. He did not get much chance to live in Pennsbury, the beautiful home he built for his family in Bucks County, and his sons and grandchildren never settled in Pennsylvania. But, in a sense, he had many children who did live here, because we all look back to William Penn's vision of what this place could mean. So we will end our play with a celebration of what Pennsylvania means to each of us - perhaps some day this land will be a Peaceable Kingdom.

(Cast passes out food to audience.)

Written by Haverford Meeting.

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William Penn and the Indians

A Play with Five Scenes

The characters in this play make up their own lines from the information that you give them. For that reason you need to practice it enough for the children to know when they are to speak. Add to the brief ideas presented here by reading from *Penn*, by Elizabeth Janet Gray, and other references that you may have.

Scene I: 1681. The scene takes place in England. William Penn is giving directions to the three commissioners before they go to the new colony of Pennsylvania.

He explains what is in the letter that he is sending to the Indians. The letter tells them that there is one great God and power to whom he and they are accountable.

He wishes to live with them in love and consent, as neighbors and friends.

He is sending the Indians presents that are testimony of his wish to live justly, peacefully and in friendship with them. He instructs the commissioners so that they will not offend the Indians, not smiling, for "they love not to be smiled upon."

Scene II: August, 1682. Takes place on the ship, *Welcome*.

The scene is on deck. William Penn and as many people as you wish to have are talking about the voyage.

It is going well. The ballast of bricks, wooden parts for homes, windows, doors, panelling for Penn's home at Pennhurst, etc., a knocked down mill, looms, livestock, seeds, slips of fruit tress, vines, etc. can be some of the things they talk about.

Suddenly a passenger staggers in, collapses. The sickness is diagnosed as the dreaded small pox. Penn quickly takes charge, telling everyone that he had small pox when he was little and he will help nurse the sick. (Of the one hundred passengers, thirty-one died of the disease and were buried at sea. It was a sad time for all, Penn especially.)

Scene III: October, 1682. The first trip up the Delaware River by barge.

Barge: The barge remains stationary in the center of the stage; a paddler or two may pretend to paddle.

Tack or tape brown paper on one side and around the ends of two chairs about ten feet apart, cutting the paper on the top so that it resembles the side of a barge. Paint water on the bottom of the paper, going up to the water line of the barge. Paint the barge six to eight inches above the water.

Canoe: Take a large cardboard box and open it out so that it lies flat on the floor. Cut the top edge down a couple of inches in the center to look like the top of a canoe. Paint the bottom of the cardboard blue, as water, and paint the top few inches to resemble the side of the canoe. Cut small holes through the cardboard at each end and at the right level for the carriers and place (glue and tape) string or whatever you like on the back side (knotting it in front) as hand holds to carry it by. The children carry or almost slide it across the stage. Turn it around when off the stage, by the carriers turning around in place and holding the same handle and going back the other direction. The paddler is in the center.

The characters talk about and point to the sights that Penn might have seen going up the Delaware River. They are going to see the site that Penn had chosen for his city, Philadelphia. Penn is very enthusiastic about everything. The guide answers questions about what they see: wild life, great forests. Chester Creek is where they started, then come Ridley Creek, Crum Creek, Darby Creek, the Schuylkill, and finally Dock Creek, where they land. Talk about some places that the children remember or have seen.

The Indians come out from the bank in canoes just before they land, going behind the barge and coming back in front of it. They do this without a sign or smile!
The Blue Anchor Tavern is already being built by George Guest.

Scene IV. The Indians and William Penn have a feast. Penn eats the food the Indians prepare, and they talk about what it is. Corn, clams, etc. The Indians start to have races and games. Penn jumps up and joins them and wins the race as well as the jumping. The Indians are delighted! (Comments by others at the feast explain what is happening.)

Scene V: In November, the Lenni Lenape, the Mingoes, and the Shawnees meet with William Penn at Shackamaxon. (This means the place of the sachems [chiefs] and is where the Indian kings held their councils under a big elm tree.)

The Indians call Penn "Onas," meaning quill or pen. Taminent, the great sachem, wore a headdress with a horn to show his power. William Penn wore a sky blue scarf to show his rank. Gifts are exchanged. William Penn is invited to speak. He tells the Indians that the white men wish to live in peace with them, openly, with brotherhood and love. He promises that the paths will be open, the houses of the white man will be open to the Indians and that the houses of the Indian will be open to the white man. They will live together as the same flesh and blood (not as children, as was done in Maryland).

Taminent steps forward, takes Penn by the hand and promises the good faith and friendship of the Indians so long as "the creeks and rivers run, and while the sun, moon and stars endure."

The Indians made and gave Penn a wampum belt to commemorate the Treaty. (Directions for an Indian belt are at the end of Chapter 10.)

Written by Elinor Briggs, 1993.

A SHORT BIOGRAPHY OF WILLIAM PENN*

William Penn was born in London, England, in 1644. His father was an admiral in the English navy. When Penn was a young child he had smallpox, which caused him to lose his hair.

William Penn attended grammar school at Chigwell.

Then the Penn family went into exile in Ireland until Oliver Cromwell died. While in Ireland William Penn heard the Quaker, Thomas Loe, speak. He never forgot what Loe said.

At age 16 Penn entered Oxford University. He was expelled after two years for not attending chapel. He continued studying in France, and also studied law in England.

At age 24 Penn was an active Quaker minister. He helped many persecuted Quakers. He also wrote many tracts and pamphlets. Because he felt he had to follow his conscience, he was imprisoned many times.

In 1672 William Penn married Gulielma Springett. Penn and his wife worked with George Fox, the founder of Quakerism, to help others.

King Charles II gave Penn land in America for the payment of a debt. There Penn made a home for the suffering Quakers. He wrote a "Frame of Government" that gave freedom to all men who would live in his colony. The colony was named Pennsylvania.

Two ships carried colonists to Pennsylvania. Penn followed later in the *Welcome*. Penn and the Indians made a Great Treaty at Shackamaxon. He laid out the city of Philadelphia. He built a home for himself called Pennsbury Manor, where the Penn family lived about two years.

Penn returned to England a poor man because Philip Ford, his steward, had stolen much of Penn's money. After several years of illness, Penn died in England. He gave us ideas of freedom and justice that have lived 300 years.

*Based on the book, *William Penn*, Peare.

A SHORT BIOGRAPHY OF WILLIAM PENN

A Matching Game

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|-------------------------------|-------|---|
| 1. 1644 | _____ | A grammar school Penn attended |
| 2. Admiral Penn | _____ | One of the English rulers |
| 3. Chigwell | _____ | Penn's unworthy secretary and steward |
| 4. Oliver Cromwell | _____ | Penn's first wife |
| 5. Thomas Loe | _____ | Gave freedom of speech and religion to all men |
| 6. Gulielma Springett | _____ | William Penn was born |
| 7. George Fox | _____ | Ship that brought Penn to America |
| 8. Penn's Frame of Government | _____ | William Penn's father |
| 9. <i>The Welcome</i> | _____ | Penn's home in Pennsylvania |
| 10. Shackamaxon | _____ | A Quaker who influenced Penn |
| 11. Pennsbury Manor | _____ | Founder of Quakerism |
| 12. Philip Ford | _____ | Where Penn's Great Treaty with the Indians was drawn up |

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